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# SAMA VEDA

॥सामवेद॥

VOL. I खण्ड

Complete in 2 vols.

Mantras in Sanskrit  
with English Translation  
and Transliteration

*Translated by*

Swami Satya Prakash Saraswati  
Satyakam Vidyalkar

The enduring teachings of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

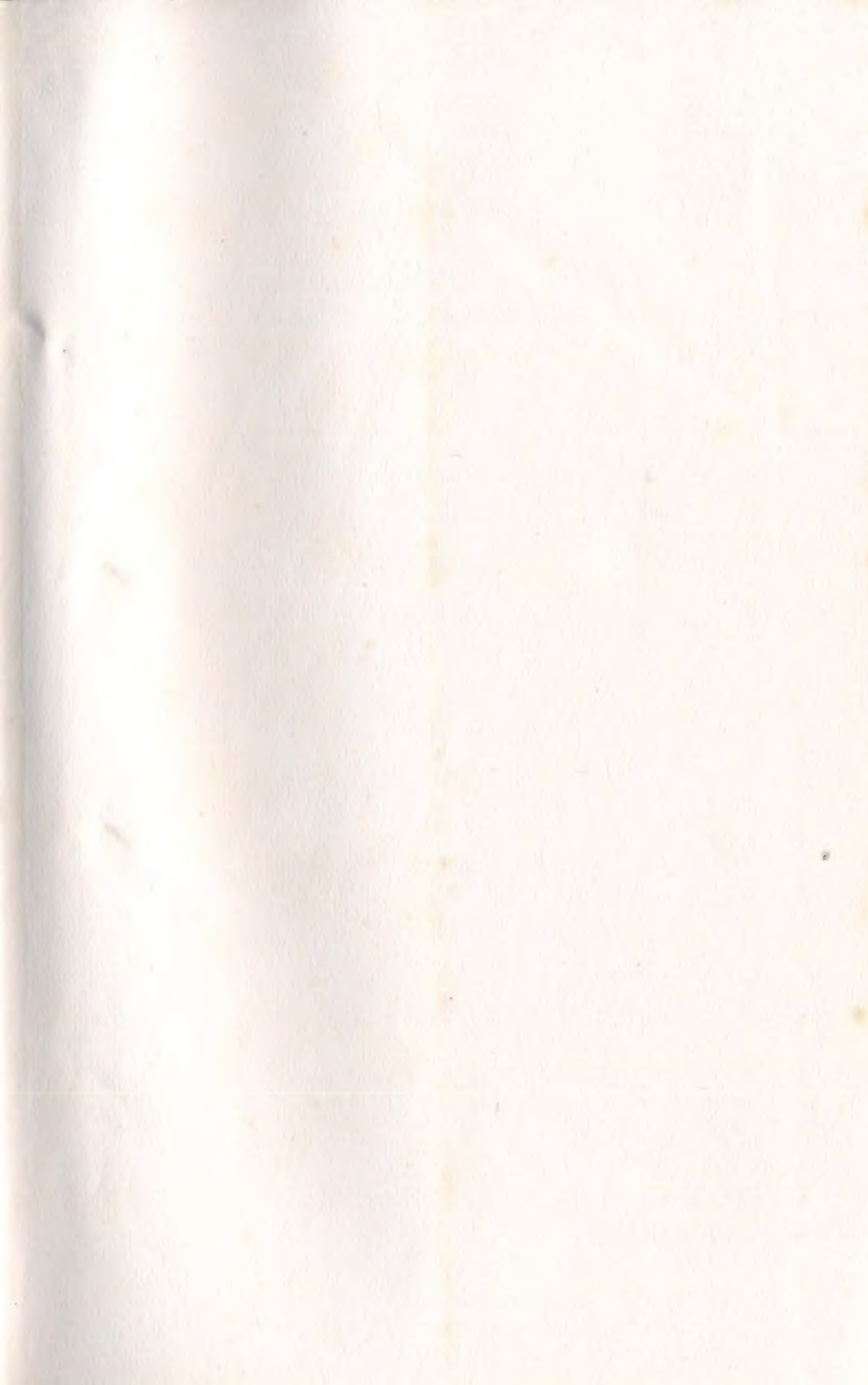
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To meet the need of a modern, easy to understand English translation of the Vedas, the Veda Pratishthan of DAV College Managing Committee, New Delhi had been publishing complete translation of the four Vedas in twenty-two volumes since 1977.

This new 2008 edition has far superior production values and is priced at less than one-third of the price it was being sold so far.











# SĀMA VEDA

## सामवेद

(English translation of Mantras with  
Sanskrit text and transliteration)

(Volume I)

# SĀMA VEDA

STUT

The sacred hymns of the Sāma Veda  
as they are sung in the Yajurveda

By



# SĀMA VEDA

# सामवेद

Volume I

English Translation  
*by*  
Swami Satya Prakash Saraswati  
and  
Satyakam Vidyalkar

प्रथमो भागः  
[उत्तरार्चिक और यास्क और सामवेद का निघण्टु 1-650]

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SĀMA VEDA

सामवेद

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## About this Edition

The great reformer, Swami Dayanand who ushered in a renaissance of Indian society towards the end of 19th century had ordained that :

*The vedas are the source of true knowledge. To read and understand the vedas is the supreme duty of one and all.*

This is one of the ten Principles of the Arya Samaj as laid down by Swami ji. Importance and relevance of the Vedas has been succinctly said in the Upanishadas also :

वेदेन वै देवा असुराणां वित्तं वेद्यमबिन्दन्त

तद् वेदस्य वेदत्वम् ।

(Taittiriya samhita : 1.7.4.6 तैत्तिरीय संहिता)

*The Vedas are so called because each statement therein informs a man of the ideals of human life, called the Law of Righteousness, to understand which there is no better source.*

To meet the need of a modern, easy to understand English translation of the Vedas, the Veda Pratishthan of DAV College Managing Committee, New Delhi had been publishing complete translation of the four Vedas in twenty-two volumes since 1977. The first edition was well produced and well received. Later as this important task slipped into inexperienced hands, quality of printing and paper became inferior while the price was unduly raised.

In the year 2008, the responsibility of publishing and propagating the Vedas has been taken over by the Publication Division of the DAV College Managing Committee. This new 2008 edition has far superior production values and is priced at less than one-third of the price it was being sold so far.

Our object is to make the Vedas easily affordable for every one who is interested in having a set of the four Vedas in his home for him and the family members to read and benefit by their divine message.

We propose to publish the Hindi translation of the four Vedas also in the near future and offer at a very moderate price. We seek your cooperation in this noble task.

**Vishwa Nath**  
*Vice President*

DAV College Managing Committee



## Foreword

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality. The subtle and symbolic invocations of the *Śruti* and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमिः पुत्रोऽहं पृथिव्याः ...अथर्व. 12.1.12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: अज्येष्ठासो अकनिष्ठास एते, संभ्रातरो वावृधुः सौभगाय।

ऋक्. 5.60

The Vedas cautioned against recrimination, jealousy and ill will among the human kindred: मा भ्राता भ्रातरं द्विक्श्न् मा स्वसारमुत स्वसा... अथर्व. 3.30.3.

The Vedas aimed and aspired for an ambiance of unfailing and ubiquitous friendship:

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे।

मित्रस्य चक्षुषा समीक्षामहे। यजु. 36.18.

The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and *dharma*, to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds:

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षिभिर्यजत्राः। यजु. 25.21.

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based on the fundamental human quest for truth and the acceptance of its many facets (एकं सद् विप्राः बहुधा वदन्ति:)

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः।  
देवा नो यथा सदमिद्वृधे असन्नप्रायुवो रक्षितारो दिवेदिवे॥ ऋक् 1.89.1.

In the Vedic vision of human society, man in his relation to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus*. The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुमान् पुमांसं परिपातु विश्वतः। ऋक् 6.75.14.

The Vedic philosophy of freedom and fearlessness is aptly described in the following Mantra:

अभयं मित्रादभयममित्रादभयं ज्ञातादभयं परोक्षात्  
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु॥ अथर्व. 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम्।  
देवा भागं यथा पूर्वं सज्जानाना उपासते॥ ऋक्. 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिर्विश्ववाराः। यजु. 7.14.

These enduring teachings of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

—Dr. L.M. Singhvi





## Preface

The Vedas are the Word of God. At the very beginning of the Creation, man received knowledge of the Vedas. The R̥gveda is the most ancient of all the holy scriptures in the world.

Knowledge of the Vedas is not intended for a particular race or country. God revealed this knowledge for the greatest good of mankind.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Muller have written commentaries on the Vedas in English. But the need for bringing out an unconventional and standard translation of the Vedas has been felt for quite sometime. The task, however, involved dedication, hard work and considerable financial resources.

Col. Ved Ratna Mohan, ex-M.P., was a promising young man, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Daily he would perform *yajna*. He had named his eldest son Ved Ratna (Jewel of the Vedas). He had desired the late Ved Ratna to do some service to for the cause of the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father's wish.

His younger brother Major Kapil Mohan, who has great reverence for the Vedas like his father, made noble resolve to create an endowment for the English edition of the Vedas.

Dr. Govardhan Lal Dutta, President, DAV College Managing Committee, requested the Vedic scholar Swami Satya Prakash Saraswati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Swami Satya Prakashji to accomplish this task. In this task, he is collaborating with Shri Satyakam Vidyalkar, a renowned Vedic scholar.

Thanks are particularly due to Shri Vishwa Nath for his unstinted cooperation in the excellent production of this work.

Our labours would be fully rewarded if through this English translation of the four Vedas, attempted for the first time in India, the divine message enshrined in the Vedas impregnates human consciousness everywhere.





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## DIVINE CHANTS OF DEVOTION AND SPIRITUAL CONSCIOUSNESS

Divine verses and hymns tuned and put into musical chants by the earliest human race are popularly known as *Sāmans*, and the collection handed direct to us is named as the *Sāmaveda*.

Prior to this divine text and the text of the other three Vedic Saṁhitās, there was no formal language; the tunes of the Sāma Saṁhitā are in such musical notes prior to which there was no music and ecstasy and exhilaration of this music were such prior to which no spiritual experience was so expressed. Man has fallen in all innate parameters since the earliest times so much so that the earliest divine music of ecstasy has now assumed the form of the cheap pop music and is being used for baser entertainments and superficial mundane experiences of life, and in that sense, it has been rightly said that the *Soma* of the ancients has now turned into our alcoholic beverage, *Surā*.

Our present collection of the Sāmaveda has in all 1874 verses, divided into several sections; the *Pūrvārcika* (1-585) the *Mahānāmni-Ārcika* (641-650) and the *Uttarārcika* (1651-1875), the *Āraṇya* (586-640) and the Supreme Reality is invoked under various meaningful names, particularly AGNI and INDRA. Laudable and the foremost adorable Reality has been addressed as AGNI; He is effulgent, He is wisdom-personified, He is pure and shining. Again the same Reality is addressed as INDRA, since He is resplendent, supreme in power; His is the victory over evil; ever-victorious and hence matchless in bravery and skill; He holds the thunderbolt which strikes against all adversaries. In absence of all other hopes, He is the only help and resort, which you can rely upon even in moments of utter despair. His assistance you can always invoke with full confidence. But he listens to you only when you surrender to Him, and your cause of grievance is *just* and *good*; He is the Lover of Truth. He does not side an evil, nor helps an evil-monger. His is the great Law *Ṛta*, and



He expects loyalty for the divine *Rta*, from His devotees and worshippers. The track of *Rta* is one, full of thorns, – it is in no case a bed of roses. He knows it, and yet He asks you to go along this path with courage. There are pitfalls in the way, and there are allurements and delusions on both the sides. He is always with you in your journey; He watches you and extends his helping hand, when He thinks, it is necessary, and also when asked for his help with sincerity. Before one gets a help from Him, he has to pass through all hazards of life. He expects from you the efforts, and then He rewards. Such is He; such is INDRA. He is verily pleased when you address Him as AGNI or INDRA – both are the names of the same *reality* (*ekam sad viprā bahudhā vadanī-Rg.*).

By invoking the Supreme Reality as Agni and Indra in the Sāman tunes (aloud or in silence), one experiences a peculiar trance in which first oozes out, then trickles, then flows and finally overflows overeffuses an indescribable fluid of spiritual exhilaration and in that state of consciousness, one may even forget Agni and Indra both; then he starts invoking and evoking the Superb Flowing SOMA – a fluid of conceptual experience, a personification of what is known as TRUTH (*satya*), LIGHT (*jyoti*) and IMMORTALITY (*amṛta*), a total contrast of another type of exhilarating experience caused by the well known alcoholic beverage which is a personification of UNTRUTH, DARKNESS and DEATH – this liquor SURĀ always allured ASURAS – the demons. And so the Sāmaveda verses sing the glory of this conceptually outflowing SOMA – the SOMA PAVAMĀNA – An entire book NINE of the Rgveda is devoted to this SOMA PAVAMĀNA.

The devotee engrossed in glorifying the Supreme Reality as AGNI and INDRA, is always reminded of the two spiritual bodies, the Sun or MITRA and the WATER-GOD, the VARUṆA – the two great principles of life in the Cosmic World. Many of verses and hymns of the Rgveda are devoted to Mitra and Varuṇa also, and in the Sāmaveda several of them have also been tuned into Sāman Chants.

The Sun represents the Supreme source of enlightenment in our INNER world, and the parental star in our solar system. The water – principle (in the form of Dark clouds) becomes an

obstruction to the solar radiations when clouds gather between the earth and the sun. The result is *darkness*, and simultaneously in our INNER region, *nescience* so often comes and shrouds our intellect, the MEDHĀ, and takes away from us the instinct that helps us in discriminating between truth and non-truth, between good and evil, and between what is reality and what is ephemeral. This nescience or cloud of ignorance in the Vedic terminology is known as the *VRTRA*, (*vṛtra* – the coverer, the obstruction between a source of light and the recipient, the one which places MAN in the umbra and penumbra of darkness). The Sāman verses so often refer to the eternal conflict that has been in existence between the Sun and these Clouds. This is known as the conflict between the lower self (also known as INDRA) and Nescience, the *Vṛtra* – in fact, a never-ending conflict between Indra and *Vṛtra*. In this conflict the lower self, the lower INDRA, always seeks assistance from the supreme INDRA – the infinitesimal *indra* seeks the guidance of the Infinite Indra.

And so, what is the Sāma Veda, or what is the Soma Veda? Here we have in 1875 verses, an invocation taken from the Vedic lore, put into the musical tunes, and presented as CHANTS of a divine nature to evoke a spiritual ecstasy of a supreme type – the Supreme Reality is invoked with highest reverence and affection by a devotee, utterly sincere in his invocations, and the result is the gradual outflow of a devotional elixir, highly exhilarating, pleasing and enlightening. The Supreme Reality is the source of this elixir SOMA, and the infinitesimal self is the *recipient*. The fluid of ecstasy at the start trickles in drops, and in last stages it flows in streams and channels.

Of course, the experiences of this type cannot be described or put into words. They have to be enjoyed and *tasted*; they cannot be measured, reckoned or weighed. But one does easily feel that the spiritual fluid starts oozing or trickling into small drops: only during the final experiences of an adept, it overflows in streams, channels or showers. And sometimes we try to dilute this conceptual elixir with water or milk and sweeten it with our own honey. The lower self (the recipient) always introduces its *personal factor*, even when it

is blessed at the supreme hands. And this fluid *soma* flowing into currents has to be filtered through the wooden sieves or filters, collected in receivers, diluted with water and milk, and finally mixed with curds and honey, and then enjoyed. This is known as the treatment of SOMA before its final enjoyment. Man is expected to evoke *its own culture*, and *cure* it in his own way before he enjoys this divine elixir. The Sāman chants refer to this curing process also. The Soma-yajña is a dramatic representation of the supra-conscious experiences.

The source of the Soma is the Supreme Reality, seated along with all of us in our innermost consciousness, and recipients are we.\* As the divine elixir flows from the source and comes to the recipient, it becomes tinted as green, blue, pink or brown (all metaphorical). This tint is due to the *personality factor* introduced by the recipient. So many of our Soma verses refer to this colour.

And while the stream of this fluid elixir falls into the receptacle of our heart, it makes *a sound*, heard to the devotee alone – and thus the recipient devotee not only sees the tints (with his inner eyes) in the streams of Soma, he hears (with the inner ears) the shrill of the stream (कनिक्कद्त् etc.) that falls from a height and is received into a vessel (*drona kalsā* or *kośa*), kept at a lower level. And the devotee fully enjoys it – the exhilarating Soma is sweet and tasty, it has a pleasing tint – green, brown, pink or blue, and it has come to him with a pleasing sound (when intensified, it assumes the form of a shriek or shrill).

Within the limitations of a human language, the divine experiences have been thus described. Of course, all of us know, they cannot be recorded, taped, photographed, described, pictured or painted. (one can enjoy the poetry only).

---

\* स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत ।  
 सैषा विदुर्तिर्नाम द्वास्तदेतन्नान्दनम् ।  
 तस्य त्रयं प्रावसथास्त्रयः स्वप्नाः  
 अत्रमावसथोऽयमावसथोऽयमावसथ इति ॥ (Ait



## Invocations to Agni

Agni and Indra are the names of one and the same Supreme Reality, with a little difference. The word **INDRA** has a plurality of meanings depending on the context; it stands so often for the devotee or the lower self, and it appears as if *indra* is addressing to the Supreme Indra. The word *Agni* has also multiple meanings. It is the attrition-born fire, so reverentially invoked by the ritualists. Here it is the terrestrial fire. Again, it is the fire of the midspace – the lightning so often visible among clouds – the thunderbolt of **INDRA**. Lastly as the Sun, it is the fire of the celestial region. The same fire vitalizes our vital or breathing system; the same fire energizes the mental complex, and the same fire is again manifested in an inner enlightenment. Agni is thus the omnipresent principle of activity. When we talk of our Supreme Foremost Adorable, it stands for the Highest Reality.

The very first verse of the Sāman-collection invokes this Agni:

अग्न आ याहि वीतये गृणानो हव्यदातये ।

नि होता सत्सि बर्हिषि ॥ (Nos. 1 and 660)

(Having been praised by us, come, O adorable Lord (Agni) to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver.)

O AGNI – Please come, be our *hota* (the priest of our invocation) and occupy the supreme decorated chair, specially placed for you (*Satsi barhisi*).

The first verse of the Rgveda also is devoted to Agni.

अग्निमीडे पुरोहितं यज्ञस्य देवमृत्विजम् ।

होतारं रत्नधातमम् ॥ (605)

(We worship the adorable God (Agni), the high priest of cosmic activities, the divine, the one who works through the eternal laws, and who feeds and sustains all that is divine and luminous.)

Agni is described as the *Purohita*, the foremost in rank, of our cosmic sacrifice; as one of the divine performers or priests (*ṛtviks*) of the *yajña*, the Agni is *hotā*, the invoker; it is the most prized jewel among the divine treasures (*ratna-*

*dhātāmam*), and therefore, all honours to it – we worship it, we glorify it (*īde*). Such is the first verse of the R̥gveda. (It also occurs in the Sāmaveda as 605.)

It is the parameter of one's *consciousness* in which He is to be approached; in that parameter alone, He is to be evoked, invoked, invited, asked to be seated, and reverentially received.

All of us are familiar of only one language – a language of time-space parameters, and there is no alternative for us but to use the terminology of these parameters for our experiences gained in the innermost parameter of spiritual consciousness. This approach has to be accepted, and then alone we can evaluate the rhythm of the Vedas. The Sāmaveda is a token attempt in this direction – quite sufficient for human needs in the dimensions of spiritual experiences of the highest kind. We are told, that the Sāman tunes based on the R̥k verses were given to us in the oldest times, but they have even now that freshness which would exhilarate any of us in our present age.

1. Agni is invited to come and be seated.  
अग्न आ याहि, सत्सि बर्हिषि (1)
2. We all accept this Agni worthy of our adoration.  
अग्न यृणीमहे (3)
3. This Agni will destroy all our ills and evils – He would crush the Nescience (*vr̥tra*) that shrouds our consciousness.  
अग्निः वृत्राणि जह्वन्तु (4)
4. He is dear to me like a friend, and therefore, I adore Him.  
मित्रमिव प्रियं-सुषे (5)
5. We are in the midst of those people who hate us, who refuse to give us anything they possess – may this Agni protect us from these persons – such misers and self – conceits.  
त्वं नो अग्ने महोषिः पाहि विश्वस्या अरतेः ।  
उत द्विषो मर्त्यस्य ॥ (6)

(O adorable Lord, may you protect us by your greatness against all malignity and hate of mortal man.)

6. O Agni, please do come – अग्ने! एहि May I recite invocations in your favour – ते गिरः पुत्रवाणि (7) May you be magnified by our spiritual devotions (May you be invigorated with Soma Indu.)

एभिः इन्दुभिः वर्धसि (7)

Indu is the sweetness of spiritual love and joy that trickles from our innermost consciousness. *Indu* means moon also; *Soma* also means moon.

7. O Agni, you have been brought by the devotee into his inner experience by the attrition process, from the lotus of the innermost complex (just as fire from the attrition of wood.)

त्वामसे पुष्करदध्यधर्वा निरमन्यत ।

मूर्ध्नो विश्वस्य वाधतः॥11(9)

(O fire-divine, after deep meditation and attrition, the resolute seeker has discovered you out from the lotus-leaf-like interspace, which is the head and the support of universe.)

8. Atharvan is any of us among His devotees who with sincerity and steadfastness (with single attention) seeks to churn out the fire of devotion in his innermost region.

नमस्ते अग्न्य ओजसे गृणन्ति देव कृहयः ।

अमैरमित्रमर्हय ॥ (11)

(O divine adorable Lord, men sing reverent praises (say *namaste*) for the attainment of strength; may you destroy the enemy by strength.)

All salutations to you, O Agni

अग्ने नमस्ते

May you perish our adversaries with ills and diseases:

अमैः अमित्रं मर्हय

Who are the adversaries of a devotee; not the wicked persons around him. The adversaries, who stand between me and my love, my Lord (the Supreme) is the greed, the malice, the untruthfulness, the passion, the ill—all that shrouds my consciousness. These ills are to be crushed by their opposites (अमैः, *amaih* = diseases.)

9. Day and night, and every day, saluting you with reverence,

we sing you close to us, into our consciousness by constant meditation.

उप स्वाग्ने दिवेदिवे दोषावस्तर्हिद्या वयम् ।

नमो भरत्त एमसि ॥ (14)

(Day and night, we approach you, Lord, with reverential homage through sublime thoughts and noble deeds).

10. You are invited, O Agni!, in this *yajña* (the *adhvara* – free from every sort of violence) to accept our chant of devotion (*gopithāya*). Please do come with your associates, the *maruts*):

प्रति त्वं चारुमध्वरं गोपीथाय प्र ह्यसे ।

मरुदुभिरग्नं अग्नं गहि ॥ (16)

(Earnestly we invoke you to dwell in the innermost chambers of our heart, to accept our loving devotions to you. Please come to us, O adorable God (Agne), with your vital forces (the *maruts*).

[Gopithāya: for drinking Soma; for supra-enjoyment, or for accepting our loving devotions.]

11. अग्निमिन्धानो मनसा धियं सवेत मर्त्यः ।

अग्निमिन्धे विवस्त्रिभिः ॥ (19)

(Let a man, when he kindles the fire-ritual, perform the ceremony with a devout mind; he kindles it with the guidance of priests).

12. कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे ।

देवममीवचातमम् ॥ (32)

(May we worship the all-wise, the all-knowing and the supreme that sustainer of eternal laws. He is the one who destroys evils, apparent or concealed, through His supreme goodness).

13. O Agni, may you protect us – यहि नो अग्ने!

For our protection, we invoke you with a hymn of one verse, with a hymn of two verses, with a hymn of three verses and also with a hymn of four verses.

पाहि नो अग्न एकया पाह्युश्च द्वितीयया ।

पाहि गोभिस्त्रिभिरुजैः

पते पाहि चतसृभिर्वसो ॥ (36)



(O adorable Lord, protect us through the first, protect us through the second hymn. Protect us through three hymns, and through four, O Lord of Energy, O Lord of riches (or food).

(cf. ऊर्ज and इष of Yv. I.1)

[Our Lord Agni is addressed here as ūrjām-pate (lord of energy) and as vasu (lord of food or sustenance)]

14. May our invocations and invitations reach that Agni (अग्निं नक्षन्तु नो गिरः) which fructifies aspirations and pledges, who helps us in attainment of our targets of life (cf. यतो व्रतानि पश्यशे — Yv.)

This Agni is the knower of all our paths (गातुवित्तमः), He has set the tracks of enlightenments for our benefits.

अदृशि गातुवित्तमो यस्मिन्व्रतान्यादधुः।

उपो पु जातमार्यस्य वर्द्धनमग्निं नक्षन्तु नो गिरः ॥ (47)

(Our laudations are offered to that adorable Lord – Agni – to whom all our actions and prayers are dedicated, to the one who is manifest as the noblest and the wisest and is the furtherer of the works of pious men) – cf.

विष्णोः कर्माणि पश्यत यतो व्रतानि पश्यशे।

इन्द्रस्य युज्यः सखा ॥

[Yv. VI 4. Rv. I. 22.19; Sv. 1671]

15. O devotee, *purumīḍha* – पुरुमीढ – may you seek His favour – by your chants (gāthā) – पुरुमीढ! गाथाभिः ईडिष्व

Then He would provide you with a shelter under His shade, under His roof – you would get protection (अवसे) and affluency (गये).

अग्निमीडिष्यावसे गाथाभिः शीरशोचिषम्।

अग्निं गये पुरुमीढ श्रुतं नरोभिः सुदीतये ऊर्हिः ॥ (49)

(Solicit with your hymn (gāthā) (chants-gāthā) for protection the adorable fire-divine, whose bright and consuming flames are spread all over. Praise the same for wealth, O much-renowned worshipper, the other devotees are praising that far-famed on their own behalf. May you recommend to the same fire-divine for a home to me – his devotee).

16. O Agni, come with all your associates and occupy these

seats, respectfully allotted to each and every one of you. O Agni, listen to our words of invocations – you have the Supreme Listening Capacity. (श्रुतकर्ण, अग्नेः श्रुधि) --

श्रुधि श्रुतकर्णं वह्निभिर्देवैरग्ने सयावमिः ।

आ सीदतु बर्हिषि मित्रो अर्यमा प्रातर्यावभिर्ध्वरे ॥ (50)

(With all the associates like Mitra and Aryaman who come with you as associates in the morning).

17. O Agni, in this sacrifice of ours, free from every sort of violence, you are our householder (गृहपति), you are invoker (होतृ), you are our potṛ (पोतृ – protector), you are our priests. May you, therefore, perform this yajña (यजि) with suitable and choicest offerings, and thereby procure affluency for us (यासि).

त्वमग्ने गृहपतिस्तव होतानो अघ्वरे ।

त्वं पोता विश्रवार् प्रचेता यजि यासि च वार्यम् ॥ (61)

(O fire-divine, you are the head of the family, you are the invoker in our benevolent actions (*adhvara*, a sacrifice untinted with violence); O Lord of all boons, you are the preserver and all-knowing. May you convey the oblations to other bounties and also enjoy yourself.)

18. यो जागार तमृचः कामयन्ते  
यो जागार तमु सामनि यन्ति ।  
यो जागार तमयः सोम आह  
तवाहमस्मि सख्ये न्योक्ताः ॥ (1826)

The Rk hymns love the one enlightened who ever wakes and watches. The Sāman tunes also bless the one enlightened – who is ever vigilant, and to that enlightened one, the loving Lord (Soma) also addresses thus: “I am yours, I have my dwelling in your friendship.”

19. अग्निजीगार तमृचः कामयन्ते  
अग्निजीगार तमु सामनि यन्ति ।  
अग्निजीगार तमयः सोम आह-  
तवाहमस्मि सख्ये न्योक्ताः ॥ (1827)

The Rk hymns love the one, when the fire-within is enlightened, whose (inner) fire wakes and watches. The Sāman tunes also bless the fire kept alive, ever vigilant, and to that one (whose fire is alive), the loving Lord

(Soma) also addresses thus: "I am yours; I have my dwelling in your friendship."

## THE SUPREME REALITY INVOKED AS INDRA

Verses of the Sāmaveda from No. 115 to 585 constitute a very interesting section known as the *Aindra Parva* devoted to the Supreme Reality addressed as *INDRA*. In the Vedic literature the word *indra* is multifariously derived, and means (i) the lower self (the soul); (ii) the Supreme self; (iii) king or a head of any constituted body; (iv) anything or any being resplendent, (v) the Sun, particularly the source of light and an adversary of darkness, clouds, or nescience, and (vi) when occurring as paired with some one or two other *devatas*, it might mean lightning (*vidyut* or electrical energy).

In the Sāman hymns, when the Supreme Reality is invoked as Indra, He becomes a Supreme *Personality* with following characteristics:

- (a) He is *puruhūta* or invoked by all and sundry; He is *satvan* (śatru-sūdan) the destroyer of enemy (बटलू विशरण गत्यवसादनेषु (तु० प० 1520); particle वनिप; as a Vedic usage त for द) He is also Śākin all powerful (शकनंशाकः, शक्तिः); He accomplishes everything that He wishes without the help of any other personality.

O devotees, your devotional ecstasy has brought you close to the Reality invoked by every one. He is the one who destroys all your adversaries (ills and evils), and who does anything and everything, that He thinks proper without asking for assistance from any other person (the lower self).

तद्वो गाय सुते सचा पुरुहूताय सत्त्वे ।

शं यद् गवे न शक्निने ॥ (115)

This is the first verse of the *Aindra Kāṇḍa* – it does not use the term *indra*, which the chapter refers to in the succeeding verses. (For *Puruhūta*, and Śakra Śākin, see also verse 333).

- (b) This Indra is now addressed as *Śatakratu*, the performer of a hundred yajñas. A yajña is that action of public good

which is done without a selfish end. Indra Himself is such a person who is cent per cent selfless (and hence the word *Śata* or hundred); We the devotees even in our extreme selflessness cannot be selfless beyond four or five per cent. We can be only *pañca-kratu*, *sapta-kratu* or at the most *daśa-kratu*. It is our Resplendent Lord Indra who alone is śatakretu or a cent per cent working for others (संहत परार्थत्वात् – Sāṁkhya).

For such an Indra, the exhilarating elixir of divine devotion is offered. He is the source of such an elixir; may we also be blessed with a few drops of this divine liquor – most glittering and sparkling (*dyumnitama*):

यस्ते नूनं शतक्रतविन्द्र द्युम्नितमो मदः ।

तेन नूनं मदे मदे ॥ (116)

This *mada* (exhilaration) is of Soma, and not of *surā* (intoxicating or stupefying *surā* – alcohol that dupes our senses).

The Supreme Reality is the prime source of this Soma, we receive it from Him and finally, we offer Him also the same that we receive from Him (i.e. His to Him).

- (c) While we invoke Indra for the sake of Soma, it has to be brought from a distant land, from great heights, or from the celestial region (नाके) to us with speed, and in this connection we have to think of a fast-moving bird *suparna*, falcon; possessing golden wings (हिरण्य पक्षः);

नाके सुपर्णमुप यत्पतन्तः हृदाबेनन्तो, अभ्यचक्षतत्वा ।

हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम् ॥ (320)

- (d) Indra is invoked for our assistance in the grim battle or struggle of life (भरे); He alone provides us with strength and nutrition (वाजसातौ) : Indra alone would kill *vṛtra* in the struggle (समत्सु ध्रुन्तं वृत्राणि; and would deprive *vṛtra* of his wealth (सज्जितं धनानि); Indra is bounteous and rich, and hence He is known as *maghavan*. Here is a very popular verse, so commonly occurring in the R̥gveda:

शुनः हुवेम मघवानमिन्द्रमस्मिन्भरे नृतमं वाजसातौ ।

शृण्वन्तमुग्रमृतये समत्सु ध्रुन्तं वृत्राणि सज्जितं धनानि ॥ (329) (R̥g. III. 30.22; 31.22; 32.17; 34.11; 35.11 etc. and Av. XX. 11.11)

Indra is the giver of pleasure (शुनः); He is our best leader



(नृतमं); He quickly listens to our invocations for our protection (ऊतये मृण्वन्तं); He is fierce in appearance whilst He puts a strong fight against His adversaries, (*ugram*) with determination.

- (e) Indra goes to His devotees with the speed of a fast-moving chariot when sincerely invoked; in the same horse-driven glittering chariot (भ्राजमाना रथेषु). He proceeds to the battle field or to the yajña (यदि – a place of sacrifice or noble deeds) –

यदी वहन्त्याशवो भ्राजमाना रथेष्वाम् ।

पिबन्तो मदिरं मधु तत्र श्रवांसि कृण्वन्ते ॥ (356)

- (f) O Indra, foresake us not (मा नः इन्द्र परावृणक्); come to us with your associate (भवानः सधमाद्ये); take us under your protection, you are our closest relation.

O Indra, foresake us not.

मा न इन्द्र वृणम्भवा नः सधमाद्ये ।

त्वं न अती त्वभिन्न आप्यं मा न इन्द्र परावृणक् ॥ (260)

- (g) O Indra, O Lord with thunderbolt in your hand (i.e. वज्रहस्त, one handling with adamant justice), come to our yajña or a place of sacrifice, on (your chariot) driven by two horses (हरिभ्यां) for enjoying Soma (मदाय पीयते इमे सोमासः) mixed with curds (दध्याशिरः).

इम इन्द्राया सुन्विरे सोमासो दध्याशिरः ।

ताः आ मदाय वज्रहस्त पीतये हरिभ्यां याह्योक आ ॥ (293)

(for शिप्री, सुशिप्रि or chin, see also verses 423, 814)

(These elixirs of devotional prayers mixed with the curds of pious action are dedicated to resplendent Lord. Come to our heart, O wielder of bolt of justice, with your two vital and mental powers to bless them for our spiritual joy.)

- (h) This Indra is Śipri (with big nose, chin, or jaws) He enjoys Soma; He drinks Soma in the company of other priests (सचा पिबन्तं); He destroys the cities and citadels (पुरे विभनन्ति) of our enemies who knows (क ई वेद) who He is, and which food or nutrition, He lives on? (कत् वयः दधे) --

कई वेद सुते सचा पिबन्तं कद् वयो दधे ।

अयं यः पुरे विभिनत्योजसा मन्दानः शिप्नयन्मसः ॥ (297) (1696)

(No one knows what vital drinks He enjoys when

devotional prayers are offered to Him, and when and what food He takes!! He looks resolute as a man having strong jaws (śiprī); exhilarated by the spiritual joy, He breaks down the strongholds of evil forces by His strength).

[For Śiprī, see also verses 423 and 824]

- (i) O Indra, the Smiter of Vṛtra, Come अगृह्णहि), with your associates (Maruts) to our place (अर्वाचीनः, the new place) from long distances (परवतः); for this visit, yoke your two horses in your chariot (हरी युङ्क्ष्वः);  
O Maghavan, the bounteous Lord, come for enjoying Soma (सोम पीतये)-

युङ्क्ष्वा हि वृत्रहन्तम हरी इन्द्र परवतः ।

अर्वाचीनो मघवन्त्सोमपीतय उग्र ऋषेभिर गृहि ॥ (301)

(O the destroyer of darkness and bounteous resplendent Lord, may you yoke your vital forces even from afar and, O renowned for your firm and prudent acts, come to us to drink the elixir of devotional love).

*Harī* (हरी) – The horses of the Supreme Reality, our bounteous Lord are the centripetal and centrifugal forces.

*Vṛtrahantam* – O the destroyer of Nescience.

*Somapītaye* – Come to accept our sentiments of devotional love and dedication.

*Parāvataḥ* – from long distances – beyond the region of approach by our sense organs.

*Arvācīnaḥ* – to a place of our face-to-face experience.

*Ṛṣyebhiḥ* – Accompanied with Indriyas (sense organs) and prāṇas (the vitality-complex).

- (j) O Lord : before your visibility, a yogin, your devotee, clearly sees (प्रत्यदर्शि) the daughter of the Sun (दुहिता दिवः, the Dawn), approaching (दप्रायती) and displacing darkness (उच्छन्ती). One also clearly sees the goddess *Mahī*, the great leader of mankind (मही, सूनरी); and one also sees the divine enlightenment (चक्षुषा ज्योतिष् कृणोति) within our conscience, clearing out all the darkness, (तमः अयउवृणुते)

प्रत्यु अदस्पर्यायत्यु उच्छन्ती दुहिता दिवः ।

अय मही वृणुते चक्षुषा तमो ज्योतिष्कृणोति सूनरी ॥ (303)

(The daughter of heaven is everywhere seen, advancing and sending forth her lustre. She drives away the deep darkness, so that the objects may be visible to the eye. She

is the kind guide of every man, when she diffuses light).

- (k) O Indra, it frequently so happens that our adversaries (the demons) close all the gates of the free flow of water; during such periods of calamity, you kill these *danavas* (demons and devils, you clear all the obstructions and obstacles and thus again release the channels and streams for our advantage.

अदईसत्समसृजो वि खानि त्वमर्णवान्

बदवधानां अरण्या;

महान्तमिन्द्र पर्वतवि यद् वद;

सृजद् धारा अत्र यद् दानवान्हम्॥ (315)

(You resplendent self, cleave the dark forces asunder. You set free the fountain of knowledge; you liberate the obstructed streams. You open the vast cloud of darkness, and give vent to the showers of blessings, having destroyed wickedness).

Here *mahāntan parvatam* means the vast clouds, *khāni* are the gates for the flows of water, *badvadhānām arṇavān* are the obstacle-producing clouds full of water.

- (l) O Indra, kill the *vṛta* (ills evils, the shrouders of light), get a victory over the midspace (अयः जय – midspace; also actions); and extend (अनु अर्चन्) your sovereignty (*svarājyam* .)

प्रेक्षणीहि धृष्णुहि न ते वज्रो नि यं सते।

इन्द्र नृष्णहि ते शत्रो हनो वृत्रं जया अयोर्चन्नु स्वराज्यम्॥ (413)

And hence, may you, O Indra, march with speed towards the enemy, destroy the foes with your bolt (ते वज्रः).

- (m) I worship (गृणे) that Indra, the resplendent one, who is a *ṛtviya* (the decorator of all the seasons with fruits, flowers and harvests) and is also known by the names of *Brahmā*, the great, the Supreme.

एष ब्रह्मा य ऋत्विज इन्द्रो नाम श्रुतो गृणे। (438)

Alternatively – He the great *Brahmā*, the creator is also named as Indra.

- (n) May you, O devotees, sing his glory; may your chants and songs (gātham) be sung in favour of that killer of *vṛta*. He would accept the praise with pleasure.

प्राव इन्द्राय वृत्रहन्तमाय विप्राय गाथं।

गायत यं जुजोषते॥(446)

(o) Indra is the Lord of us all: He enlightens all the regions.  
इन्द्रो विश्वस्य रजति । (456)

### Beard and moustache of Indra

The word *Śmaśru* stands in Sanskrit both for beard (hair on chin) and moustache (hair on upper lip). In one of the Sāman verses (No. 623), we find –

O Indra, your *Śmaśrūṇi*, i.e. beard and moustache are of green colour and your both horses also are of green colour (*haritau*). Your devotees and worshippers, the poets (*kavayah*) and musicians (*vanargavah*) offer praises to you (*stuvanti*) –

हरी त इन्द्र श्मश्रूण्युतो ते हरितौ हरी ।

ते त्वा स्तुवन्ति कवयः परुषासो वनर्गवः ॥ (623)

This verse (the anuṣṭup does not occur in the R̥gveda; and it is followed by three other verses exclusively occurring in the Sāmaveda (624-626).

That brilliance or glory be given to me which exists in gold, which is found in cows, and which is associated with the divine truth (*satyasya brahmaṇah*):

यदवर्चो हिरण्यस्य यद्वा वर्चो गवामुल ।

सत्यस्य ब्रह्मणो वर्चस्तेन मा सँसृजामसि ॥ (624)

O Indra, the giver of blessings, may that courage (*sahas*) and valour (*oja*) be available to me since you verily are lord of this great strength. May you give us strength and affluency, which would enable me to get a victory over enemies; when your help comes to us, then alone we shall be able to face them and give them defeat.

सहस्तन्न इन्द्र दद्वयोज ईशे

ह्यसय महतो, विराप्तिन् ।

क्रतुं न नृर्म्णस्थविरं च वाजं

वृत्रेषु शत्रूत्सुहना कृषी नः ॥ (625)

The next verse is addressed to cows or divine speech (626).

May the waters of this region, wide and vast, be drinkable for you.

सहर्षभाः सहवत्सा उदेत विश्वा रूपाणि विभ्रतीर् द्यूधीः ।

उरुः पृथुरयं वो अस्तुलोक इमा आयः सुप्रणाल इहस्त ॥ (626)



*Indra's horses, bays or steeds* – The word *harī* (in dual number) is used for Indra's two horses, yoked to His chariot. These horses are decorated with bridles or headgears; they have long hairs dropping on both sides on the shoulders (*keśinā*) and they were provided with sturdy *Kakṣyaprā* –

युङ्क्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा ।

अथा न इन्द्र सोमपा गिरामुयश्रुतिं चर ॥ (1346)

Indra is accompanied with soldiers equipped with arrows (*इषुहस्तैः*) and arroweese (*निष्ङ्ग*) and bows (*उग्रधन्वा*)

स इषुहस्तैः स निष्ङ्गभिर्वशी सँसृष्टा स युध इन्द्रो गणेन ।

सँसृष्टजित्सोमपा बाहुशार्ध्यूऽग्रधन्वा प्रतिहिताभिरस्ता ॥ (1851)

Perhaps this army refers to Maruts equipped with arrows, bows, and other brilliant weapons. Maruts are lightening-bearing watering colouds.

## SOMA THE CONCEPTUAL BEVERAGE OF GODS

While *SURĀ* is a beverage of *reality* to be enjoyed by wicked drunkards and demons, *SOMA* is a conceptual beverage, imaginary in the sense that it cannot be carried in bottles; it is enjoyed by divine people; it is the sole possession of gods. *Surā* is manufactured in a distillery from malt, molasses or grapes, mixed with condiments. *SOMA* and *SURĀ*, both are exhilarating – the latter is “intoxicating, the former is strength-giving. *Surā* dupes the senses and stupefies the intellect; *Soma*, on the contrary makes you sensible *par excellence*; it evokes and invokes wisdom. *Surā* leads to vice and untruth; but *Soma* takes you to virtue and truth. *Surā* is the confusion of utter darkness. while *Soma* leads you to enlightenment. *Asuras* ran to take the entire possession of *Surā* while gods, the younger, had to remain satisfied with *Soma*. The *Asuras* sought satisfaction in the matters of TODAY while *SOMA* sharers looked to the satisfaction of distant future of a remote TOMORROW. And *lo!* the *asuras*, the sharers of *SURĀ*, became victims of a perpetual hell. The gods, sharers of *Soma* attained immortality after DEATH – and hence demons were afraid of death while Gods courted death with pleasure.

**Soma and Surā** \* Soma in no way is to be confused with the intoxicating liquor (alcohol and wines). The *Śatapatha Brāhmaṇa* (VI.1.3.10) clearly shows the difference between Soma and Surā:

सत्यं वै श्री ज्योतिः सोमः

अनृत पाप्मा तमः सुरैते ।

While both are exhilarating at the first experience, the former is vitalizing, the latter is stupefying – alcohol or surā weakens the man physically, morally and intellectually. The Soma is truth (*satya*), prosperity (*Śrī*) and light (*jyotiḥ*), the Surā is untruth (*anṛta*), misery (*pāpmā*) and darkness (*tamas*). Soma leads to *jñāna* (enlightenment) and *ānanda* (bliss).

Such is SOMA, the conceptual beverage of gods, not to be confused with SURĀ, the intoxicating liquor of demons, or wicked. Man, from ancient times, has been manufacturing surā, the liquor in distilleries, but SOMA is not a produce of any industry. Its distillery is in your own consciousness, and fortunate is he who gets even a few drops (*indu*) of it from his innermost complex. Soma cannot be put into bottles and sold to public at a fancy price.

There is a SOMA PAVAMANA Book, entirely devoted to the culture of SOMA and its conceptual effusion, filtration and purification in the great text of *R̥gveda*, and here in the *Sāmaveda*, we have the choicest passages from the *R̥gveda*, tuned into chants. From the same source a considerable number of verses have passed into the Twentieth Chapter of the *Atharveda*, and the Soma Yaga is a ritualistic presentation of the conceptual Soma offerings in the *Yajurveda*. The Soma creeper is the conceptual creeper, of the imagination of the Vedic Aryans, who enjoyed the performance of the SOMA SACRIFICE. Soma in no way is a mushroom of Mexico as suggested by R. Gordon Wasson and his wife Valentina Pavlovna Wasson – the mushroom noted for hallucinogenic or psychotropic characteristics, (See my note in *Journ. Inter. Dayananda-Veda Peetha*, Vol. I, No. I, pp, 115-122, 1988). In the aromaturgy of their *yajña*, the old Aryans used a

\* For Soma and surā, see our note on SOMA, *R̥gveda* XII, pp. 3941-3960

choicest herbal creeper of their neighbourhood and hence the SOMA creeper, crushed, pressed and the sap filtered for the offerings differed from locality to locality. The concept of SOMA became so popular with the Vedic Aryans that they took it to the neighbouring countries; and this speaks of the popularity of this SOMA in the Zoroastrian theology (of Zarathustra) of Iran under the title of HAOMA (हओम).

**SOMA and Moon** – Since the word *soma* has come to mean the conceptual plant (or creeper), *soma* and also the *moon* a concept or superstition has been attached : moon waxes and wanes periodically and hence the Soma plant must have the peculiarity of adding one leaf every day (along with waxing of moon); the number of leaves become finally fifteen on the full-moon day; and then the number of leaves in the second fortnight must diminish by and by one unit. Of course, there is no plant which shows this characteristic. It is definitely the characteristic of moon alone that it waxes and wanes.\*

**Soma as the medicinal herb** – Soma as something superb of medicinal value (of curing ailments of all types) – an *oṣaui par excellence* (I am Soma among medicinal herbs – the *Gītā*); it is present in every herb; its presence in herbs is supposed to be responsible of cures – the curing characteristic of the herb has been supposed to be proportional to the Soma – ingredient in it.

All the (medicinal) herbs produced on this earth are the gifts of this Soma:

त्वमिमा ओषधीः सोम विश्वास्तवमपो, अजूनयस्त्वं गाः ।

त्वमातनोरुर्वाश्निरिक्षं त्वं ज्योतिषा वि तमा ववर्थ ॥ (604)

\* एष वै सोमो राजा देवानामन्नं यच्चन्द्रमाः

– Now this king Soma, the food of the gods is no other than the moon. (*Satapatha Brāhmaṇa*, I.6.4.5.)

The Rg verse (X 85.3) also suggests the same:

सोमं मन्यते पषिवान्यत्संपिषन्त्योषधिम् ।

सोमं यं ब्रह्मणो विदुर्न तस्याश्नन्ति कश्चन ॥

He, who had drunk, thinks that the herb, which a common man, crushes and grinds, is the divine elixir, but which the sages know to be really the elixir, no one tastes that.



[O Soma! you are these medicinal herbs, you have generated the entire waters and milch-kine. You dispel darkness with light; you sustain and extend the mid-regions]

**Cultivation and sale of Soma** – Soma is not cultivable by man; like *amṛta* it has been brought by gods on this earth and its abode is supposed to be on the tops of hills, particularly in Himalayas and a few more mountains in India (perhaps, no where else outside the Āryāvartta). People collect it from these top hills and in heaps bring it to Indian markets where it is sold in exchange of cows, gold, silver (*candra*), cloth, skin, she-goat, milch-cow etc. A lively description of the sale is given in the *Śatapatha Brāhmaṇa* (III. 3.3. 1-4) a renowned text of the Vedic age. The verses of the Yajurveda have also been used as *vinīyoga* for this sale. The Soma is brought in carts to the *Yajña-maṇḍapa*, or the extensive sacrifice campus.

The purchased Soma is cleaned, washed, soaked in water, cut into pieces and crushed under stones (*grāvā*) and the sap is extracted: it comes down in torrents and collected in receptacles (called *droṇa*, (765, 785) *kalaśa* (557, 559), *kośa* (556, 767)) sometimes allowed to ferment in vats, then filtered: this effused, filtered and cured *soma* is referred to as Soma-Pavamāna, and used as offerings to fire, and finally, the sacrificial priests sit, drink and enjoy the exhilarating *Soma*. Such is the summary of a ritual which has been going in India since ancient Vedic Age, but now rarely patronized in the ecclesiastical circles.

The entire Book IX of the Rgveda deals with the texts of the *Soma Pavamāna*. Similar verses occur in other parts of the Rg Samhitā, the Yajur Samhitā, the Sāma Samhitā, and the Atharva Samhitā. To exemplify and illustrate the subject of Soma, we shall quote here a few verses.

(a) स्वादिष्ठया मदिष्ठया पवस्व सोम धारया ।

इन्द्राय पातवे सुतः ॥ (468, 689, Rg IX.1.1)

(O elixir of divine Love, may you flow in the sweetest and most exhilarating stream, expand for the acceptance of Indra, the aspirant, the resplendent self.)

O Soma, for the enjoyment of Indra as a drink (पातये), clarified and effused (सुतः), superb in taste (स्वादिष्ठया) and



most exhilarating (मदिष्ठया), may you flow (पवस्व) in receptacles in streams (धारया). This is the first verse of the Soma Pavamāna Mandala of the R̥gveda (IX.1.1); it occurs twice in the Sāmaveda (No. 468 and 689) and once in the Yajurveda, XXVI. 25.

Who one talks of the spiritual aspect of this description, *indra* is the lower soul (the ātman), Soma is the spiritual love and affection which flows from the Supreme Lord; the inner conscience of man is the receptacles. The Soma is sweet and exhilarating (pleasant and enlightening) – it is another name of *jñāna* and *ānanda*, light and joy.

- (b) अया पवस्व धारया ययो सूर्यमरोचयः ।

हिव्यानो मानुषीरपः ॥ (493, 1216)

(O Lord of divine elixir, may your blessing flow with that stream wherewith you lighten up the Sun and urge on the waters beneficial to man)

The Soma received by a devotee is just an insignificant fraction of the vast Cosmic Soma which illuminates our great Sun also. This Soma also manifests itself as waters, which are the life principle of human race or as the vital prana. May this Soma come down to us in streams (अया पवस्व धारया). *Apah* - waters and also *prāṇa*, the vital complex of man.

- (c) परि शुक्लमनस्रियं भारद्वाज नो अय्यसा ।

स्थानो अर्प पवित्र आ ॥ (496)

(May the glittering elixir of devotion, the acquirer of wealth, bestow upon us the strength along with food; may it when effused, hasten to the receptacles through filters.)

(O Soma), may you bless us (न.) with light (शुक्ल), also wealth (मनस्रियं), with spiritual strength (वाज परिप्रातु), with nourishing food (अय्यसा).

Rectified (स्थानः), may you flow from all sides to this filter (पवित्र.)

In the Soma ritual, filters of wool (or canvas) are used for filtering the sap oozing out as Soma.

For the filter (पवित्र), see also 760.

- (d) दधिपुतला रुचा पट्टोपत्त्या कृता ।

सोमाः शुक्ल गव्यशिरः ॥ (654)

(The bright holy juices with their shining radiance and resounding stream are blended up with milk and curds.)

This Soma is shining or brilliant (द्विद्युतया, रुचा, शुक्राः).

When Soma flows out with vigour from the plant into a receptacle, it comes with an all-round sound or scream (परिष्टोभन्त्या).

- (e) अभिद्रोणानि बभ्रवः शुक्रा ऋतस्य धारया ।

वाजं गोमन्तमक्षुस् ॥ (765)

(The brown bright drops flow with stream of divine ambrosia; they pour forth food accompanied with kine (or milk products)).

This Soma (ऋतस्य-अमृतस्य, सत्यस्य वा) may be of brown colour (बभ्रवः).

It is bright and shining (शुक्राः).

It flows (अभ्यक्षस्) to receptacles, known as *drona* (द्रोणानि).

It comes out in streams (धारया).

- (f) कई वेद सुते सचा पिबन्तं कद्वयो दधे ।

अयं यः पुरे विभनत्योजसा मन्दानः शिष्ययन्थासः ॥ (297)

(No one knows what vital drinks He enjoys when devotional prayers are offered to Him and when and what foods He takes: He looks resolute as a man having strong joys, exhilarated by the spiritual joys. He breaks down the strongholds of evil forces by His strength). Who would ever fully understand or know this Indra, who enjoys the Soma drink along with his associates.

The divine Love (SOMA) has to be shared with your associates, not alone.

This Indra is *Sipri* with chin and nose, or the one who moves with infinite speed from one body to the other after death. The *Sipri* Indra, in that sense, is the lower self.

The Indra destroys the cities and citadels of his foes with his strength (*andhasah*).

- (g) एत असृग्रमिन्दवस्तिः पवित्रमाश्रयः ।

विश्वान्यपि सौमगा ॥ (830)

(These rapid streams of divine love have been directed through the Cosmic filter to bring us all felicities).

Soma has a synonym: *indu* (इन्दवः) – *Soma* and *Indu*, both these terms are used for moon also; see also No. 835, for *Indu*). The filter (of wool or canvas) is placed inclined

(तिरः परित्रम्). Soma flows with speed (आरायः). Soma is treated (effused, pressed cut and crushed) by priests (असृग्म).

- (h) राजा मेघामिरीयते पवमानो मनावधि ।

अन्तरिक्षेण यातवे ॥ (833)

(The radiant elixir purified at the place of worship, is implored with holy songs by the priests to pass through the firmament.)

Soma is also addressed as a Sovereign (राजा, radiant) it is often called as Raja Soma. See also

तरत्समुद्रं पवमान ऊर्मिणा ।

राजा देव ऋतं बृहत् ॥ (857)

Its place of origin is in midspace or antariks.a, whence it has been brought to the earth (अन्तरिक्षेण यातवे); here it is treated, and along with all praises, it is finally brought into the *drona kalaśa*, the pitcher or a receptacle at the time of Soma sacrifice (ईयते – comes, यातवे – to go to, to flow into the receptacle).

- (i) पुनानो वरिक्स्फूर्ज जनाय गिर्वणः ।

हरे सृजान आशिरम् ॥ (842)

(The green-tinted blissful elixir, lauded by hymns, is mixed with the curds and milk and then purified; it bestows food and energy upon the worshipper).

The Soma is also of green colour, and hence addressed as *hare* (हरे); it is to be invoked with the Vedic prayers (गिर्वणः). Soma has been mixed with milk and curds (आशिरम् सृजान). Soma has to be clarified or purified (पुनानः). The Soma offerings provide to the householder (जनाय) food (वरिक्) and fuel or energy (ऊर्जम्).

For the green colour (हरिः), and for the filter (पवित्र i.e. दशापवित्र) see 758, 772, 787, 788 and also पवतेहर्यतो हरिः (773). See also 805 for हरिः.

- (j) अग्नि सोमास आयवः पवन्ते मद्यं मदम् ।

समुद्रस्याधि विष्टपे मनीषिणो मत्सरासो मदच्युतः ॥ (518, 856)

(The wise priests send forth the inebriating juices upon the uplifted cosmic fleecy filter of the firmament. The elixir is full of lustre, intelligent and exhilarating).

Soma has the following characteristics:

- (i) it comes with speed (आयवः)

- (ii) it enhances the intelligence of the devotees  
(मनीषिणः)
- (iii) it is exhilarating (मत्सरसः)
- (iv) From the Soma plant flows out an exhilarating and exciting sap (मद्यमदं)
- (v) it flows through a filter placed at the top of a pitcher (समुद्रस्य अधिविष्टपे)
- (vi) Flows through all around (अभिषवन्ते) the pleasing and exciting fluid (मद्यमदं)
- (vii) The filter is placed inclined (ह्रंसि, 576). Samudra is the overflowing sea; the heart full of love and devotion as waves and tides.  
पयते हर्यतो हरिर्हि ह्रंसि रक्षा । (576)
- (viii) Soma comes to pitchers with loud noise (अचिक्रदत् - 559)
- (k) प्राणा सिन्धूनां कलशां अचिक्रददिन्द्रस्य हाद्यां विशन् मनीषिभिः । (559)  
अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मध्वाभ्यञ्जते ।  
सिन्धोरुच्छ्वासे पतयन्तमुक्षं हिरण्यपायाः पशुमप्सुगृण्णते ॥ (564)

(They, the priests, smear and grease, and anoint the affused elixir with milk. Nature's bounties, enjoy the sweetness of the original invigorating sap. They smear it over with sweetened milk. They filter it through sheep-wool, and plunge it into those waters, the sprinkler, the beholder falling into the seething torrent).

The treatment of Soma is well described thus;

*Añjate* – smear, mixed with milk and curds.

*Vyanjate* – grease, very well stirred and mixed.

*Samanjate* – anoint completely and thoroughly mixed.

*Rihanti* – tasted by the priests (or nature's bounties).

*Madhva-abhyñjate* – mixed with honey and sugars (sweetened).

*Hiranyapāyāth* – sanctified with a touch of gold or filtered through sheep-wool (hiranya-sheep).

*Apsu-grbhñate* – Received in vasatīvarī (वसतीवरी) waters.

*Apsu* – Feminine and in plural compared to damsels; Soma is masculine and a youth – and thus the two freely mix and enjoy in the pitcher –

मयं इव युवतीभिः समर्षितं सोमं कलशे शतयामना पथा । (557)



(शतयामना पथा - through the channel of hundreds of holes in the filter or *daśā pavitra*)

### Final Invocation

सोमं गावो धेनवो वावशानाः  
 सोमं विप्रा मतिभिः पृच्छमानाः ।  
 सोमः सुत ऋच्यते पूयमानः  
 सोमे अर्का स्निष्टमः सं नवन्ते ॥ (860)

(The milch-kine come to this divine elixir with eagerness, sages come to it with inquisitive mind, the elixir, effused and filtered, is brightened and blended with milk; the divine elixir is invoked by chanting hymns in *Tristup* (and other metres)).

- (i) The milching cows (गावः धेनवः) are fond of Soma.
- (ii) People, possessing wisdom, in their praises refer to this Soma.
- (iii) The effused and clarified *सुत*, पूयमानः Soma comes or flows to the receptacle (ऋच्यते, ऋच्यते).
- (iv) Our verses in *Tristup* metres glorify this Soma.

एवा नः सोम परिषिच्यमान  
 आ पवस्व पूयमानः स्वस्ति ।  
 इन्द्रमा विश बृहता मदेन  
 वर्धया वाचं जनया पुरंधिम् ॥ (861)

(O elixir of the life-force, while being filtered and purified, may you flow for our welfare. May you enter with a great roar and zeal into the soul (the receptacle of the inner conscience); please foster our praise, and generate abundant understanding.)

- (i) O Soma, crushed, treated and filtered, (परिषिच्यमानः, पूयमानः), may you bring *SVASTI* (peace, happiness and prosperity to us alone.)
- (ii) May you enter into the innermost consciousness of Indra, the lower self with intense exhilaration (बृहता मदेन).
- (iii) May you exemplify our speech (वर्धया वाचं).
- (iv) And may you regenerate in us the divine wisdom to impel all our actions (जनया पुरंधिम्).

## II

### THE SĀMAVEDA AND ITS SCHOOL

The Veda is one, the entire divine knowledge revealed through a divine process to man in the form of *Word, Śabda, Vāk, Vāṇī* etc. The word *Veda* is derived from various roots:  $\sqrt{\text{Vid}}$ ,  $\sqrt{\text{विद}}$ , to know, to exist, to obtain, to think and so forth.<sup>1</sup>

The Veda as *Samhitās* are four; the Ṛgveda, the Yajurveda, the Sāmaveda and the Atharveda.

The Ṛgveda, as we have today, belongs to two schools: Śākala, शाकल and Bāṣkala, बाष्कल. The Yajurveda has two recensions: White or Śukla and Black or Kṛṣṇa. We have two Śākhās or Schools of the Śukla Yajurveda— Mādhyandina and Kaṇva. Similarly the Kṛṣṇa Yajurveda has four Śākhās: Taittirīya, Maitrāyīṇi, Kāthaka and Kāṭha-Kaṣiṭhala.

The Sāmaveda is available of three Śākhās: Kauthuma, Rāṇāyānīya and Jaiminīya (कौथुम, रणायनीय, जैमिनीय)

The Atharveda is available of two schools: Saunaka and Pippalāda.

The *Samhitās* consist of the mantra part only. Each *Samhitā* more or less is associated with certain entirely different texts known as the *Brāhmaṇas*. They are in no way a part of the *Samhitās*. They may be regarded as ecclesiastical elaborations of the rituals based on the traditions of the said school; of course, so often they help us in the interpretations of the Vedic words.

Kātyāyana carried a wrong impression when he declared that the word *Veda* is used or can be used both for

1. विद ऋगे (अ० प० 1140)

विद विचित्रणे (६० अ० 1543)

विद सतायाम् (दि० अ० 1247)

विदल् लामे (तु० उ० 1525)

वेद =  $\leq$  विद + षच् particle.

2. We are told that originally we had about one thousand schools, of which fifteen survived: प्रासुरयणीय, वासुरयणीय, वार्तात्तरेय, प्राञ्जल, ऋग्वेदविघ्न, प्राचीन योग्य, रणायनीय, शाट्टायनीय, सात्यमुद्रगल, खल्वल, महाखल्वल, लङ्गल, कौथुम, गौतम, जैमिनीय:

the Mantras and the Brāhmaṇas: मन्त्र ब्राह्मणयोर्वेदनामधेयम् Day-ānanda has ably refuted this Statement of Kātyāyana. The Saṁhitās are the Saṁhitās, whilst the Brāhmaṇas are the Brāhmaṇas, absolutely different from each other, though closely associated.

During the time of Maharṣi Patañjali, the great commentator, linguist and grammarian, perhaps 1131 Śākhās of the Vedas were available.

The total number of Ṛcas in the Ṛgveda, the Yajus in the Yajurveda, the Sāmans in the Sāmaveda and the Mantras in the Atharveda are as follows:

Ṛgveda	10,580 1/4 (Śaunaka; 10,589 and 10,521) (Dayānanda)
Yajur- veda	1975
Sāmaveda	1875
Athar- veda	5977

After thousands of years of the divine revelation of the sacred Veda, it was thought worthwhile to collect, edit, classify and properly arrange the texts; this was the period of *Samhitākaraṇa*. The Ṛgvedic verses were carefully collected and classified on two systems: one based on Aṣṭakas, and the other on Maṇḍalas, with further subdivisions.\* The proper accounts, udātta, anudātta svarita, and a few others were given on the syllables; the metres classified; the devatas (i.e. the subject matter of the verse or of the Sūkta) and the names of the seers or Ṛṣis who as great teachers expounded the inner meanings of the texts were carefully assigned, as far as they could be available. The Ṛṣis were persons of history; they were the teachers of the Vedic Academies; in many cases, their traditions were

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\*अष्टाहकदीनां विधानमेतदर्थमस्ति यथा सुगमतया पठन-पाठन मंत्र परिगणनं, प्रतिविद्यं विद्याप्रकरणं बोधयत् भवेदेतदर्थमेतद् विधानं कृतमस्तीति ।

known, as the knowledge passed through a series of "teachers to pupils" or even from "fathers to sons". Of course, in our country, the records of traditional history have always been poor (our neighbours, the Greeks, had been more fortunate in maintaining the history). Where the names of history could not be traced, the editors of the Vedic Texts followed some other convenient methods, and in such cases names of the Ṛṣis, as given in the *Anukramanīs* are hypothetical and conceptual, sometimes based on certain words which occurred in the verses or in the corresponding hymns. So often, as in the case of the R̥g-dialogues, the Ṛṣi became the conceptual beings in whose mouths the words of the dialogue had been put.\*

The editors did another great job for us. They could preserve for us the Pada-pāṭhas (पदपाठ) and the Saṁhitā pāṭhas (संहितापाठ) both. None can vouch-safe for the originality, or initiality of the Saṁhitā-pāṭha or the Pada-pāṭha. Some of us are of the opinion, that the original, initial or the actual one was the Pada-pāṭha, and later on these actually-spoken words were given the form of the *Saṁhitā pāṭha* as the grammatical rules of the Sandhis etc. were gradually expounded and became current in the society of literateurs. Of course, there is another school that regards the saṁhitā pāṭha as the original one from which the pada-pāṭha was derived.

Every Veda has its own way of rendering the *Saṁhitā pāṭha* into the Pada-pāṭha, and vice versa with some minor but several essential differences.

The process of Saṁhitakaraṇa also includes the way of reciting the verses. The simplest way of reciting or reading

\* *R̥ṣayah* – A ṛṣi is one who knows the sense of the Vedic verse (मन्त्रार्थविद्) – Dayānanda on Yv. XXXI.9; ऋषीणा मन्त्रदृष्टयो भवन्ति. I.1.2; also *Nir.* VII.3;

एषं येन येनविना यस्ययस्य मन्त्रस्यार्थः प्रकशितोऽस्ति तस्य

तस्य ऋषैरैकैक मन्त्रस्य सम्बन्धे नामोल्लेखः कृतोऽस्ति ।

– Dayananda (RBB)

a ṛṣi is so called because he possesses a vision that enables him to unfold the mystery of a Vedic verse; ऋषि दर्शनान्

– *Nirukta*, II II. also where the record of the names of ṛṣis is not available; यस्यवाक्ये स ऋषि – *Sarvānukramanī*.

No Sulba Sūtra is attached to the Lātāyāna Śrauta-sūtra



a verse is in the school of the Rgveda and this recitation reached its climax when we come to the Sāmaveda. The same verse occurring in the four Vedas has to be recited differently when put into the mouth of Brahmā, Hotā, Udgātā or Adhvaryu (The secret meanings remain the same but the mode of recitation, the Pada Pāṭha (and certain accents too) would differ significantly or insignificantly).

The age of this saṁhitakaraṇa was an age of dynamism in the history of the popularization of the verbal traditions in India, these traditions still by continue in certain families.\*

### Dayānanda on the four Saṁhitās

It is to the credit of Svāmī Dayānanda that he clarified many controversial issues e.g.

(i) The Veda means merely the *mantra* part as we have in the four Saṁhitās and the Brāhmaṇas are entirely separate treatises of their own significance, and in no case, they possess the authority of Vedas:

न ब्राह्मणानां वेदसंज्ञा भवतिमर्हति कुतः, पुराणेनिहास संज्ञकत्वाद् वेद-व्याख्यानानामपि स्मृतत्वाद् न  
श्वरोक्तान्वान्काल्यायन-भिन्नैर्ऋषिभिर्वेद संज्ञायामस्मौ कृतत्वाच्च ननु बुद्धि रचितत्वाच्चेति।

— Rv.bh.bhu

### Veda Saṁjñā – Vicārāḥ

These Brāhmaṇa treatises are the human compositions, not revealed like the Vedic Saṁhitās. They, so often refer to human history, whilst the Vedic Saṁhitās nowhere refer to such topics. The Brāhmaṇa treatises are in fact, called the history (or *itiḥāsa*). Purāṇa, Kalpa, Gāthā or Nārāśaṁsi.\*

The Brāhmaṇa treatises quote from the mantra-portion of the Vedas while the Vedic Saṁhitās no-where quote from Brāhmaṇas.

(ii) According to Dayānanda, the four Vedas represent four types of the subject matter, each Veda specializing in one particular aspect. ज्ञान (spiritual knowledge), कर्म (action), उपासना (worship) and विज्ञान (common knowledge).

The lyric or musical representation is of three catagories:

(i) The pronouncement of udātta, ṣaḍja and other notes with

\*शु श्रवणे, इत्यस्माद् घातोः करणकारके क्तिकन् प्रत्ययकृते श्रुति शब्दो व्युत्पद्यते तथाऽऽदि इतिमारभ्याद्य  
पर्यन्ते ब्रह्मदिभिः सर्वाः सत्यविद्याः श्रूयन्ते तथा सा श्रुतिः ।

clarity, ease and speed – This is the style to be followed while pronouncing a *Rg* verse: (*Druta*—speedy or fast)\*

The notes of the *Yajuh* are pronounced with medium speed; twice is the time taken in the recitation of the *Yajuh* – (compared to the *Rg*). (*Madhyama* or medium); and then with slow or delayed pronouncement. (*vilambita*), as in the *Sāmaveda*.

In the *Atharva-veda Saṁhitā*, all the three styles; *druta*, *madhyama* and *vilambita*, – rapid, medium and slow, – are followed.

So often a verse is repeated in all the four *Saṁhitās*, or in three or in one. The idea is that the verse is to be recited in three or two different modes as the case may be. For example, the verse *Agnā ā yāhi vitae* occurs in the *Rgveda* (VI. 16. 10) and the *Sāmaveda* (I) also; in the first case, it has to be recited with *druta* or fast speed, and in the latter case with delayed speed.

So often (but not always), on account of the variation of *svaras* or accents, the meaning may also change. Only in such cases, a verse may have one meaning in a particular Veda, and a different meaning, if occurring in any other Veda.

(ii) The *Rgveda* stands for *jñāna*, expounding the qualities and characteristics of *padartha* or the subject matter: (say *fundamental knowledge*) ( *Rg* – *Vidyā*.)

The *Yajurveda* advises us to apply the fundamental knowledge for our individual and social advantages; i.e. *Yajuh* deals with *applied knowledge* (*Yajuh* – *Phala*). The *Sāmaveda* is lyric; it satisfies our aesthetical and emotional instinct. The *Sāman* verses glorify the Lord Supreme, addressed particularly as *Agni* and *Indra*.

\* ब्राह्मण-येवेतिहासन् जनीयात् पुराणानि कल्पान् गाथा नारसंसेरचेति ।

– Dayānanda

1. त्रिषागोत्रविद्या भवति । गानोच्चारणविद्याया द्रुत-मध्यमविलम्बित धेदयुक्तत्वात् । यावनाकालेन ह्रस्व स्वरोच्चारणे ततो दीर्घोच्चारणे द्विगुणः, प्लुतोच्चारणे त्रिगुणश्च कालो गच्छतीति । अतएवै कस्यापि मंत्रस्य वतसुषु संहितासु षाठः कृतोऽस्ति । तद्यथा अग्निपस्तुवन्ति, यजुर्भिर्यजन्ति, सामभिर्गण्ति ।

Dayānanda, R. Bhūmikā

[One, uses the *Rg* verse in prayers, the *Yajuh* verses in rituals, and the *Sāma* verses in songs and music, the *Rg* verses are pronounced with speed, the *Yajuh* verses medium, and the *Sāma* verses with delayed pauses]

The term Atharva stands for perfection and conservation, and as such, in the Atharva-veda, we are evoked to carry out the knowledge and the advantage derived from the R̥g, the Yajuh̥ and the Sāma to perfection, and preserve and conserve it for further progress.

Thus Dayānanda justifies the documentation of the divine knowledge into the four Saṁhitās:

R̥g	Jñāna	Fundamental knowledge
Yajuh̥	Karma	Applied knowledge
Sāma	Upāsana	Aesthetics
Atharva	Vijñāna	Perfection

In the list of the Vedic Saṁhitās, the R̥gveda is given the first place; the Yajuh̥ the second, the Sāma the third and the Atharva the last. Dayānanda characterises the scope of the R̥k, the Yajuh̥, the Sāma and the Atharva in a similar other terminology: *Jñāna* (knowledge), *phala* (advantage), *vicāra* (contemplation) and *pūrti* (finality or perfection).

Man is a rational being; when born, he needs familiarity with his surroundings; he, in other words, is inquisitive of knowledge, and the R̥gveda meets this requirement of his life ; and hence the R̥gveda is given the first priority. Having familiarized himself with the surroundings, he reacts with them and tries to utilize his knowledge for the individual and social good. He endeavours, and this motivation he gets from the yajurveda, which thus occupies the second place in the list of the Vedas. The *jñāna* and *Karma* (knowledge and effort), supported by the theistic love towards the Creator, leads to progress and prosperity, and finally to happiness, satisfaction, joy and peace. This aspect is promoted by the Sāmaveda, and hence it has the third position. And the conservation and preservation of all that has been acquired and attained is the inspiration derived from the Atharvaveda.

Yaska, the etymologist, in his *Nirukta* (XI.19) derives the term *Atharvanas* thus:

अथर्वानोऽथनवन्तः । धर्वातिश्चरति कर्मा । तत्प्रतिषेधः ।

**Jaimini on R̥g Yajuh̥ and Sāman** – Jaimini explains R̥g thus "तेषां ऋग यज्ञार्थवशेन पदव्याख्या (Mim. II.1.35). Where the pada



(line of a meter) is supported by its meaning, the *artha*, that material verse, that is Rg, whatever is lyric, is Sāman, गीतिषु सामाख्या (II.1.36), and the rest all are Yajuh – शेषे यजुः शब्दः ।

### Commentators on the Sāmaveda

1. **Mādhava** (7th Century Vikramī) – He appears to be the oldest commentator on the Sāmaveda. His father, Nārāyaṇa, was a friend of the great poet Vāṇabhaṭṭa, the celebrated author of the Kādambārī. Mādhava's commentary, known as Vivaraṇa (विवरण) has been procured in fragments by Satyavrata Saṁśramī. He has quoted from this manuscript (as footnotes) in his commentary on the Sāmaveda by Sāyaṇa. Prof. Weber and Dr. Kunhanrāja also possess a few copies of this commentary of Mādhava.

Whilst Sāyaṇa actually belonged to the school of the Rgveda, Mādhava represents the real Sāmaveda school, and he in his commentary is faithful to this school.

2. **Cuṇa-Viṣṇu** (12th or 13th Century Vikramī) belonged to Bengal or Mithila. His commentary on the *Chāndogya* Upaniṣad is available (*Chāndogya Mantra – Bhāṣya*), though not on the Sāmaveda.
3. **Bharata Svāmī** (1272-1310 A.D.); His father was Nārāyaṇa of Kaśyapa Gotra. Under the patronage of King Rama Nātha of Hosala, Aurangapattam, he wrote his commentary on the Sāmaveda. According to Burnell, he commented only on the *Chanda-Ārcika*, *Aranya-Ārcika*, and *Mahānāmni*, but not on the *Uttarārcika*. Perhaps he commented on the *Sāma-vidhāna* also.
4. **Sāyaṇa** (1372-1444 Vikramī; 1315-1387 A.D.) – He was the State Minister of the Princes of Vijayanagar – of Bukka I, Kampana, Sangama II and Harihara II. A genuine manuscript of Sāyaṇa Bhāṣya on the Rgveda, Aṣṭaka IV is preserved in the Baroda Gaekwad Library (1452 Vikramī, 1395 A.D.)

He is our greatest editor on the Commentaries of the Vedic literature; to his credit being:

- (a) *Veda* – Commentaries on the Taittirīya, the Rgveda, Kaṇva Samhitā, the Atharva Veda and the Sāmaveda.



- (b) *Brāhmaṇas* – the Kāṇva Śatapatha, the Aitareya, the Taittirīya, the Vājasaneyī Śatapatha, and the eight Brāhmaṇas of the Sāmaveda school (of the Kauthuma Śākhā):.
  - (c) *Āraṇyaka* – The Taittirīya and the Aitareya.
  - (d) *Aitareyopaniṣad Dīpikā*
  - (e) *Minor works* – (i) the Dhātuvṛtti; (ii) the Subhāṣita – the Sudhā-nidhi, (iii) the Prāyaścitta Sudhānidhi, (iv) the Alaṅkāra Sudhānidhi, (v) the Purusārtha Sudhānidhi, and (vi) the Yajña – Tantra Sudhānidhi.
5. **Śobhākara Bhaṭṭa** (1465 Vikramī) – His *Āraṇyaka Vivaraṇa*, available (Bhandarkara Institute, Pune), Script of 1709, from a manuscript of 1465 Vikramī.
  6. **Sūrya Devajña** (near about 1533 A.D.) – He specialized in the Sāman Chants and has given his *adhyātma bhāṣya* on the verses of the Sāmaveda. He refers to the Rāyaṇ Bhāṣya on the Ṛgveda, (which he regards as superficial, and which does not express the real, intrinsic and deeper meanings) and the Pada Pāṭha of the Ṛgveda, slightly different from the Śākala Padapāṭha.

Sūrya Devajña refers to Rāvaṇa's spirituality-based commentary also. Rāvaṇa is said to have written his commentary 1500 years prior to the Vikrama era (refer to Fitz Edward Hall).

### III

#### THE SĀMA SAMHITĀ CLASSIFICATION OF VERSES

The old tradition of classification followed by the editors of the Sāma Veda Samhitā is in terms of Prapāthaka, Ardha, Daśati and R̥cā (प्रपाठक, अर्ध, दशति, ऋचा). But the commentators have followed the classification into Adhyāya, Khaṇḍa, and R̥cā in the Pūrvārcika, (First section) and Adhyāya, Khaṇḍa, Sūkta, and R̥cā in Uttarārcika.

*Daśati*, दशति, should normally be a collection of ten verses, as the name signifies. But many of these Daśati's in the Pūrvārcika (First Section) have 6, 7, 8, 9, 11, 12, 13 or even 14 verses (instead of 10). (This is perhaps due to the fact that the verses of the same meter have been grouped together).

*Table*  
*Pūrvārcika – First Part*

Prapāthaka	Ardha (Hemi)	Daśati (Decade)	Special Daśati (no. of verses)	Total	Serial number of verses
1.	2	10	Third – 14 Sixth – 8 Eighth – 8 Tenth – 6	96	1-96
2.	2	10	Second – 8 Third – 9	97	97-193
3.	2	10	Third – 9	99	194-292
4.	2	10	Fourth – 9 Seventh – 8 Ninth – 11	98	293-390
5.	2	10	First – 8 Fourth – 8	96	391-486

6.	2	9	Second - 14 Third - 12 Fifth - 12 Sixth - 9 Seventh - 12 Eighth - 12 Ninth - 8			99	487-585
Aranyakēṇḍa - Khaṇḍa 5			First Khaṇḍa - 9 Second - 7 Third - 13 Fourth - 12 Fifth - 14			55	586-640
Mahānam- nyārcika		-	-			10	641-650
<i>Uttarācika</i>							
Prapāthaka	Ardha	Adhyāya	Khaṇḍa	Sūkta	Total verses	Serial number	
1.	1	1	6	23	62	651-712	
	2	2	6	22	62	713-774	
2.	1	3	6	19	55	775-829	
	2	4	6	19	56	830-885	
3.	1	5	7	22	69	886-954	
	2	6	7	23	76	955-1030	
4.	1	7	7	24	85	1031-1115	
	2	8	6	14	59	1116-1174	
5.	1	9	9*	20	78	1175-1252	
	2	10	12	23	94	1253-1346	
6.	1	11	3	11	32	1347-1378	
	2	12	6	20	56	1379-1434	
	3	13	6	18	54	1435-1488	
7.	1	14	4	16	46	1489-1534	
	2	15	4	14	38	1535-1572	
	3	16	4	21	44	1573-1616	

8.	1	17	4	14	40	1617-1656
	2	18	4	19	54	1657-1710
	3	19	5	18	54	1711-1764
9.	1	20	5	18	51	1765-1815
	2	20	2	13	33	1816-1848
	3	21	7	9	27	1845-1875
Total - 9	22	21	120*	400	1225	

\* According to some authorities, in Prapāthaka 5, Adhyāya 9. Khaṇḍa 7, of the Sūktas 11, 12, 13, 14 (Serial No. 1225 to 1234), Khaṇḍa 7 is regarded up to Sūkta 12 (Serial 1225-30); and then, Serial 1231-1234), of the Pragātha Sūktas 13-14 constitutes the Khaṇḍa 8. And thus this Adhyāya would have in all ten Khaṇḍas.

This means that in such a case, the Sāmaveda in all would have 121 Khaṇḍas (and not 120 as indicated in the total).

In some of the classifications, the *Pūrvārcika* is divided into Khaṇḍas (or Parvas) named after the devatās: Āgneya Kāṇḍa (or Parva); Aindra Kāṇḍa (or Parva); and Pavamāna Kāṇḍa (or Parva).

This would mean that:

*Āgneya Kāṇḍa* = The entire Prapāthaka 1 (of ten dāsatis) + 2 daśtis (first and second) of Aindra Kāṇḍa (these two daśatis have Agnī as devatā).

In the same way, one shall have to include the last two daśatis of Aindra Kāṇḍa in the Pavamāna Kāṇḍa (which actually belong to the pavamāne devatā).

In short:

- Āgneya Kāṇḍa - First Adhyāya of 12 Khaṇḍas and 114 verses (ṛcā).
- Aindra Kāṇḍa - Second, Third and Fourth Adhyāyas of 36 Khaṇḍas and 352 verses.
- Pavamāna Kāṇḍa - Fifth Adhyāya of 11 Khaṇḍas and 119 verses.



Āraṇya Kāṇḍa – Sixth Adhyāya of 5 Khaṇḍas and 55 verses.

(This includes Arka Parva, Dvandava Parva, Vācovrata Parva (and Śukriya Parva perhaps).

Mahānāmni Ārcika = of 10 verses

Thus total no of verses = 114 + 352 + 119 + 55 + 10  
= 650 (Pūrvārcika).

To avoid all such complications, the modern trend of scholars is to assign a serial number (1 to 1875) to each and every verse of the Sāma Veda. Some scholars prefer to assign *separate* serial numbers to the Pūrvārcika and the Uttārārcika verses.

Pūrvārcika – from 1 to 650.

Uttārārcika – from 1 to 1225.

Again the Uttārārcika has in all 40 hymns or sūktas, these hymns may have only one verse (*ekarca*); or 2 verses (*dvi-rcā* = *dvyrcā*), or 3 verses (*trīca*) and so on up to 10 *rcas*, and then a few of twelve *rcas*.

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No. of verses in a Sūkta    Total number of such Sūktas

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1. <i>ekarca</i>	(एकर्व)	13
2. <i>dvyrcā</i>	(द्वयर्व)	66
3. <i>trīca</i>	(त्रयर्व)	287
4. <i>Catur-rcā</i>	(चतुर्वर्व)	9
5. <i>Pañcarca</i>	(पञ्चर्व)	4
6. <i>Ṣaḍ-rcā</i>	(षड्वर्व)	10
7. <i>Saptarca</i>	(सप्तर्व)	2
8. <i>Aṣṭarca</i>	(अष्टर्व)	1
9. <i>Navarca</i>	(नवर्व)	3
10. <i>Daśarca</i>	(दशर्व)	3
11. <i>Dvādaśarca</i>	(द्वादशर्व)	2
Total (Uttārārcika)		<hr/> 400 <hr/>

Sūktas 400

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### Repetitions in the Sāmaveda

These are two types of repeated verses

(i) Repetitions in the Pūrvārcika (i.e. the Pūrvārcika verses

repeated in the Pūrvārcika). Such are 262 verses.

(ii) The Uttarārcika verses repeated in the Pūrvārcika. Such are only 7 verses.

(a) *Details of 262 verses repeated in the Pūrvārcika:*

170 verses – constituting the first verse of a ṛca.

20 verses – constituting the middle or the last verse of a ṛca.

60 verses – constituting the first verse of a pragātha.

12 verses – occurring in 34 sūktas of Catur-ṛcas to dvādaśaṛcas.

262 Total

(b) *Details of 7 verses repeated in the Uttarārcika:*

3 verses in the catur-ṛcas to dvādaśaṛcas.

4 verses constituting the first verse of the ṛcas.

7 Total

### The Sāmaveda verses not available in the Ṛgveda.

Parva	Serial numbers
<i>Pūrvārcika</i>	
Āgneya	10, 63, 82, 90, 92, 93.
Aindra	154, 172, 177, @, 190, 196, 209, 224, 226, 231, 288, 294, 298, 299, @, 305, 327 336, 337, 353, 361, 369@, 372@, 435, 437, 438 <sup>s</sup> , 441, 442, 444 <sup>s</sup> , 445 <sup>s</sup> , 446 <sup>s</sup> , 449, 450, 453, 455, 456, 458, 464.
Āraṇyaka	591, 594.
Arka Parva	
Vācovrata Parva	602@, 608, 611, 615, 616, 622@, 623, 624, 625.
<i>Mahānāmnyār- cika Parva</i>	641, 642, 643, 644, 645, 646, 647, 649, 650
<i>Uttarārcika</i>	650
Adhyāya 5	952@, 953@, 954@
Adhyāya 7	1113, 1114, 1115

Adhyāya 10	1300, 1301, 1302, 1303
Adhyāya 14	1503, 1504
Adhyāya 17	1654, 1655, 1656
Adhyāya 18	1708 <sup>@.y</sup> , 1709, 1710 <sup>y</sup>
Adhyāya 20	1768 <sup>s</sup> , 1769, 1770 <sup>s</sup> , 1825, 1828, 1829, 1830, 1831 <sup>y</sup> , 1832 <sup>y</sup> , 1833 <sup>y</sup> , 1843, 1844, 1845.
Adhyāya 21	1860 <sup>a.y</sup> , 1864, 1865 <sup>a</sup> , 1869 <sup>a</sup> , 1871.

Thus only 99 verses of the Sāmaveda are such which do not belong to the Ṛgveda, whereas the rest 1776 verses are reproductions of the Ṛgvedic verses with minor verbal differences. Of these 99 verses, the following verses occur in the Atharva-veda (upsript a).

177, 299, 369, 372, 602, 622, 952, 953, 954, 1865 and 1869, and the verses 1710, 1831, 1832, 1833 occur in the Yajurveda, though not in the Ṛgveda, (upsript y), and the verses 1708, and 1860 occur both in the Atharvaveda and the Yajurveda (upsript a,y).

The following verses of the Sāmaveda not occurring in any other Veda occur twice in the Sāmaveda; itself: 438 = 1768; 444 = 1115, 445 = 1114, 446 = 1113 (प्रवोचोपि) 453 = 1770

The verses 444, 445 and 446 of the Sāmaveda are repetitively abbreviated in the single composite verse 1113-1115. (प्रवोचोपि)

And thus there are in all 70-80 singular verses belonging exclusively to the Sāmaveda.

## IV

### THE SĀMAVEDA AND RITUALISTS

#### The Sāmaveda and the Sāman

The *Sāmavidhāna*, a very important text of the Sāman school eulogizes Sāman in the following words: It starts with divine origin of our creation, of which the essence is Sāman:

स वा इदं धृतमसृजत तस्य सामोपजीवने प्रायच्छत् ।

..... तद्योऽसौ कुट्टतम इव साम्नः स्वरस्तं देवा उपजीवन्ति ।

योऽवरेषां प्रथमस्तं मनुष्याः, यो द्वितीयस्तं

गन्धर्वाप्सरसः, यस्तृतीयस्तं पशवः, यश्चतुर्थस्तं पितरो

ये चाण्डेषु शेरते, यः पञ्चमस्तमसुर रक्षतांसि, योऽन्यस्तमो

धधिवनस्पतयो यच्चान्यज्जगत् ।

तस्मादाहुः — सामैवाज्जमिति ॥

The super-most note or *svara* of Sāman is *Sā*, सा, on which is the life-principle of Devas or gods; on the second one are sustained Gandharvas and Apsaras; on the third one the cattle and other animals, on the fourth one the Piṭrs and birds, i.e., those born of eggs, on the fifth *svara*, the *Asuras* and *Rakṣas*, and on the last one the herbs, trees and plant life. And thus Sāman is the food of the entire creation.

According to *Ṣaḍvīṁśa Brāhmaṇa*, whenever oblations are offered to a sacrifice, gods rejoice in accepting the Sāman music, *Svarga* or heaven is born of Sāman:

यस्मादुत्पद्यते स्वर्गो लोकः, स्वरिति सामभ्योऽक्षरत्, स स्वर्गो लोकोऽभवत् ॥

From Sāman is born the syllable “Svah”

#### Supremacy of Sāman in the Atharvaveda

Whereas, the verse of the R̥gveda and the Yajurveda extol Sāman, it is spoken in highest terms in the Atharva Veda too.

(i) Of the Supreme Lord, the *Ucchiṣṭa Brahman*, Sāman verses are regarded as body-hairs (*loma*). These verses are the hairs of the *Skambha*, Brahma, the Supreme Support of the creation:



यस्मादुचोऽपातक्षन् यजुर्यस्मादपाकवन् ।

सामानि यस्य लोभानि — स्कम्भं तं ब्रूहि कतमः स्विदेव सः ।

(Av. XI. 7.24)

Since R̥k or R̥cā is feminine, and therefore, a husband addresses to his wife that "you are R̥k whilst I am Sāman:

सामाऽहमस्मि, ऋक् त्वं, द्यौरहं पृथिव्या त्वम् ।

ताविह सम्भवाव प्रजामा जनयावहे ।

— Av. XIV. 2.71

Thou are sâ (सा) (she); and I am *amaḥ* (अमः)

I and you both conjoined would become Sāma

सा+अम = साम

She + I (the svara) = the couple, for procreation.

### Three Types of Yajña-Karma

The sacrificial rituals are of three categories: (i) Agnihotra, (ii) *īṣṭi* and (iii) the Soma-sacrifice of Soma-yāga.

In the Agnihotra, we are traditionally required to repeat only texts of the Yajurveda. In the Darśa-paurṇamāsa (दर्शपूर्णमास) and other *īṣṭis*, we use verses from the R̥gveda and the texts from the Yajurveda both.

In the rituals of these categories, there is no place for Sāman texts and their musical recitation.

Therefore, in the Vedic rituals the first two places of importance is assigned to the R̥gveda and the Yajurveda only whilst the *Sāma-veda* is ranked in the status three. And hence the Sāmaveda is ranked after the R̥gveda and the Yajurveda.

R̥gveda > Yajurveda > Sāmaveda.

We have in the *Āpastamba Sūtras*:

यज्ञं व्याख्यास्यामः । स त्रिभिर्वेदैर्विधीयते । ऋग्वेद-यजुर्वेद-सामवेदैः । ऋग्वेद-यजुर्वेदाभ्यां दर्शपूर्णमासौ । यजुर्वेदेन अग्निहोत्रम् । सर्वैरग्निष्टोमः

### The Seven phases of the Soma Sacrifice

The house-holder who proposes to perform the Soma Sacrifice has to complete it in seven phases (Samsthā; संस्था)

Phase	Śastra and Stotra
1. Agniṣṭāma,	अग्निष्टोम 12-12

2. Atyagniṣṭoma,	अत्यग्निष्टोम	13-13
3. Uktha,	उक्थ	15-15
14. 4. Śoḍaśī,	षोडशी	16-16
15. 5. Atirātra,	अतिरात्रे	29-29
16. 6. Vājapaya,	वाजपेय	17-17
17. 7. Āptoryāma,	आप्तोर्याम	32-32
(or 33-33)		

In the first phase, i.e., in the Agniṣṭoma, we have 12 śāstra and 12 stotra. As we proceed towards the succeeding phases, the number of Śāstras (शास्त्र) and stotras (स्तोत्र) gradually increase, so much so, that in the seventh phase (i.e. when we come to the Āptoryāma), their number becomes 32 Śāstras + 32 stotras (or even 33-33).

If one does not perform Uktha, then the number of Śāstra and Stotra becomes 13-13 for atyagniṣṭoma, 15-15 for Śoḍaśī, 16-16 for Atirātra and 17-17 for the Vājapeya.

### Ṛtviks or Priests in the Sacrifices

All the sacrifices pay full regards to all the four Vedas. People adept in different Vedas and participating in sacrifices are known as the Ṛtviks or priests. Each school of the Vedas is represented by four Ṛtviks who are differently named.

Veda	Leader	Ṛtviks
Ṛgveda	Hotṛ	(i) Hotṛ, (ii) Maitrā-varuṇa, (iii) Acchāvāk, (iv) Grāvaṣṭut (They recite in normal non-musical tone; their such recitations are known as Śāstra.
Yajurveda	Adhvaryu	(i) Adhvaryu, (ii) Prati-pras-thātā, (iii) Neṣṭṛ, (iv) Unnetṛ.
Sāmaveda	Udgātṛ	(i) Udgātṛ, (ii) Prastotṛ, (iii) Pratiharṭṛ, (iv) Subrāhmaṇya.
Atharvaveda	Brahmā	(i) Brahmā (ii) Brāhmaāc-chansi, (iii) Āgnīdhra, (iv) Potṛ

People, belonging to the *Kauṣītaki* school refer to a seventeenth priest (besides the sixteen mentioned above) also known as *Sadasya*. With several other attendants and assistants (their number goes to 10 extras, as *camasādh-varyava upagātr*, and other attendants).

### School of Sāmaveda

There is more of mythology, rather than the history, attached to the traditions of the Sāmavedic school. After the divine revelations of the Vedas, thousands of years must have passed before the *Samhitikaraṇa* of the Vedic texts took the formal or final shape: the *devatās* to the verses assigned, their prosodical form assumed their present form; the *pada-pāṭha* and *samhitapāṭha* (पदपाठ, संहिता पाठ) the division of the Vedas in *maṇḍalas*, *Aṣṭakas*, *Kāṇḍas*, *Ārcikas*, *Sūktas*, *Adhyāyas*, *Anuvākas*, *Prapāṭhakaks*, *Daśatis* and so on. Millenia of years must have been passed between the age of the divine revelation and the *Samhitikaraṇa*. The use of the Vedic verses in rituals, ceremonies, *yajñas* etc. belong to a still later period.

In the long long years of these traditions, grew and evolved the specialized schools of the Vedas.

The tradition says (though merely a hearsay, and not authentic) that the reputed seer Veda Vyāsa for the first time instructed another great seer Jaimini into the secrets of the Sāmaveda. Of course, this is a myth if this Veda Vyasa were the same as the author of the *Uttara Mīmāṃsā* (the *Brahma Sūtras*) and Jaimini the author of the *Pūrva Mīmāṃsā*. Then the knowledge passed from father to son successively.

Vyāsa → Jaimini → Sumantu → Sudhanvā – Sukarmā.

For this, see *Srīmad Bhāgavata* (XII. 6.76);

सुकर्मा चापि तच्छिष्यः सामवेद नीर मंहान् ।

सहस्रं संहिता भेदं चक्रे साम्ना ततस्तु तम् ॥

And thus, we are told, that perhaps one thousand schools (or recensions) of the Sāmaveda were available during the time of the *Śrīmad Bhāgavata*.

Another treatise, the *Cakravāyūha Pariśiṣṭa* also refers to one thousand branches (*Śākhās*) of the Sāmaveda. By and by, most of them became obsolete on account of the negligence of the family-pupils:

सामवेदस्य किल सहस्र भेदा भवन्ति  
 अनध्यायेष्वधीयानास्तो रतक्रतु  
 वज्रेणाभिहताः प्रनष्टाः । शेषा प्रवक्ष्यामि

(*Carana vyūha, III*)

Indra found that the pupils were reciting the verses on the holidays too (when they should not), he got angry, used his thunderbolt and destroyed such schools of the Sāmaveda.

*The following branches still survived:*

1. Āsurayaniya – आसुरयणीय
2. Vāsurāyaṇīya – वासुरयणीय
3. Vārtāntareya – वार्तान्तरेय
4. Prāñjala – प्राञ्जल
5. R̥gvainavidha – ऋग्वैनविध
6. Prācīnayogya – प्राचीन योग्य
7. Raṇāyaniya – रणायनीय
8. Sātyāyaniya – शाटयायनीय
9. Sātyamudgala – सात्यमुद्गल
10. Khalvala – खल्वल
11. Mahākhalvala – महाखल्वल
12. Lāngala – लाङ्गल
13. Kauthum – कौथुम
14. Gautama – गौतम
15. Jaiminiya – जैमिनीय

Of these fifteen schools, at present only three survive:

1. Kauthuma 2. Rāṇāyaniya 3. Jaiminiya

Of these three also, the most popular is the Kauthuma branch. The Sāmaveda Samhitā, which we shall be following is the Kauthuma recension.

Kauthuma Śākhā

1. No. of verses – 1875
2. Classification in Prapāṭhakas
3. Hāu (हाउ) Rāi (राइ) pronounced.
4. Slight difference in reading as वाजेषु नो (Vājesu no)

Rāṇāyaniya Śākhā

- 1875
- Classification in Adhyāyas
- Hāvu (हावु), Rāyi (रायि) pronounced.
- वाजेषु नो (Vājesu no)



The Rāyāṇiya Saṁhitā, for the first time published by G. Stevenson, London, 1842.

The Jaiminīya Saṁhitā was published by W. Caland and later on by Dr. Raghuvīra in Nagari script with proper accents.

Śrīpāda Damodar Śatavabekar published the Kauthuma Saṁhitā but he has simultaneously given the reading variations from Rāṇāyanīya and Jaiminīya Saṁhitās also.

The Jaimini Saṁhitā, according to Dr. Caland assigns 1687 verses to the Sāmaveda (i.e. 188 verses less than the two other Saṁhitās.)

The Kauthumī Saṁhitā gives the total number of lyrics as 2722, whilst the Jaimini Saṁhitā gives the total number of lyrics as 3681. From the "Grāmegeya" (ग्रामेगेय) and the "Āraṇya Gāna", "Saṁhitās, and from the Ūha – Uha Gāna Saṁhitās, published by Banaras Hindu University, the total number of lyrics comes to be 2639.

## V

### THE BRĀHMAṆAS OF THE SĀMAVEDA SCHOOL

Eleven Brāhmaṇas are known of the Sāman school. They are more or less traditional treatises, written in classical prose, dealing with rituals and sacrifices in which Sāman verses were then used.

Of the eleven Brāhmaṇas, eight belong to the Kauthuma Śākhā and three to the Jaiminī-Śākhā.

**(a) Kauthuma Śākhā –**

- (i) Tāṇḍya mahābrāhmaṇa
- (ii) Śaḍ viṃśa Brāhmaṇa
- (iii) Sāma Vidhāna Brāhmaṇa
- (iv) Ārṣeya Brāhmaṇa
- (v) Daivata Brāhmaṇa
- (vi) Mantra Brāhmaṇa  
(also known as Chāndogya Brāhmaṇa and Upani-  
ṣad Brāhmaṇa).
- (vii) Saṃhitopaniṣad Brāhmaṇa
- (viii) Vaṃśa Brāhmaṇa

**(b) Jaiminīya Śākhā –**

- (i) Jaiminīya Brāhmaṇa
- (ii) Jaiminīya Ārṣeya Brāhmaṇa
- (iii) Jaiminīya Upaniṣad Brāhmaṇa

Parallel to this literature, we know that (a) the *Rgveda school* has two Brāhmaṇas (i) Aitareya and (ii) Śāṅkhāyana (i.e. Kausītakī), (b) the *Yajurveda* (Śukla) has *Śatpatha Brāhmaṇa* of the Madhyandina and Kāṇva Śākhā both. The Black or Kṛṣṇa Yajurveda has only one Brāhmaṇa – the Taittirīya Brāhmaṇa. The Atharvaveda has only one Brāhmaṇa, known as the Gopathe Brāhmaṇa.

### The Āraṇyakas of the Sāmaveda School

The Jaiminīya Śākhā of the Sāmaveda School has one Āraṇyaka: Talavakāra Āraṇyaka (तलव्यकार).

We should remember that the R̥gveda School has three Āraṇyakas:

- (i) Aitareya Āraṇyaka (ऐतरेय),
- (ii) Śaṅkhāyana Āraṇyaka (शांखायन), and
- (iii) Kauṣītakī Āraṇyaka (कौषीतकी).

The Śukla Yajurveda school has the *Bṛhadāraṇyaka* of the Mādhyandina school, and similarly another *Bṛhadāraṇyaka* of the Kāṇva school.

1. *Tāṇḍya Mahābrāhmaṇa* – (Also named Pañca - Viṃśti Brāhmaṇa)

It belongs to the Kauthuma school of the Sāmaveda. No less than 177 Yajñas have been described in this voluminous treatise. There is a good deal of similarity between the treatment of the Tāṇḍya and the Taittirīya Brāhmaṇas. The Śrauta Sūtra of the Taittirīya (i.e. the Āpastamba) and the Katyāyana Śrauta Sūtras of the Kāṇva Śākha are very much based on the Tāṇḍya Mahābrāhmaṇa. (The Āśvalāyana and Bodhāyana Śrauta Sūtras of the R̥gveda differ in this respect, and are not influenced by the Tāṇḍya.

Tāṇḍy's treatment of sacrifices from the simplest ones to the Aśvamedha is elegant and precise. The 177 sacrifices treated in the Tāṇḍya Mahābrāhmaṇa are:

75 ekāha yāgas (one-day yāga)

34 ahīna yāgas

65 Satra yāgas

3 Agniṣṭoma, Dvdaśāha, and Gavāmayana

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The Tāṇḍya Brāhmaṇa is also named as Pañca-Viṃśati Brāhmaṇa (पञ्चविंशति ब्राह्मण), since it has 25 Adhyāyas or Chapters. There is a "*Ṣaḍviṃśa Brāhmaṇa*" also, of 26 chapters. Some of our scholars regard the Brāhmaṇa of 26 chapters as the second volume of the integrated Tāṇḍya Brāhmaṇa.

According to others, the Mahābrāhmaṇa of the Sāmaveda constitutes:

- (i) 25 Adhyāyas of the Tāṇḍya
- 5 Adhyāyas of the Pañca-viṃśa
- 10 Adhyāyas of the Ārṣeya

### 40 Adhyāyas (cf. 40 Adhyāyas of the Aitareya Brāhmaṇa of the Rg – School)

According to several other authorities the Mahābrāhmaṇa of 40 Adhyāyas = 25 of Tāṇḍya + 5 of Śaḍvimśa + 8 of Chāndogya Up. + 2 Mantra Brāhmaṇa (of Secret Yāgas).

#### Details of the Tāṇḍya of 25 Chapters –

Adhyāya	No. of Khaṇḍas	Details
I	10	Includes Yajuḥ also, and the Stoma verses.
II	17	Nava-vidha Stomas and
III	13	30 Viṣṭutis.
IV	10	Gavāmayana.
V	10	
VI	10	Agnistoma Yāga
VII	10	(up to "the 7th Khaṇḍa of Adhyāya VIII only)
VIII	10	8th-10th Khaṇḍa deals with <i>Uktha</i> .
IX	10	<i>Daśarātra</i> in 1-2 Khaṇḍas. and <i>Prāyaścitta</i> 3-10 Khaṇḍas.
X	12	<i>Dvadaśāha</i> (Prāyaṇīya +
XI	11	Daśarātra + Udayāṇīya).
XII	13	(Adhyāyas X to XV).
XIII	12	} <i>Dvadaśāha</i> continues.
XIV	12	
XV	12	
XVI	16	15 ekāhas.
XVII	13	16 ekāhas.
XVIII	19	11 ekāhas.
XIX	19	20 ekāhas.
XX	21	13 atirātra ekāhas and 4 ahīna yāgas.
XXI	15	5 Trirātras + 4 Caturātras + 3 pañcarātras, Total 12 ahīnas.
XXII	18	18 ahīna yāgas.
XXIII	28	28 Satra yāgas.



XXIV	20	19 Satra yāgas.
XXV	18	18 Satra yāgas.

Thus in all 75 ekāhas, 34 ahīna yāgas + 65 satra yāgas, one agniṣṭoma + 1 dvādaśāha + 1 gavāmayana; – in all 177 yāgas,

2. *Ṣaḍviṃśa Brāhmaṇa*, षड्विंश ब्राह्मण – So often, this treatise is regarded as an appendix to the Tāṇḍya Brāhmaṇa – This treatise has 5 Adhyāyas or Chapters, and they essentially deal with five sacrifices (Yāgas) only – Four abhicāra yāgas (givers of अभिचारफल) – Syena-yāga (श्येन याग), Iṣu yāga (इषुयाग), Sandaṁśa-yāga (संदंश याग), and Vajra-yaga (वज्र याग). The fifth yāga is the Vaiśvadeva trayddeśa-rātra-Satra (वैश्वदेव त्रयोदशरात्र). Three Prapāthakas or sections are devoted to these five yāgas and the rest to Sandhyā – performance (सन्ध्यानुष्ठान); and Prāyaścitta or atonement (शान्तिप्रकरण, प्रायश्चित्त); the extra-ordinary (अद्भुत ब्राह्मण, or peace-invoking verses. At the very beginning it has given verses of invocation to Subrahmaṇya (सुब्रह्मण्य) one of the epithets of Indra.
3. *Sāma-vidhāna Brāhmaṇa*, सामविधान ब्राह्मण – This treatise consists of three Adhyāyas or Chapters. It prescribes Sāman recitations, Homa or the fire-rituals of offerings etc. for these persons who are not entitled to perform the Soma-yajñas described earlier in this chapter. This treatise is known the “Sāma-Vidhāna”, since it deals with fruits of actions, visible or invisible (दृष्ट and अदृष्ट).
4. *Ārṣeya Brāhmaṇa*, आर्षेय ब्राह्मण – This treatise has three chapters or adhyāyas, containing 28, 25 and 29 Khaṇḍas respectively. Before the recitation of the Sāmans, one should know what Ṛṣi (the mantra-draṣṭā, the expounder of the mystic meaning) and what the Chanda or metre is. Since one must invoke the name of the Ṛṣi (a historical person) – this Brāhmaṇa has been known as “the Ārṣeya”. The author of this Brāhmaṇa utilizes the verses of only the *Pūrvarcika*, i.e. the first Book of the Sāmaveda.
5. *Devatā-dhyāya-Brāhmaṇa*, देवता ध्याय ब्राह्मण – It specially invokes the *devatās* of the Sāmans, and hence its name: “*Devatādhyāya*”, and is a book of 4 Khaṇḍas. It refers to the ten devatās of the Sāman-Chants, and then further

introduces three specific devatās, and finally one devatā.

The book also gives the names of devatās, chandas, number of syllables or letters of the Sāma-Vidhānas and similar other details. The Brāhmana particularly invokes the devatās.

6. *Mantra Brāhmana*, मंत्र ब्राह्मण – This is also known as the Chāndogya Brāhmana or even the Chāndogya Upaniṣad. In its first two Prapāṭhakas, the verses pertaining to the mystic rituals (गुह्यकर्म) are given. The Upaniṣad occupies the rest 8 Adhyāyas (for details, see the *Chāndogya Upaniṣad*).
7. *Saṁhitopaniṣad Brāhmana*, संहितोपनिषद् ब्राह्मण – It has five Khaṇḍas, devoted to the Upanayana, or the sacred thread-ceremony and it expects, that throughout ones life, the Yajamāna would read and practice this upaniṣad. The Saṁhitā is two fold, one devoting to the Ṛk and the Sāman. It incorporates Deva, Asura and Ārṣa of the ārcika and Gāna Saṁhitā. The book ends with the Guru-Dakṣiṇā ritual (offerings and presents to the preceptor).
8. *Vamśa Brāhmana*, वंश ब्राह्मण – It is a book of 3 Khaṇḍas, in which is outlined the ancestry of the preceptors.

It would be interesting to note that the text refers to two types of births. (i) from parents (ii) from the Gāyatri the mother (गायत्री माता), and preceptor or Ācāryas the father.

## Brāhmanas of the Jaimini School

### 1. *Jaiminiya Brahmana*,

The book is in three parts:

Part I – 360 Khaṇḍas

Part II – 437     "

Part III – 385     "     ; Total 1182 Khaṇḍas.

Another account is as follows (Baroda Gaekwad Institute Library).

Maha-	360 Khaṇḍas	Ahīna	Khaṇḍas 99
Brāhmana		Brāhamana	
Dvādaśāha	388	Satra	37
Mahāvratā	151	Ārṣeya	84

Ekāha	151	Upaniṣad	154
Total No. of Khaṇḍas			1424

This Jaiminiya Brāhmaṇa is supposed to have been edited by Maharsi Jaimini, an expounder of the Sāman School and his pupil Talavakāra (तलवकार\*).

2. *Jaiminiya Ārṣeya Brāhmaṇa*, जैमिनीय आर्षेय ब्राह्मण – The treatise has 84 Khaṇḍas – This may be regarded as Rṣi – Index of the Talavakāra school. It gives the list of the names of Rṣis (seers) of Āgneya – Sāmaparva, etc. of grāmegeya (ग्रामेगेय) and the Āraṇya - chants (आरण्यगान). Each verse has only one Rṣi in this respect, this Ārṣeya Brāhmaṇa of the School of Jaimini differs from the Ārṣeya Brāhmaṇa of the Kauthuma school in which a verse is devoted to more than one Rṣi.
3. *Jaimini Upaniṣad Brāhmaṇa and Talavakāra Āraṇyaka* – This treatise has four Adhyāyas, with a number of Anuvākas and Khaṇḍas:

Adhyaya –	No. of Anuvākas	No. of Khaṇḍas.
I	18	60
II	5	15
III	7	42
IV	12	28
Total	42	145

The well-known *Kena-Upaniṣad* is a fragment of this Brāhmaṇa which constitutes the tenth anuvāka of the Adhyāya IV, and which has four Khaṇḍas in all. (Kenopaniṣad ends in four Khaṇḍas).

\*See the Colophony.

उज्जहार गमाप्भोधेर्यो धर्माभूतमञ्जसा ।

न्यादे निर्मथ्य भगवान् स प्रसीदतु त्रैमिनिः ।

सामाखिलं सकल वेदगुरुर्मुनीन्द्राद्

व्यासादवाप्य भुवि येन सहस्रशाखम् ।

व्यक्तं समस्तमपि सुन्दरगीत एगं

तं जैमिनि तलवकारगुरुं नमामि ॥

**Śrauta-Sūtra of Lātyāyana** – Just as we have the Baudhāyana Śrauta Sūtra, belonging to the Kṛṣṇa Yajurveda, the Mānava Śrauta Sūtra, the Āpastamba Śrauta Sūtra, and the Kātyāyana Śrauta Sūtra belonging to the Yajurveda schools, similarly we have the Lātyāyana Śrauta-Sūtra (लाट्यायन श्रौतसूत्र), belonging to the Sāmaveda school. It lays down the duties of the Udgāṭṛs, the Sāmavedic priests, in various, Soma sacrifices. It was first published by the Asiatic Society of Bengal in 1972 and has a commentary by Agnisvāmī. It has been edited by Ānanda Chandra Vedavāgīsa. It has been recently published by Munshi Ram Manohar Lal Publishers Pvt. Ltd., New Delhi-55, (1982), with a new Appendix by C.G. Kashikar with corrections and emendations to the Sūtra-text. These corrections were exhaustively suggested by W. Caland (ZDMG, L, II p. 427, Leipzig, 1898) and also by Parpola (The Śrauta Sūtras of Lātīyayana and Drāhyayāṇa and their Commentaries Vol. I. I. General, Introduction pp. 20-21, Helsinki, 1968).

The book ends in ten prapāṭhakas, each having several Khaṇḍikas as outlined below:

Prapāṭhaka	No. of Khaṇḍikas	No. of Sūtras in the Prapāṭhakas
I	12	313
II	12	263
III	12	246
IV	12	249
V	12	202
VI	12	251
VII	13	255
VIII	12	274
IX	12	263
X	20	307
Total	129	2623

The high lights of this Śrauta Sūtra are: Songs prior to the attrition of fire, during the attrition, during smoke, and while



in flames; agniṣṭoma, agnihotra, atirātra, adhvaryu, abhiplava, abhistobha, avabhṛtha, aśvamedha, udgāṭṛ, udgītha, upasthāna, upasada, audumbari, gavāmayana, gana of varieties, catuṣṭoma, camasa, carma, japa, dāna, dīkṣa, dhyāna, nārāsaṁsa, nidhāna, patnīśātā, paryāya, puroḍāsa, pratihāra, pratihartta, prastāva, prastotā, Brāhmaṇa, bhakṣaṇa-bhojana, mantra, mahāvīra, yajana, Yajamāna, yajña, yāga, yūpa, ratha, rathantara, rājā, vahiṣpavamāna, vāk, vājapeya, grāva, viśvajita, viṣṭuṭi, vrātya, sañjña, satra, savana, stotra, stobha, stoma, havih, hinkāra, hotṛ, and homa.

## VI

### SĀMA TRADITIONS AND THE ENGLISH TRANSLATORS

Ralph T.H. Griffith prefaced his translation of the Sāmaveda into English on May 25, 1893 at Kotagiri, Nilgiri. "The Sāmaveda or the Veda of Holy Songs", as Griffith says, "third in the usual order of enumeration of the three Vedas, ranks next in sanctity and liturgical importance to the Ṛgveda or a Veda of the Recited Praise. Its Saṁhitā, or metrical portion consists chiefly of hymns to be chanted by the Udgātṛ priests at the performance of those important sacrifices in which the juice of the Soma plant, clarified and mixed with milk and other ingredients, was offered in libation to various deities. The collection is made up of hymns, portions of hymns, and detached verses, taken mainly from the Ṛgveda, transposed and rearranged, without reference to their original order, to suit the religious ceremonies, in which they were to be employed. In these compiled hymns, there are frequent variations of more or less importance, from the text of the Ṛgveda, as we now possess it, which variations, although in some cases they are apparently explanatory, seem in others to be older and more original than the readings of the Ṛgveda.

"In singing, the verses are still further altered by prolongation, repetition and insertion of syllables and various modulations, rests and other modifications prescribed, for the guidance of the officiating priests, in the Gānas or Song-books. Two of these manuals, the *Grāmegeya-gāna* or congregational and the *Āraṇyagāna* of Forest Song-book, follows the order of the verses of part I, of the Saṁhitā, and two others, the *Ūhagāna*, and the *Uhyagāna*, of part II. This part is less disjointed than part I, and is generally arranged in triplets where first verse is often the repetition of a verse that has incurred in Part I."

Griffith further says, "There is no clue to the date of compilation of the Sāmaveda hymns, nor has the compiler's name been handed down to us. Such a manual was unnecessary in the early times when the Aryans first came into

India, but was required for guidance and use in the complicated rituals elaborated by the invaders after their expansion and settlements in their new houses." Of course, we refrain from making any comment on such conjectures of controversial nature.

Griffith then proceeds as follows:

"There are three recensions of the text of the *Sāmaveda Saṁhitā*, the *Kauthuma Śakha* or a recension as current in Gujerat, the *Jaiminiya* in the Carnatic, and the *Rāṇa-*, *Yaniya* in the Mahratta country (Mahārāshtra).

„A translation, by Dr. Stevenson (the Rev. J.) of the *Rānāyaniya* recension or, rather a free version of Sāyana's paraphrase was edited by Prof. Wilson in 1842; in 1848, Prof Benfey of Göttingen, brought out an excellent edition of the same text with a metrical translation, a complete glossary, and explanatory notes; and in 1874-1878, Pandit Satyavrata Sāmaśrami of Calcutta published in *Bibliotheca Indica*, a most meritorious edition of the *Saṁhitā* according to the same recension, with Sāyana's commentary, portions of the Song books and the other illustrative matter.

Griffith followed Benfey's text, and made much use of his glossary and notes. (This edition of the *Sāmaveda Saṁhitā*, with Sāyana's commentary and other details by Satyavrata Sāmaśrami Bhattacharya has recently been reprinted by Messrs. Munshi Ram Manohar Lal Publishers Pvt. Ltd., New Delhi in five volumes. (1983).

An edition of the Rev. J. Stevenson's translation of the *Sāmaveda* of 1961 Indological Book House D 38/26 Hauz Katra, Varanasi is also available. An edition was also published seventy years ago or so from Calcutta. Stevenson, in his preface, writes about the Soma-yāga, at which the *Sāmaveda* verses were recited as follows: "When any one has determined to perform the moon-plant sacrifice, he invites Brahmins of the three principal classes – R̥gvedī, Sāmavedī, and Yajurvedī Brāhmaṇas. The Atharvavedī's are not admissible, because it is said, their profession being to destroy enemies, their presence would be inauspicious.

"The first thing to be done is to collect the moon-plant (Soma creeper) - *Sarcosterna Viminalis*, and the arāṇi-wood

for kindling the sacred fire (*Bremna Spinosa*), and this must be done in a moonlight night, and from the tableland on the top of a mountain. The moon-plants must be plucked up from the roots, not cut down, and after being stripped of their leaves, the bare stems are to be laid on a cart drawn by two rams or the goats and by them to be brought to the house of the Yajamāna, the institutor of the sacrifice, for whose special benefit and at whose expense all the ceremonies are performed. The stems of the plants are now deposited in the hall of oblation. Although the caul of the ram must form the part of oblation, *I find nothing in the Veda about killing of the animal*, but I am told it is the practice to kill both of the rams." There is a *abhanga* of Tukaram where he refers to the muzzling of the ram, and the beating of it to death by the fists of the Brāhmaṇas. Stephenson gives the translation of these Marathi lines:

"Beat to death the ram you've muzzled,  
And offer the Soma with Sacred song,"  
So they say, but yet I'm puzzled  
And half-suspect such worship;  
For rites like these are at best but scurvy  
That turn religion topsy-turvy.

Of course, the Vedic texts do not sanction such horrible oppressions.

Stevenson further writes:

"Should the animal during the above-mentioned operation utter the least sound, the omen is most inauspicious. I am told that after flaying the ram, and separating the caul, the flesh is cut into small pieces and cooked, being made into meat-balls with flour. One Brāhmaṇa informant told me that they swallow these balls whole; another that they simply apply them to the tip of their tongue." Of course, Svami Dayānanda stood alone in opposing such oppressive heinous practices in the name of religion.

Stephenson further describes the Soma-sacrifice: "The moon-plant stalks when brought into the hall of oblation, are bruised by the Brāhmaṇas with stones, and then put between two planks of wood, that they may be thoroughly squeezed and the juice expressed. The stalks, with their expressed juice,



are then placed over a strainer made of goat's hair, sprinkled with water, and squeezed by the fingers of officiating Brāhmaṇas, one or two of which must be adorned with flat gold rings. The juice mixed with water, now makes its way through the strainer, and drops into the *Droṇa-kalaśa*, the receiving vessel placed below, and situated at that part of the Yajurvedi, called the *Yoni* or womb - a name I conjecture, given sometimes to the vessel itself. Though properly belonging to the place where it rests. The juice, already diluted with water, is in the *Droṇa Kalaśa*, further mixed with barley, clarified butter and the flour of a grain called by the Marathas *wari*, the Sanskrit names of which are *nīvāra* and *tṛṇa-dhānya*. It is now allowed to ferment till a spirit is formed, after which it is drawn off for oblations to the gods in a scoop called *Sruc* (सृच्), and in the laddle called *Camasa* (चमस) for consumption by the officiating Brāhmaṇas. The vessel, the scoop and ladle are all made of the wood of Catechu-tree (*Mimosa Catechu*). Nine days are mentioned in the *Bhāṣya* as required for the purificatory rites; but how many precede, and how many follow, I do not know. There are three oblations offered daily; one early in the morning (प्रातःसवन), one at noon (माध्यन्दिन सवन) and one at night or in the evening (तृतीय सवन)<sup>1</sup>. The Soma when properly prepared, is a powerful spirit, it is said in this Veda to have intoxicated "Śukra, the Guru (preceptor) of the Daityas - to have made even Indra's face turn all awry while he was drinking it, and by its exhilarating principle, to have furnished him with that might, without which he could not have subdued the enemies of the gods."

*Seven classes of Priests at the Soma Yāga* - Six priests and seventh the Yajamana, constitute the participants in the Soma sacrifice: *Hotā*, who chants the hymns of the Ṛk; *Udgātā*, who sings the verses of the Sāma; *Potā*, who prepared the materials for oblations; *Neṣṭa* or *Kartā*, who pours the Soma, clarified butters, etc. into the sacred fire; the

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1. प्रातः सावे धिया वसो (Rv. I.28.1), माध्यन्दिने सवने जातवेदः (I.28.5.); also प्रातः सावे, माध्यन्दिनस्य सवनस्य तृतीयेधानाः सवने (I.52.4;5).

*Brahmā* or *Upadr̥ṣṭā*, who superintends, and directs all the ceremonies; the *Rakṣa*, who with a *vajra* or club of *palāśa* wood, whose head is studded with spikes, stands at the door to ward off improper visitants. These with the *Yajamāna*, or institutor of the sacrifice, form the seven classes of priests at *Somayāga*.<sup>2</sup>

### Sacred Fire

Stevenson further writes about the sacred fire as follows:

“The sacred fire ought always to be kept burning in a *Brāhmaṇa*’s house. The stricter sort accordingly always keep one fire burning, and some who are rich maintain three. The fire kept alive by all rigid *Brāhmaṇas* is called the *Garhapati* (गर्हपति) or household guardian. It is fed with *palāśa* wood (*Butea frondosa*), and no other should be used. Twenty-one pieces, each a cubit long are directed to be got ready against a sacrifice. At the commencement of the *Soma-yāga*, fire is transferred from the *Gārhapati* (rather *Gārhapatyā*, गर्हपत्य) to the *Dakṣiṇa Agni* (दक्षिणाग्नि) or the “Southern fire”, and to the *Āhavanīya* (आहवनीय) or “oblation receiving fire”, which is the most easterly of the three. Fire from heaven, obtained either from the lightning or from the Sun, though by what process is not said, should also be added; and fire procured from the *araṇi*-wood is to be joined to the other two; so that there are three different kinds of fire in each *Kuṇḍa* or the fire-place. The process by which fire is obtained from wood is called *churning* (*agni-manthana*, अग्निमन्थन), as it resembles that by which butter in India is separated from milk. The New Hollanders obtain fire from wood by a similar process. It consists in drilling one place of *araṇi*-wood into another by putting a string tied to it with a jerk with the one hand, while the other is slackened and so on alternately till the wood takes

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2. There are four priests: the *adhvaryau*, the *hotṛ*, the *brāhmaṇa* and *agnidhra*, besides the sacrificer (*yajamāna*); the *yajamāna* brings the fire from the *garhapatyā* to the *ahavanīya*. the *adhvaryu* murmurs the verse (*Mānava Śr. Sū* I.1.1.9-12).

fire. The fire is received on cotton or flax held in the hand of an assistant Brāhmaṇa”.

Stevenson gives a first hand account of what he saw in the Soma-yāga in our Mahārāṣṭra State one hundred years back. What he saw, was not traditionally authoritative. Only a few remnants are left of what was practised over one thousand years back; even that tradition was a modulated polluted form of the Vedic Age. The Soma-yāgas were rare in our Nineteenth Century, for, Stevenson writes, “Since the English occupation of the Maratha country, the Soma-yāga has been three times performed within its boundaries; once at Nasik, once at Pune, and once at Sattara.”

### The Vedic Gods

Stevenson speaks of the Vedic gods. Indra occupies the highest position; Viṣṇu, the younger brother of Indra, an inferior one; Agni, the god of fire; Indra, again the personified firmament; Mitra the Sun; Vāyu the Wind; the Sun has several names: Viṣṇu, Varuṇa, Pūṣan; Āditya etc; Vāruṇa, god of oceans, Yama, the god of infernal regions; the Aśvinau (the twins), the Beta and Gamma Arietis (the twin constellations); Aditi, Sarasvatī and Anumatī or Yamuna. (Idā, Bhārati, and Sarasvatī also.), the female divinities (perhaps Yamuna – Amśumatī); the Āpaḥ or waters (feminine used in plural); the wife and sisters of Agni; the R̥bhu or deified Brāhmaṇas; Garuḍa (or Suparṇa-Garutmān) or the deified eagle; and others.

### The Style of the Sāmaveda

Stevenson in his Preface has made a few significant remarks: “The style of the Veda is very antiquated, compared with that of the Purāṇas and Śāstras, and even the Upaniṣads, though these last are called a part of the Vedas. The style of the Chāndogya Upaniṣad, though that work be said to belong to the Sāmaveda, is as different from that of the Samhitā, as the style of Chaucer is from that of Pope. In a word, a very slight inspection shows the two treatises to belong to quite different eras of the



*language*. I have, while making the translation, collected above two thousand words, many of them of frequent occurrence, which are quite distinguished by their uncommon inflexions, or not to be found even in Wilson's Second edition of his *Sanskrit Dictionary* – a very comprehensive digest, it will be admitted, of words current in the usual dialect of the language."

### The Use of the Rk in the Sāmaveda

For the Western World, it appears that Stevenson is the first person who found that most of the verses of the Sāmaveda occur in the Rgveda. The names of the Rṣis are also common. Of course, Stevenson is wrong when he regards these Rṣis (whose names are associated, with the mantras) as the authors of the verses. "The commentator (Sāyaṇa) for about two-thirds of the First Part (the *Purvārcika*) mentions the author (the Rṣi). I have searched in the Rks for all the verses ascribed to Madhuchandas, geṭā, and Śunaḥśepa, and found the whole...."

### CONCORDANCE OF Rk AND SĀMA

Of course, Griffith's translation (1963 print). The Chowkhambā Sanskrit Series, Varanasi, gives a complete list of the concordance of the Rk and the Sāma verses, and the following 78 verses not found in the Rgveda:

Serial No		Pūrvāreika		Serial No
		Serial No.		
10	1.1.1.10	231	3.1.4.9	435 5.1.5.9
63	1.2.2.1	288	3.2.5.6	437 5.2.1.1
82	1.2.4.2	294	4.1.1.2	438 5.2.1.2
90	1.2.4.10	298	4.1.1.6	441 5.2.1.5
92	1.2.5.2	299	4.1.1.7	442 5.2.1.6
93	1.2.5.3	305	4.1.2.3	444 5.2.1.8
154	2.2.1.10	321	4.1.3.9	445 5.2.1.9
172	2.2.3.8	327	4.1.4.5	446 5.2.1.10
177	2.2.4.3	336	4.1.5.5	449 5.2.2.3
190	2.2.5.6	337	4.1.5.6	450 5.2.2.4
196	3.1.1.3	353	4.2.2.2	453 5.2.2.7



209	3.1.2.6	356	4.2.2.5	456	5.2.2.10
212	3.1.2.9	361	4.2.3.2	458	5.2.3.2
224	3.1.4.2	369	4.2.3.10	464	5.2.3.8
226	3.2.4.4	372	4.2.4.3		

**Uttarācika**

952	3.1.22.1	1769	9.1.2.2
953	3.1.22.2	1770	9.1.2.3
954	3.1.22.3	1825	9.2.4.1
1300	5.2.8.3	1828	9.2.7.1
1301	5.2.8.4	1829	9.2.7.2
1302	5.2.8.5	1830	9.2.7.3
1303	5.2.8.6	1831	9.2.8.1
1503	7.1.6.1	1832	9.2.8.2
1504	7.1.6.2	1833	9.2.8.3
1654	8.1.14.1	1843	9.2.12.1
1655	8.1.14.2	1844	9.2.12.2
1656	8.1.14.3	1845	9.2.12.3
1708	8.2.19.1	1860	9.3.4.3
1709	8.2.19.2	1864	9.3.6.1
1710	8.2.19.3	1865	9.3.6.2
1768	9.1.2.1	1869	9.3.7.3
		1871	9.3.8.2

## VII METRES AND PRAGATHA Metres of the Sāmaveda Verses

We have given a detailed account of the Vedic Prosody in our introductions to the English Translation of the R̥gveda and the Yajurveda on the basis of the *Chanda*, the Vedāṅga of Maṇṛṣi piṅgala.

In the *Sāmaveda*, the metres used are: (Of course, their sub-classifications also):

### *First Saptaka*

Gāyatrī	—	Syllables 24
Uṣṇika	—	28
Anuṣṭup	—	32
Bṛhati	—	36
Pañkti	—	40
Triṣṭup	—	44
Jagatī	—	48

1. *Gāyatrī* – It is usually of three pādas, in which syllables are divided as  $8 + 8 + 8 = 24$

In special cases the gāyatrī may be of one pāda, or two pādas, or of three pādas or of four or five even and then it is known as eka-padā, dvi-padā, tripadā, catuṣpadā or pañcapadā.

Nicṛd gāyatrī : If one syllable less,  $24 - 1 = 23$   
 Bhūrik gāyatrī : If one syllable excess,  $24 + 1 = 25$   
 Virāt gāyatrī : If two syllables less,  $24 - 2 = 22$   
 Svarāt-gāyatrī : If two syllables excess,  $24 + 2 = 26$

(This nomenclature is applicable to other metres also).

± 1 Bhūrik, nicṛd

± 2 Svarād, virād.

1. Pāda-nicṛt gāyatrī – Syllables  $7 + 7 + 7 = 21$
2. Atipāda-nicṛd – Syllables  $6 + 8 + 7 = 21$
3. Ati-nicṛt – Syllables  $7 + 6 + 7 = 20$
4. Hrasīyesī – Syllables  $6 + 6 + 7 = 20$
5. Vardhamāna – (a) Syllables  $6 + 7 + 8 = 21$   
 – (b) Syllables  $8 + 6 + 8 = 22$
6. Pratiṣṭha – Syllables  $8 + 7 + 6 = 21$

7. Vārāhī – Syllables  $6 + 9 + 9 = 24$   
 8. Nāgī – Syllables  $9 + 9 + 6 = 24$  (reverse of vārāhī)  
 9. Yava-madhyā – Syllables  $7 + 10 + 7 = 24$   
 10. Pipīlikā-madhyā – Syllables  $9 + 6 + 9 = 24$   
 11. Uṣṇig-garbhā – Syllables  $6 + 7 + 11 = 24$   
 12. Bhūrig-gāyatrī – Syllables  $8 + 10 + 7 = 25$   
 13. Dvipād-virāt – Syllables  $11 + 11 + 11 = 33$   
 14. Catuṣ-pāda – Syllables  $6 + 6 + 6 + 6 = 24$   
 15. Pada-paṅkti – Syllables (i)  
 $5 + 5 + 5 + 5 + 5 = 25$   
 Syllables (ii)  
 $5 + 5 + 5 + 4 + 6 = 25$   
 Syllables (iii)  
 $5 + 5 + 5 + 5 + 6 = 26$   
 16. Dvipadā virāt (i) Syllables  $12 + 12 = 24$   
 (ii) Syllables  $8 + 8 = 16$   
 17. Dvipadā virāt – Syllables  $9 + 9 = 18$   
 18. Ekapadā virāt – Syllables 10 (भद्रं नो अपि वातय मनः  
 Rv. X. 20.1)

2. *Uṣṇik* – It is a metre of 28 syllables, and follows Gāyatrī in the series of metres ( $24 + 4 = 28$ ). A most popular variety of this uṣṇik is *Kakup* (ककुप) with syllables  $8 + 12 + 8 = 28$ .

युष्माकं एमा रथा अनु मुदे दधे मरुतो नीरदानवः ।

वृष्टी छावो यतीरिव ॥ (Rv. V. 53.5)

( $8 + 12 + 8$ )

सुदेवः समहसति सुवीरो नरोमरुतः स मर्त्यः ।

मं त्रयध्वे स्याम ते ॥ Rv. 5.53.15

The syllables are  $8 + 11 + 7 = 26$ , and hence it is virāt-kakup.

अभ्रातृव्यो अना त्वम्नापिरिन्द्रं जनुवा सनादसि ।

युधेदापित्वमिच्छुस ॥ (Sāma, 1389)

( $7 + 12 + 8 = 27$ , hence nicṛd-kakup).

In one of the pragāthas (1389-1390), in the Sāmaveda, it is paired with a bhūrik-br̥hatī ( $36 + 1 = 37$ ) syllables.

न की रेवन्तं सख्याय बिन्दसे पीयन्ति ते सुरश्वः ।

यदा कृणोषि तदनुं समूहस्यादि त्वितेव हूयसे ॥

( $18 + 19 = 37$  syllables; bhūrik-br̥hatī).

### Other varieties of uṣṇik

1. *Purā-uṣṇik*, पुर-उष्णिक 12 + 8 + 8 = 28
2. *Paro-uṣṇik*, पुरो-उष्णिक 8 + 8 + 12 = 28
3. *Kakum-nyahkaśirā*, ककुम्यडकु शिरा, 11 + 12 + 4 = 27 syllables.
4. *Tanuśira*, तनुशिरा, 11 + 11 + 6 = 28
5. *Pipīlikā-madhyā*, पिपीलिका-मध्य, 11 + 6 + 11 = 28 syllables.
6. *Catuṣpadā uṣṇik*, चतुष्पादः उष्णिक, 7 + 7 + 7 + 7 = 28 syllables.
7. *Anuṣṭub-garbhā*, अनुष्टुब्-गर्भा, 5 + 8 + 8 + 8 = 29 syllables.
3. *Anuṣṭup* is a metre of 28 syllables very much popular in later Sanskrit verses: 8 + 8 + 8 + 8 (the epic metre of Vālmiki). We give below in short the classification of the Vedic *anuṣṭups*.
  - (i) *Purastāj-jyotiḥ* (a) of tripādas:  
Syllables 8 + 12 + 12 = 32
  - (ii) *Madhye-jyotiḥ* (pipīlikā-madhyā):  
Syllables 12 + 8 + 12 = 32
  - (iii) *Upariṣṭāj-jyotiḥ* (Kṛti): Syllables 12 + 12 + 8 = 32
  - (iv) *Kāvirat*: Syllables 9 + 12 + 9 = 30
  - (v) *Naṣṭa-rūpa*: Syllables 9 + 10 + 13 = 32
  - (vi) *Virāṭ* – (a) Syllables 10 + 10 + 10 = 30  
(b) Syllables 11 + 11 + 11 = 33
  - (vii) *Catuṣpāda anuṣṭup*: Syllables 8 + 8 + 8 + 8 = 32
  - (viii) *Pādairanuṣṭup*: Syllables 7 + 7 + 7 + 7 = 28
  - (ix) *Mahāpāda paṅkti*: Syll. 5 + 5 + 5 + 5 + 5 + 6 = 31

We shall again give a special note on the *Virāṭ* metres in the Sāmaveda just as the *Kakup* is a very special class of *uṣṇik*, *Virāṭ* has its own importance among *anuṣṭups*.

### 4. *Bṛhatī*

The *Bṛhatī* metre itself has a large number of variations, and hence named differently. The *Anuṣṭup* metre is of 32 syllables, and in series, it is followed by *Bṛhatī* of 32 + 4 = 36 syllables – this when distributed in quarters means 9 + 9 + 9 + 9 syllables.

Sometimes, another *bṛhatī* is equally popular with syllables 10 + 10 + 8 + 8 = 36. We shall give a few more prominent *bṛhatīs*.



1. *Purastād-br̥hatī*:  $12 + 8 + 8 + 8 = 36$
2. *Urobr̥hatī*. the same as *skandhogrīvī* or *nyāṅkusārini*:  
 $8 + 12 + 8 + 8 = 36$
3. *Pathyā, siddhā (skandhogrīvī)*:  $8 + 8 + 12 + 8$  (reverse of *urobr̥hatī*).
4. *Upariṣṭād br̥hatī* :  $8 + 8 + 8 + 12 = 36$
5. *Vistāra br̥hatī*:  $8 + 10 + 10 + 8 = 36$
6. *Viṣamapadā br̥hatī* :  $9 + 8 + 11 + 8 = 36$
7. *Maha-br̥hatī, satobr̥hatī or tripadā br̥hatī* :  $12 + 12 + 12 = 36$

5. *Paṅkti* – The *paṅkti* metre follows the *br̥hatī*, and has normally  $36 + 4 = 40$  syllables. Usually it is of *four* *pādas* (the word *paṅkti* means a grouping of five). We have the following varieties of the *paṅkti* metre:

- (i) *Sataḥ-paṅkti* – Syllables  $12 + 8 + 12 + 8 = 40$ . In literature we find its peculiar names –  
*Sataḥ-panktī*: *pisū, unīsū, jasū,*  
*Br̥hatī-panktī*: *ṛkpra, ṛkṣa, vemācha*  
*Siddha-paṅkti or Vistāra-paṅkti*: *unisū.*  
*Siddha-vistāra-paṅkti*: *nisū.*
- (ii) *Āstāra-paṅkti* – syllables  $8 + 8 + 12 + 12 = 40$
- (iii) *Prastāra-paṅkti* – Syllables  $12 + 12 + 8 + 8 = 40$
- (iv) *Sanstāra-paṅkti* – Syllables  $12 + 8 + 8 + 12 = 40$
- (v) *Vistāra-paṅkti* – Syllables  $8 + 12 + 12 + 8 = 40$
- (vi) *Ārṣi-paṅkti* – Syllables  $12 + 12 + 10 + 10 = 44$
- (vii) *Virāṭ-paṅkti* – (a) Syllables  $10 + 10 + 10 + 10 = 40$   
(b) Syllables  $10 + 10 + 10 = 30$
- (viii) *Pathyā-paṅkti* – Syllables  $8 + 8 + 8 + 8 + 8 = 40$
- (ix) *Pāda-paṅkti* – Syllables  $5 + 5 + 5 + 5 + 5 = 40$
- (x) *Akṣara-paṅkti* – Syllables  $5 + 5 + 5 + 5 = 20$
- (xi) *Jagatī-paṅkti* – Syllables  $8 + 8 + 8 + 8 + 8 + 8 = 48$

6. *Triṣṭup* – It follows the *paṅkti* metre and has normally 44 syllables ( $11 + 11 + 11 + 11$ ) in four *pādas*. We have several classes of *triṣṭups*, as given below:

- (i) *Jagatī-triṣṭup*: Syllables  $12 + 12 + 11 + 11 = 46$   
or  $11 + 11 + 12 + 12 = 46$
- (ii) *Abhisārīṇī* – Syllables  $10 + 10 + 12 + 12 = 44$

- (iii) Virāt-sthāna – Syllables (a)  $9 + 9 + 10 + 11 = 39$   
 (b)  $10 + 10 + 9 + 11 = 40$   
 (c)  $9 + 10 + 11 + 11 = 41$
- (iv) Virāḍ-rūpa – Syllables  $11 + 11 + 11 + 8 = 41$
- (v) Purastāj-jyotiḥ (I) – Syllables  $8 + 12 + 12 + 12 = 44$
- (vi) Madhya-jyotiḥ (I) – Syllables (a)  $12 + 8 + 12 + 12 = 44$   
 (b)  $12 + 12 + 8 + 12 = 44$
- (vii) Upariṣṭāj-jyotiḥ (I) – Syllables  $12 + 12 + 12 + 8 = 44$
- (viii) Purastāj-jyotiḥ – Syllables  $8 + 11 + 11 + 11 = 41$
- (ix) Madhya-jyotiḥ (II) – Syllables (a)  $11 + 8 + 11 + 11 = 41$   
 (b)  $11 + 11 + 8 + 11 = 41$
- (x) Upariṣṭāj-jyotiḥ (II) – Syllables  $11 + 11 + 11 + 8 = 41$
- (xi) Purastāj-jyotiḥ (II) – Syllables  $11 + 8 + 8 + 8 + 8 = 43$
- (xii) Madhya-jyotiḥ (III) – Syllables  $8 + 8 + 11 + 8 + 8 = 43$
- (xiii) Upariṣṭāj-jyotiḥ (III) – Syllables  $8 + 8 + 8 + 8 + 11 = 43$
- (xiv) Maha-brhātī or pañca-padā tristup –  
 $12 + 8 + 8 + 8 + 8 = 44$
- (xv) Yava-madhyā tristup – Syllables  $8 + 8 + 12 + 8 + 8 = 44$
- (xvi) Panktyuttarā (virāt-pūrva) – Syllables  $10 + 10 + 8 + 8 + 8 = 44$
- (xvii) Dvipadā-tristup – Syllables  $11 + 11 = 22$

7. *Jagatī* – This metre of 48 verses follows the tristup metre. It is the last metre of the First Saptaka. Normal Jagatī has 48 syllables arranged in four pādas :  $12 + 12 + 12 + 12$ . The other classes of the Jagatī have been given below:

- (i) Upajagatī – Syllables  $12 + 12 + 11 + 11 = 46$
- (ii) Purastāj-jyotiḥ (I) – Syllables  $8 + 12 + 12 + 12 = 44$
- (iii) Madhya-jyotiḥ (I) – Syllables (a)  $12 + 8 + 12 + 12 = 44$   
 (b)  $12 + 12 + 8 + 12 = 44$
- (iv) Upariṣṭāj-jyotiḥ (I) – Syllables  $12 + 12 + 12 + 8 = 44$
- (v) Mahā-Sato-brhātī (pañca-padā jagatī) –  
 Syllables  $8 + 8 + 8 + 12 + 12 = 48$
- (3 pādas of 8, 3 or 12 syllables arranged in any order).
- (vi) Purastāj-jyotiḥ (II) – Syllables  $12 + 8 + 8 + 8 + 8 = 44$
- (vii) Madhya-jyotiḥ (II) – Syllables  $8 + 8 + 12 + 8 + 8 = 44$
- (viii) Upariṣṭāj-jyotiḥ (II) – Syllables  $8 + 8 + 8 + 8 + 12 = 44$
- (ix) Satpadā-mahā-paṅkti –  
 Syllables  $8 + 8 + 8 + 8 + 8 + 8 = 48$

- (x) Mahā-pankti (II) – Syllables  $8 + 8 + 7 + 6 + 10 + 9 = 48$   
 (xi) Vistāra-pankti (pravraddha-padā) –  
 Syllables  $6 + 6 + 6 + 6 + 6 + 6 + 6 + 6 = 48$   
 (xii) Dvipadā jagatī – Syllables  $12 + 12 = 24$

In the Purvāreika, the metres are not used in any regular order. For example, Gāyatrī metre verses are followed, say in the Adhyaya V, by Triṣṭubh metre verses, and the Uṣṇik - Kakup metre ( $8 + 12 + 8$ ) comes in the end.

In the *Uttarārcika*, in the Prātaḥ Savana verses, Gāyatrī, Bṛhatī and Triṣṭubh metres have been used.

In the Ārbhave Pavamāna Stotra, Anuṣṭup and Jagatī metres have been used. (Ārbhava = pertaining to Ṛbhus).

In the Uktha Stotra, Uṣṇik metre has been used.

### VIRĀṬ METRE IN SĀMAVEDA

It must be remembered that *Kakup* is special type of Uṣṇik metre, with 28 syllables arranged in three padās or caraṇas as  $8 + 12 + 8$ .

*Virāṭa* is also a particular metre, as if with an independent status with 30 syllables arranged in three *caraṇas* (feet or pāda) of 10 syllables each. It belongs to the class of *anuṣṭup* ( $28 + 2$ ) i.e. *virāṭ-anuṣṭup*.

The word *virāṭ* is confusing. It is used in three connotations:

- (i) a metre in which 30 syllables are arranged as  $10 + 10 + 10$  in three pādas.
- (ii) also the metre which has the distribution as  $11 + 11 + 11$  in three pādas.
- (iii) also any metre in which we have two syllables less than the prescribed one. Thus *virāṭ* – gāyatrī with  $24 - 2$  syllables, *virāṭ* pankti with  $40 - 2$  syllables.

We give a few typical *virāṭ* metres ( $10 + 10 + 10$ ) below:

- |                                |            |
|--------------------------------|------------|
| (i) पिबा सोममिन्द्र मदनु त्वा  | (10)       |
| यं ते सुषाव हर्यश्वादिः        | (9)        |
| सोतुबहिर्भ्यां सुयतो नार्या ॥  | (10) (927) |
| (ii) यस्तो मदो युन्यश्चारुस्ति | (10)       |
| येन वृत्राणि हर्यश्च हंसि      | (10)       |
| सत्यामिन्द्र प्रभूवसो ममनु ॥   | (11) (928) |

- (iii) प्रबो महे महेवृषे भरध्वं (11)  
 प्रचेतसे प्र सुमति कृणुध्वम् । (11)  
 विशः पूर्वीः प्रचर चर्षणिप्राः । (11) (1793)

(Virāt of the second type : 11 + 11 + 11)

For other illustrations see Sāma 1794, 1795, 1798, 1799, 1800. In the Pūrvārcika, we have the tripāda virāt, 328 (11 + 11 + 11); 398 (10 + 9 + 10).

*Fragments or Short verses in the Sāmaveda*

762. उपो षु जातमनुमम् (cf. 487 and 1335)  
 763. उपास्मै गायता नरः (cf. 651)  
 773. पवते हर्वते हरिः (cf. 576)  
 774. प्रसुन्वाना याम्यसः (cf. 553, 1386)  
 1004. यदुदीरत आजयः (cf. 414)  
 1005. स्वादीरित्या विषूवतः (cf. 400) (cf. 400)

1113-1114-1115 प्रबोचेपि

(According to Sāyana, this constitutes only one rcā – it occurs in a hymn of one verse).

According to other authorities, it represents the fragments of three verses:

- (i) प्र यः – from 446, प्रवइन्द्राय ०  
 (ii) अर्च – from 445, अर्चन्त्यर्कम् ०  
 (iii) उप – from 444, उपप्रक्षे ०  
 1237. अपघ्नम्यवसे मृधः (cf. 492)  
 1238. अपी नो वाजसातमम् (cf. 549)  
 1315. परि स्वनश्चक्षसे देवमादनः क्रतुरिन्दुर्विचक्षणः  
 (द्विपदा विराट् – 10 + 10); for अक्षर पंक्ति – see a trica  
 1332-1333-1334 (10, 10, or 11 + 8).  
 1366. अनुह्रित्वासुतं सोम मद्रामसि (cf. 432)  
 1367. परिप्रधन्व (cf. 427)  
 1368. एवामृताय महे क्षयाय स शुक्रो अर्ष दिव्या पीयूषः (cf. Rv. IX.109.3)  
 1369. इन्द्रस्ते सोम सुतस्य देयात्कृत्वे दक्षाय विश्वे च देवा (cf. Rv. IX.109.2)  
 (1368, 1369 – द्विपदा विराट्)  
 1463. सोमानां स्वरणम् (cf. 139)  
 1464. अग्र आयुं षिपवसे (cf. 627, 1518)  
 1465. ता नः शक्तं पार्थिवस्य (cf. 1145)  
 1517. प्र दैवोदासो अग्निः (cf. 51)  
 1518. अग्र आयुं षि पवसे (cf. 627, 1464)  
 1694. इन्द्राग्नी अपसस्परि (cf. 1577)



1695. इन्द्राग्नी तविषाणि वाम्	(cf. 1578)
1696. क ई वेद सुते सचा	(cf. 297)
1703. प्र वामर्वन्त्यु विधनः	(cf. 1575)
1704. इन्द्राग्नी नवति पुरः	(cf. 1576)
1768. एष ब्रह्मा य ऋत्विज इन्द्रो नाम श्रुतो गुणे ।	(cf. 438) – Gāyatri fragment: 8 + 8
1769. त्वामिच्छुस्वसस्यते यन्ति गिरो न संयतः ।	(Gāyatri fragment 7 + 8, exclusively in the Sāmaveda).
1770. वि सुतयो यथा पथः	(cf. 453)
1771. आ त्वा रथं यथोतये	(cf. 354)

### *The Second Saptaka of Long Verses*

Here is a list of the Second Saptaka of Metres onwards from Jagatī of 48 syllables:

1. Atijagatī	– Syllables 52
2. Śakvarī	– Syllables 56
3. Ati-Śakvarī	– Syllables 60
4. Aṣṭi	– Syllables 64
5. Atyaṣṭi	– Syllables 68
6. Dhṛti	– Syllables 72
7. Ati-dhṛti	– Syllables 76

### *The Third Saptaka of Long Metres*

1. Kṛti (Sindhu)	– Syllables 80
2. Prakṛti (Salila)	– Syllables 84
3. Ākṛti (Ambha)	– Syllables 88
4. Vikṛti (Gagana)	– Syllables 92
5. Samkṛti (Aṃava)	– Syllables 96
6. Abhikṛti (Āpaḥ)	– Syllables 100
7. Utkṛti (Samudra)	– Syllables 104

In the Sāmaveda, we have a few illustrations of atijagatī (52), Śakvarī (56), Aṣṭi (64) and Atyaṣṭi (68). We shall give their relevant details only.

#### **Long verses in the Sāmaveda**

##### *Atijagatī in the Sāmaveda*

Atijagatī is a metre of 52 syllables, and it is of five padas, in which the syllables are distributed as: 12 + 12 + 12 + 8 + 8 + 52

We give below an *ati-jagti* which occurs in the R̥gveda (VIII. 97.13), in the Atharvaveda (XX. 55.1), and in the Sāmaveda (No. 460):

तमिन्द्रं जोहवीमि मघवान मुग्रं	(13)
सजा दधानम प्रतिकूर्तं श्रवसि सूरि	(15)
मूं हिष्ठो गीर्भिष्ठ च यज्ञियो	(10)
ववर्तं एये नो विरया	(8)
सुपया कृणोतु कव्री	(8) (54 syllables)

The Rv. VIII. 97.7, does not give *सूरि* in the second line, and hence we have 52 syllables only. (for *श्रवसि सूरि*, the R̥g. gives *शवीसि*).

In the Sāma-veda, this *atijagati* is preceded by another one (458).

अर्यं सहस्र मानवो दृशः	(10)
कवीनां मति ज्योति विधर्म	(10)
ब्रह्मः समीचीरुषसः	(8)
समैरयदरेपसः सचेतसः	(12)
स्वसरे मन्युमन्तरिचता गोः	(10) (50 syllables)

Another one from the Sāmaveda and the R̥gveda is the following:

प्र वो महे मतयो यन्तु विष्णवे	(12)
मरुत्वते गिरिजा एवयामरुत् ।	(12)
प्रशार्दाय प्रयज्यवे सुखादेये	(12)
तवसेमन्द दिष्टये	(8)
धुनिव्रताय शवसे	(8) (Total 52)
(Rv. V. 87.1; Sāma 462).	

*Śakvari*— This follows the *atijagati* metre in the series, and thus have 56 syllables. These syllables are supposed to distribute themselves among 7 *pādas*, each *pāda* with 8 syllables – 8 + 8 + 8 + 8 + 8 + 8 + 8 + 56.

(i) In R̥gveda, X.133.1, we have a *Śakvarī* (also in Sāma, 1801):

प्रो ब्रह्मै पुरोरयमि	(8)
न्द्राय शूषमर्चत ।	(7)
अभी के चिदु लोककृत्	(8)
सङ्गे समन्तु वृत्रहा	(8)
अस्माकं बोधिचोदिता	(8)
जघन्तामन्यकेषां	(7)

ज्याका अधि धन्वसु

(7)

(Total number of syllables = 53)

- (ii) Another illustration (Rv. X. 133.2; Sāma 1802) is as follows:

त्वं सिन्धु रवासुजो

(7)

न्याण्यो अहन्नहिम्

(7)

अश्वरुद्रि जज्ञिषे

(8)

विश्ये पुण्यसि धार्यम्

(7)

तं त्वा परि ह्वामहे

(8)

नमन्ता मन्यकेषां

(7)

ज्याका अधि धन्वसु

(7)

(Total number of syllables = 51)

- (iii) Another Śakvarī is of 53 syllables:

विषु विश्वा अग्नये

(8)

य्ये नरास्त नो धियः ।

(7)

अस्तसि शत्रवे वध

(8)

यो न इन्द्र विधा सति ।

(8)

या ते एतिदीर्घवसु

(8)

नमन्ता मन्य केषां

(7)

ज्याना अधि धन्वसु

(7)

(Rv. X.133.3; Sāma 1803)

(Total number of syllables = 53)

*Aṣṭi in the Sāmaveda* – The 64 syllables of this metre are distributed over five pādas: 16 + 16 + = 6 + 8 + 8. We shall illustrate it with the following verse which occurs in the Rgveda, II. 21.1, and in the Sāma 457.

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस-

(16)

धृम्पत्सोममपिबद् विष्णुना सुतं यथावशम्

(16)

स ई ममाद महि कर्म कर्तव्ये महामुरुं

(16)

सैनं सरवदेवो देवं

(8)

सत्य इन्द्रः सत्यमिन्द्रम्

(8)

(Total number of syllables = 64)

The other aṣṭi verses are:

Sāma: 459 or 1486 (Cf. Rv. I. 130.1); 464; 466

(Cf. Rv. II. 22.4)

*Aṭyaṣṭi in the Sāmaveda* – The 68 syllables of this metre are distributed over seven pādas as 12 + 12 + 8 + 8 + 8 + 12 + 8. We give an illustration (Sāma 461, Rv. I. 139.1).

अस्तु श्रौणद् पुरोअग्नि धिया दध

(12)

अ नु त्यच्छर्द्धो दिव्यं वृणीमह (11)

इन्दुवायू वृणीमहे । (8)

यद्वा क्रतुणा विवस्वते (8)

नाभा सन्दाय नव्यसे । (8)

अथ प्र नूनमुय यन्ति धीतव्ये (12)

देवाँ अचक्ष न धीतयः (8)

For other atyaṣṭis, see Sāma; 463 (the same as 1590; Cf. Rv. IX. III.1); 465 (the same as 1813; Cf. Rv. I.127.1)

## PRAGHṬHA IN GENERAL

In the Sāmaveda, as in the R̥gveda, we have sometimes two verses occurring together but they are recited *in pairs*. These pairs are called as *pragāthas*. While forming these pairs, any two metres may be taken.

The word *pragātha* is derived as pra + vgai, प्र + गै, meaning to begin to sing, to extol. From the traditions of the R̥gveda, the word has been in use for the combination of a *Br̥hati* or *Kakubh* metres with a *sato-br̥hati* so as to form a triplet. For the alusion of *Pragātha Kāṇva R̥ṣi*, see Rv. Maṇḍala VIII. (*Pragātha Ghaurah Kāṇva vā*). The maṇḍala is full of *Br̥hatis*.

We shall give here a few notable *pragāthas* from the R̥gveda.

- (a) If *Br̥hati* forms the main metre of emphasis, the *pragāthas* belonging to this group are known as the *Bār̥hata pragātha*.

Example: Rv. I. 84. 19-20; also I.36. 1-2.

- (b) If the main metre of attention is *kakup*, the *pragātha* is known as *Kakubha pragāthā*.

Example: Rv. VIII. 19.1-2.

- (c) If the main metre is *anuṣṭup*, the *pragāthas* derived are known as *Ānuṣṭubha pragāthā*. This one has 3. verses.

Example: Rv. VIII. 68.1-3.

- (d) From *mahābr̥hati* (12 + 12 + 12 = 36), also known as the *Satobr̥hati*, we have *māhā-bār̥hata* (महामहोदधि प्रगाथ)

Example: Rv. VI.48. 7-8.

- (e) From *Viparita* (a class of paṅkti = 8 + 12 + 8 + 12 = 40 syllables). We have a *Viparītānta pragāthā* (विपरितान्त प्रगाथ).

Example: Rv. VIII.46. 11-12.



- (f) From Uṣṇik (28 syllables) as the main, we have *Auṣṇiha pragātha* (औष्णिह प्रगाथ).  
Example: Rv. VIII. 19. 34-35.
- (g) From Gāyatrī (26 syllables) and Bṛhatī metres, we have *Gāyatra-Bārhat pragāthas* (गायत्र-बार्हत प्रगाथ).  
Example: Rv. VIII. 46. 6-7.
- (h) From Gāyatrī (24 syllables) and Kakup ( $8 + 12 + 8 = 28$  syllables), we have *Gāyatra-Kākubha pragātha* (गायत्र-काकुभ प्रगाथ).  
Example : Rv. VIII. 46. 4-5.
- (i) From paṅkti (40 syllables) and Kakup ( $8 + 12 + 8 + 8 = 28$  syllables), we have *Pāṅkta Kākubha pragātha* (पांक्त-काकुभ प्रगाथ).  
Example: Rv. VIII. 19. 36-37.
- (j) From anuṣṭup followed by a jagatī, we have *anuṣṭup-pūrva jagatyanta pragātha* (अनुष्टुप-पूर्व जगत्यन्त प्रगाथ).  
Example: Rv. VIII. 46. 16-17.
- (k) From dvipadā followed by a bṛhatī, we have *Dvipadā Purva-bṛhatyantara pragātha* (द्विपदा पूर्व बृहत्यन्तर प्रगाथ).  
Example: Rv. VIII. 46. 13-14.
- (l) From kakup ( $8 + 12 + 8$ ) and bṛhatī, we have *Kakubha-bārhatata pragātha* (काकुभ-बार्हत प्रगाथ).  
Example: Rv. V. 53. 1-3.
- (m) From anuṣṭup and uṣṇik, we have *Ānuṣṭubha - Auṣṇiha pragātha*. (अनुष्टुपौष्णिह प्रगाथ)  
Example: Rv. V. 53. 3-4.
- (n) From bṛhatī and anuṣṭup, we have *Bārhatata ānuṣṭubha pragātha* (बार्हत - अनुष्टुभ प्रगाथ).  
Example: Rv. VIII. 30. 3-4.
- (o) From anuṣṭup and paṅkti, we have the pair called *Ānuṣṭubha-pāṅkta pragātha* (अनुष्टुभ पांक्त प्रगाथ).  
Example: Rv. VIII. 31. 14-15.
- (p) From kakup ( $8 + 12 + 8$ ) and triṣṭup, we have the pair called *Kākubha-Traiṣṭubha pragātha* (काकुभ-त्रैष्टुभ प्रगाथ).  
Example: Rv. VIII. 22. 11-12.
- (q) From anuṣṭup and triṣṭubh, we have a pair called *Ānuṣṭubha-traiṣṭubha pragātha* (अनुष्टुभ-त्रैष्टुभ प्रगाथ).  
Example: Rv. VIII. 9. 9-10.  
(also one of anuṣṭup + mahā satomukha (triṣṭup).  
Example: Rv. V. 86. 5-6.

- (r) From *br̥hati* and a *triṣṭup*, we have a pair called *Bār̥hata-traīṣṭubha pragātha* (बार्हत-त्रैष्टुभ प्रगाथ).

Example: Rv. VIII. 10. 1-2.

- (s) From *triṣṭup* and *jagatī*, we have a pair known as *Traiṣṭubha-jāgata pragātha* (त्रैष्टुभ-जागत प्रगाथ).

Example: Rv. VIII. 100. 5-6.

- (t) From *jagatī* and *triṣṭup*, we have a pair called *jāgata-triṣṭubhattara pragātha* (जागत-त्रिष्टुभुत्तर प्रगाथ), also named as *Triṣṭubhattara-jāgata prāgātha* (त्रिष्टुभुत्तर-जागत प्रगाथ).

Example: Rv. I. 51. 13-14.

- (u) From *triṣṭup* and *jagatī*, we have a pair called *jagatyut-tara-traīṣṭubha pragātha* (जगत्युत्तर त्रैष्टुभ प्रगाथ).

Example: Rv. I. 51-15, paired with I.52.-I

### Pragāthas in the Sāmaveda

The Word “*pragātha*” is used in the most general sense in the Sāmaveda. Every hymn (or *Sūkta*) in the Sāmaveda (particularly in the *Uttarārcika*, which consists of only two verses (i.e. which is a *dyvya*, द्वय ) is a *pragātha*. In almost all cases, the first verse of this pair is repeated in the *Purvārcika*. In most of these *pragāthas*, the *Br̥hati* metre dominates, and hence they are known as *Bār̥hata pragāthas*.

*Bār̥hata pragātha* – The pairing of any two *br̥hatī*s or of a *br̥hati* with any other metre gives a set of two verses, known as the *Bār̥hata pragātha*. The *Uttarārcika* hymns abound in such a *pragātha*. We give below that list:

685- 686; 687-688; 703-704; 749-750, 751-752;  
 753- 754, 767-768, 809-810, 811-812; 813-814;  
 862-863, 867- 868; 922-923; 933-934; 997-998;  
 1079-1080; 1155-1156; 1231-1232; 1233-1234;  
 1319-1320; 1321-1322; 1360-1361; 1362-1363;  
 1411-1412; 1421-1422; 1456-1457; 1492-1493;  
 1513-1514; 1544-1545; 1573-1574; 1579-1580;  
 1581-1582; 1583-1584; 1587-1588; 1607-1608;  
 1623-1624; 1637-1638; 1675-1676; 1677-1678;  
 1689-1690; 1691-1692; 1721-1722; 1723-1724;  
 1780-1781; 1788-1789; 1796-1797.

### *Uṣṇik or Kakup pragāthas in the Sāmaveda-*

Here we give a list of the Kakup-uṣṇik pragāthas from the Sāmaveda:

675-676; 680-681, 692-693, 708-709, 938-939; 1011-1012, 1389-1390, 1394-1395; 1413-1414; 1559-1560; 1687-1688, 1822-1823.

In all of these cases, an uṣṇik (particularly a kakup) is paired with a bṛhati. The pragātha may be thus called *Kakub-uttarā bṛhatī* (ककुबुत्तरा बृहती).

*Ānuṣṭuba-pragātha* – We have one illustration of a ṛca-pragātha, in which an anuṣṭup is combined with two metres of gāyatrī; this pragātha is also known as the *Ānustubbuttarā-gāyatrī* (697 - 698 - 699).

पुरेजिती वो अश्वसः सुताय मादयित्वे ।

अपरवान् ग्रथिष्टन सखायो दीर्घं जिह्मम् ॥

(8 + 8 + 8 + 7 + 31 – निवृद्ध-अनुष्टुप्, *niṣṛḍ anuṣṭubh*) (545, 697; Rv; IX 101.1)

यो धारया पावकया परिप्रस्यन्दते सुतः ।

इन्दुरश्वो न कृत्यः ॥

(8 + 8 + 7 = 23), *niṣṛḍ gāyatrī* (Sāma 698; Rv. IX. 101.2)

तं दुरोषमभी नरः सोमं विशवाध्या धिया ।

यज्ञाय सन्त्वद्रयः ॥

(8 + 7 + 7 = 22, *virat, gāyatrī*) (Sāma 699, Rv. IX. 101.3)

These three Sāman verses combined to form a ṛca, and a pragātha, which may be named as *Ānuṣṭubha-gāyatra pragātha*).

Such a pragatha may be called also अनुष्टुमुखः प्रगाथः; (= अनुष्टुप् + गायत्री)

Another such pragātha (one anuṣṭup, followed by two gāyatrīs) occurs in the R̥gveda (VIII. 68.1, 2-3)

आ त्वा रथं ययोतये सुम्नाय वर्तयामसि ।

तु वि कूर्मिं सृतीषहमिन्द्र शविष्ठ सत्यते ॥

(8 + 8 + 8 + 8 = 32, *anuṣṭup*)

तुविशुष्म तुविक्रतो शचीवो विश्व या मते ।

आ पप्राथ महित्वना ॥

(8 + 8 + 8 = 24, *gāyatrī*) (Rv. VIII. 68.2)

यस्य ते महिना महः परि ज्मायन्त मीयतुः ।

हस्ता वज्रं हिरण्ययम् ॥ (8 + 8 + 8 = 24, gāyatrī) (Rv. VIII .68.3)

These three combined together constitute an *anuṣṭup-mukhaḥ pragātaḥ* (अनुष्टुप् + गायत्रौ).



## VIII

### ACCENT NOTATIONS IN THE SĀMAVEDA

In all the Vedic Samhitās, all the syllables (i.e. all the vowels) are accented: these accents are usually known as the *udātta*, *anudātta* and the *svarita*. In the R̥g and Yajuh̥, the *anudātta* syllable is designated with a small horizontal line, placed under and the *svarita* is indicated by a vertical stroke placed above the syllable.

In the Sāmaveda of the *Kaushuma Śākhā*, (i) the *udātta*, is indicated by the Nāgarī numeral one (१) placed at the top of the syllable, (ii) *svarita* is indicated by the Nāgarī numeral two (२) placed at the top of the syllable, and (iii) the *anudātta* is indicated by the Nāgarī numeral three (३), also placed at the top.

Of course, these horizontal or vertical strokes or the corresponding numerals in the Sāmaveda, have no relation whatsoever with recitations or the music of the verses.

The syllables, at the top of which no numeral (1, 2 or 3) is placed, their *svara* is regarded as *pracaya* (प्रचय).

Again, the *last udātta* of a verse is also designated by the Nāgarī numeral 2, placed at the top of the syllable.

At the top of certain syllables, are given the Nāgarī alphabets र, (ra), क (ka), and उ (u) also. Their explanation is:

**Rule I** – If two *udāttas* occur in sequence, then the first *udātta* is indicated by the numeral one (१), the second *udātta* is not given any notation, but the *svarita* that follows this second *udātta* is indicated by the Nāgarī (२ र).

**Rule II** – If first an *anudātta* then followed by a *svarita*, this *svarita* is accented as २र, but the *anudātta* which preceded it is accented by Nāgarī (३ क).

**Rule III** – Again if an *anudātta* occurs after the two *udāttas* in sequence, then the first *udātta* is accented by Nāgarī (2 उ), whereas the second *udātta* would go unaccented.

**Example:**

1. अ॒म् प्रा॒ याहि॑ की॒तये॑ गु॒णानो॑ ह॒व्यदा॑तये ।

अ॒ग्रं अ॒ग्रं वा॒हि वी॒तये॑ गृ॒णो॒ हव्यं॑ दा॒तये॑ ।

(Rv. VI. 16.10)

(Sāma 1)

Normally numeral one (१) indicates the udātta.

numeral two (२) indicates the svarita

numeral three (३) indicates the anudātta.

In the above verse, we have

(a) Udātta – अ॒ग्र, त, य

(b) Anudātta – अ॒ग्र, वी, ण, ह

(c) Svarita – अ॒ग्र, वा, ये, नो, दा

(d) Pracaya – हि, गृ, त, ये

The R̥gveda notation is also given for comparison.

2. शं॑ नो॑ दे॒ वी॒ रं पि॑ ह॒ ये शं॑ नो॑ पव॒न्तु पी॑ त॒ ये ।

शं॑ नो॑ दे॒ वी॒ रं पि॑ ह॒ ये शं॑ नो॑ पव॒न्तु पी॑ त॒ ये ।

(Sāma, 33)

In both the texts we find the accents as follows:

(Rv. X. 9.4)

(a) udātta – शं॑, पि॑, शं॑ and त॒ (before a svarita)

(b) Anudātta – दे॒, र, य (or ये) and पी॑

(c) Svarita – नो॑, वी॒, ह॒, नो॑ and ये

(d) Pracaya – (unaccented) – पव॒न्तु

3. अ॒ग्निमी॑डे पु॒रोहि॑तं य॒ज्ञस्य॑ दे॒वमृ॑त्विज॒जम् ।

(Rv. I. 1.1)

अ॒ग्निमी॑डे पु॒रोहि॑तं य॒ज्ञस्य॑ दे॒वमृ॑त्विज॒जम् ।

(Sāma 605)

In both the texts, we have:

(a) udātta – अ॒ग्नि, रो, ज्ञ, and त्वि

(preceding a svarita or notated by numeral १)

(b) Anudātta – अ॒ग्नि, पु॒, य, दे॒, मृ॒

(indicated by the horizontal line below the syllable or notated by numeral ३).

(c) Svarita – मी॑, हि॑, स्य॑, व and ज

(indicated by a vertical strokes or notated by numeral 2)

(d) Pracaya – डे॒, तं

*Examples of “२”.*

4. नि॒होत॑स॒त्ति ब॑र्हिषि  
नि॒होत॑स॒त्ति ब॑र्हिष

(Sāma 1)

(Rv. VI. 16.10)

Here we have –

- (a) Udātta – नि and also हि of बर्हिषि, notated by numeral १
- (b) Anudātta, ब, notated by the numeral ३
- (c) Svarita – ति
- (d) Pracaya – सत्ति
- (e) Exception – हो of होत is also udātta following the first udātta in नि; this second udātta goes unnotated, but the svarita that follows this udātta is notated by २ (hence त्त of होत is notated by २ २).

5. पा॒न्त॒मा वो॑ अ॒न्यस॑ इन्द्र॒म॒पि प्र॑ गा॒यत॑ ।

(Sāma 155)

पा॒न्त॒मा वो॑ अ॒न्यस॑ इन्द्र॒म॒पि प्र॑ गा॒यत॑ ।

(Rv. VIII. 92.1)

- (a) Udātta – मा, इ, पि
- (b) Anudātta – त, वो, स, म
- (c) Svarita – पा, म्, य, द्र
- (d) Pracaya – प्र and यत
- (e) Exception – पि is udātta, and it is followed by प्र which is also udātta, and hence per our exceptional rule, the first udātta पि is only notated (by Nāgarī numeral १), but the second udātta goes unnotated, and the svarita that follows this udātta is indicated by Nāgarī २ २)

*Example of ३क* – This is valid when a svarita follows an anudātta. Such a svarita is indicated by the notation २२, but the following anudātta gets the notation ३क

6. या॑ इन्द्र॒ मुञ्ज॑ आ॒मरः॑ स्व॒र्वा असुरे॑भ्यः ।

(Sāma 254)

या॑ इन्द्र॒ मुञ्ज॑ आ॒मरः॑ स्व॒र्वा असुरे॑भ्यः ।

(Rv. VIII. 97.1)

- (a) Udātta – या, मा, म
- (b) Anudātta – द्र, ज, र, वां
- (c) Svarita – द्, मु, भ, स्व, रे
- (d) Pracaya – सु, भ्यः
- (e) Exception – रः (of आमरः) is an anudātta, and if follows

a svarita (व of स्वर्), the svarita is accented as २२, and the preceding anudātta is accented as ३३.

7. <sup>२२</sup>अप <sup>२२</sup>त्यं <sup>३२</sup>वृजिनं <sup>३२</sup>रिपुं <sup>३२</sup>स्तेनमग्रे <sup>३३</sup>दुग्ध्यम् ।

(Sāma 105)

अपत्यं वृजिनं रिपुं स्तेनमग्रे दुग्ध्यम् ।

(Rv. VI. 51. 13)

Udātta — त्यं, न

Anudātta — प, जि, रि, स्ते, (ए)

Svarita — अ, न, पु, म (ध्य)

Pracaya — ग्रे, दु

*Exception* — We have in दुग्ध्यम्, an anudātta which is followed by a svarita <sup>२२</sup>ध्य then this svarita is accented as २२ (i.e. <sup>३३</sup>ध्य and the preceding anudādatta is accented as ३३ (i.e. ए).

*Examples of उ* — If there are two udāttas, one immediately followed the other, and these udāttas are preceded by an anudātta, then the first udātta is accented as '२ उ', and the second udātta remains unaccented.

8. <sup>१२</sup>गावो <sup>१२</sup>वत्सं न <sup>१२</sup>धेनवः ।

(Sāma 146)

गावो वत्सं न धेनवः ।

(Rv. VI. 45.28)

Udātta — गा, न (of धेनवः)

Anudātta — व (वत्सं), धे

Svarita — वो (of गावो), व (of धेनवः)

Pracaya — None.

In the Sāma text, the anudātta व is followed by the two udāttas, सं and न, in sequence, then the first udātta is accented as '२उ' (त्सं), and the second udātta (न) is left unaccented. (The anudātta 'व' is accented as usual (व<sup>३</sup>)).

9. <sup>१२</sup>युक्ता <sup>१२</sup>वह्नी <sup>१२</sup>रथानाम्

(Sāma 149)

युक्ता वह्नी रथानाम्

(Rv. IX. 94.1)

Udātta — ता (of युक्ता)

Anudātta — यु, ह्नी



Svarita – था

Pracaya – ना (of रथानाम्)

Exception – The यु (anudātta) is followed by two udāttas in sequence, (क्ता and व) and thus the first udātta is accented as २३ (क्ता), and the second udātta is left unaccented (व is unaccented).

*An example of २३, ३क and २२*

10. <sup>२३</sup>अ॒त्राह॑ <sup>३</sup>गौर॑मन्व॒त॑ नाम॒ <sup>२३</sup>त्व॒ष्टुर॑पी॒च्यम्॑ ।

(Sāma 147)

अ॒त्राह॑ गौर॑मन्व॒त॑ नाम॒ त्व॒ष्टुर॑पी॒च्यम्॑

(Rv. I. 84.15)

Udātta – गो, त्व

Anudātta – ह, व, पी

Svarita – र, ना (of नाम), टु, च्य

Pracaya – मन्व, र

Rule III – अ॒त्राह॑ – in this, अ॒, and अ॒ are two udāttas followed by an anudātta ह, the first udātta is accented as (अ॒) and the second udātta (अ॒) remains unaccented. And thus, we have अ॒त्राह॑

Rule II– For <sup>३क २२</sup>पी॒च्यम्॑

पी is anudātta, it is followed by a svarita च्य; this is accented as च्य, but the anudātta that preceded, has been accented by Nāgarī ३क – and thus <sup>३क २२</sup>पी॒च्यम्॑

## IX SAMAN CHANTS AND MUSIC

Of course, most of the verses of the Sāmaveda are those which, with certain variations, are available in the Rgvedic texts. The anudātta, udātta and svarita svaras (notes) are also the same. These three svaras have no connection with music.

Those who are interested in the Sāman music of the traditional form are requested to learn it from the experts of this music. *Gandharva Śāstra* deals with the subject. A famous treatise of this subject goes with the name of Nārada, as conceptual non-historical person, and the treatise is known as the *Nāradiya Sikṣā* (नारदीय शिक्षा).

The present day Indian music is based on the octave concept, depending on *svaras* (notes, tones), seven in number in the series: ‘सा रे ग म पं ष नि’, i.e. षड्ज (सा, Ṣaḍja); ऋषभ (रे, ṛṣabha); गान्धार (ग, gāndhāra), मध्यम (म, madhyāma); पंचम (प, pañcama), धैवत (ध, dhaivata); and निषाद (नि, niṣāda).

षड्जरच ऋषभश्चैव गान्धारो मध्यमस्तथा ।

पञ्चमो धैवतश्चैव निषादः सप्तमः स्वरः ॥

(Nāradiya, II. 5)

But in the Sāman music, Madhyama (the Svara of Veṇu or Reed) becomes the first svara, and is followed by Gandharva (2), then Rṣabha (3), then Ṣaḍja (4), Dhaivata (5), then Niṣāda (6) and finally Pañcama (7):

In the Sāman terminology, these seven svaras are known as: प्रथमः Prathama, (1)

द्वितीयः Dvitiya, (2)

तृतीयः Tṛtiya, (3)

चतुर्थः Caturtha (4)

मन्द्रः Mandra (5)

क्रुष्टः Kruṣṭa (6)

अतिस्वरः Atisvara (7)

**Precaution** – In the Sāman music no letter or Svara remains unpronounced: every letter, every svara should be fully pronounced.

An omission is regarded as serious fault – a sin and the yajamāna that does so is deprived of the triple benefits of life-span (आयु), progeny (पूजा) and riches in cattle (इविणं, पशुः etc).

(Nārādīya. I.6)

### Eight modifications of Sāma

Whenever a mantra, ṛcā or verse is to be set into music, the words are necessarily modified to some extent. This is known as *VIKĀRA* (a modification). (In the *Puṣpa Sūtra* or *Phulla Sūtra*, it is called *BHĀVA*, and these *bhāvas* are of eighteen kinds). In the Sāma-music, these modifications are prominently of eight types:

Mod- ification	Type	Illustration
1. Vikara	One letter in the place of another letter	अग्ने — ओग्रायि
2. Viśleṣa	Breaking up of Sandhi	वीतये — वोइतोयारयि
3. Vikarṣaṇa	Prolongation	ये— याइयि
4. Abhyāsa	Repeatedly pronouncing	तोयारयि-तोयारयि
5. Virāma	Pause even in the middle of a term.	गृणानो हव्यदातये> गृणानोह । व्यदातये ।
6. Stobha	Meaningless letter	ओ होवा हाउ, हावु ।
7. Āgama	More letters than in a mantra	वरेण्यम्> वरेण्योम् प्रचोदयात्> प्रचो592592
8. Lopa	Letters left unpronounced	हम् १, आ २, दांयो अ ३ ४ ५

The *Stobha* स्तोभ modification is again of three types – (i) *Varnastobha* (वर्णस्तोभ, meaningless letter), (ii) *padastobha* (पदस्तोभ, meaningless term), and (iii)

*Vākyaastobha* (वाक्यस्तोष, meaningless phrase or sentence).

We are giving below the rendering of the first verse of the *Sāmaveda*, according to what is known as the *Parka* of Gotma (गोतमस्य पर्कसः). All the varieties of modifications are illustrated in this musical setting:

२३ आ॑ या॒हि वी॒तये॑ गु॒णानो॑ ह॒व्यदा॑तये ।  
नि॑ होत॒स॒त्सि ब॑र्हिषि ।

(Sv. I. 1.1)

Gotama's setting in Saman Chant is as follows:

(गोतमस्य पर्कसः):

आ॑ ग्राई । आ॑ या॒ हि ५३ वो इतो या ५२ इ ।  
तो॑ या ५२ इ । गु॒णानो॑ ह । व्य दा॑ तो या ५२ इ ।  
तोया ५२ इ । ना॑ हो॒ ता सा ५२ ३ । त्सा॑ ५२ इ ।  
वा॑ २३४ आ॑ होमा । हो॑ ५२ ३४ वी॑ ॥१॥

As a further illustration of the *Vikāras* or modifications, we shall cite here a few verses from *Mahānāmni – Ārcika*:

- (1) वि॒दो॑ म॒धवन् वि॒दो॑ गा॒तुमनु॑ शं॒ सिवो॑ दि॒शः ।  
शि॒क्षा॑ श॒चीनां॑ प॒ते पू॒र्वोणा॑ पु॒रूवसो॑ ॥ (6641)  
वि॒दो॑ म॒ च॒ व न्वि दा॑ः । गा॒ तु मनु॑रसिषः ।  
दा॑ इ॒शा ३ १ उवा २३ । ई ३४ डा॑ । ए २८ ।  
शि॒ क्षा॑ श॒ ची नो॑ म्य ता॑ इ । पू॒र्वो ण॑ भ्यू २ ।  
वसो॑ ३१ उवा २३ । ई ३४ डा॑ ।
- (2) आ॒भि धू॒माभि॑ष्टिभिः॒ स्वा॒आ॒ शुः ।  
प्र॒चेत॑न प्र॒चेत॑यन्द्वा॒द्युम्ना॑य न इ॒ष्टे ॥ (642)  
आ॒भिष्ट॑ममा २३ । णि॒ष्टिण॑ ३१ उवा २३ ।  
ई ३ ४ डा॑ । स्वनो॑ शु २:१ हो ३२ उवा २३ ।  
ई ३ ४ डा॑ । प्रो॑ चै॒ । त न प्र॒चे॒ तया॑ ।



५२। सु॒म्ना य॒न। २ इषा॑इ। इडा॑।

इन्द्रा॑। सु॒म्ना ना २ इषा॑इ। अ॒था।

१२। सु॒म्ना य॒ना २ इषा॑इ। इडा॑।

### Nomenclature of Sāmans

The Sāman literature is extensively rich, and as such it has been variously classified, and for each, a certain name is given. Of course, there is a certain basis of each name.

- (1) Some of Sāmans are named on the basis of the metre or Chanda; e.g. the *Gāyatra Sāman* on the basis of the Gāyatrī metre. *Bṛhat Sāman* on the basis of Bṛhatī metre.
- (2) On the name of the Ṛṣi who popularized that Sāman; e.g. *Paṣkala Sāman* on the name of Puṣkala Ṛṣi; the *Raurava Sāman* on the name of Ṛṣi Ruru (रुरु); the *Vāmadevya Sāman* on the name of Vāmadeva Ṛṣi.
- (3) Based on some specific word occurring in the verse; e.g. the *Vaiśvā-nara Sāman*, based on the word *Vaiśvā-nara* occurring in the verse:

मूर्ध॒नि दि॒वो अ॒र॒ति पृथि॒व्या वैश्वान॑र॒मृत आ॒ नात॑ म॒ग्निम्।

कवि॑ \* स॒म्राज॑म॒तिथिं ज॒नाना॑मा॒सन्नः पा॒त्रं ज॒नय॑न्त॒ देवाः॑ ॥

- (4) So often, many of seers set a particular verse in a different tune and then the Sāmans are named differently after the name of the seers e.g. the verse:

अ॒म आ॒ याहि॑ वी॒तये॑ गृ॒णानो॑ ह॒व्य दा॑तये।

नि॒ होता॑ स॒स्ति ब॒र्हिषि॑। (1)

has been set by Gotama Ṛṣi, and the Sāman by him is known as the *Parka Sāma* of Gotama (गोतमस्यपर्कम्); again Kaśyapa Ṛṣi set the Sāman on the basis of the Bṛhatī metre, and hence his Sāman is known as *Bārhiṣa* of Kaśyapa (कश्यपस्य बार्हिषम्).

### Five Divisions of Sāmans (Bhakti Division)

It is so often that a particular verse is broken into several fragments; and the different priests take up separately the specified fragments for musical recitation, and still one fragment is then *recited together by all the priests*.

In such cases, a Sāman has five divisions<sup>\*</sup>

- (i) *Prastāva* (प्रस्ताव), (ii) *Udgītha*, (उद्गीथ), (iii) *Pratihāra* (प्रतिहार), (iv) *Upadrava* (उपद्रव), (v) *Nidhana* (निघन).
- (a) *Prastāva* is the initial or introductory fragment of the verse; it is recited by the priest, who is called *Prastotā* (प्रस्तोतृ). He recites the Sāman with the initial sound "him" or "hum".
- (b) The Chief priest of the Sāman music is *Udgātā* (उद्गातृ) he recites his fragment, initiated by *Udgītha* (उद्गीथ), OM (ओ३म्).
- (c) The *Pratihartā* means the one who joins the two. This fragment is recited by the *Pratiharta*. (प्रतिहर्ता) Sometimes, this is fragmented further into two parts.
- (d) *Udgātṛ* also sings the *upadrava* (उपद्रव) fragment.
- (e) *Nidhana*, निघन, constitutes the last two fragments or OM (ओ३म्), which are recited by all the three together (i.e. by *Prastotā*, *Udgātā*, and *Pratihartā*).<sup>1</sup>

The *Pañcavidha Sūtra* further adds two more divisions (भक्ति) to the above five,<sup>2</sup>

- (vi) *Om̐kāra* (ओम्कार). (vii) *Hinkāra* (हिकार)

It has been a usual practice, to go ahead with Sāman music with sounds "hin" or "hum" –

सामि सामि हिङ्कुर्युः

And similarly, while reciting *udgītha*, OM (ōnkāra) has to be pronounced with a prolonged sound.

In the *Chāndogya Upaniṣad*, there is no mention of the *Upadrava Bhakti*; its place is taken by *Hinkāra* (हिकार).<sup>3</sup>

"Let a man meditate on the five-fold Sāman as the five worlds. The *hinkāra* is the earth, the *prastāva* the fire, the *udgītha* the sky; the *pratihāra* the sun, the *nidhana* heaven; so in an ascending line."<sup>3</sup>

\* प्रस्तावोद्गीथ प्रतिहारोपद्रव निघनानि भक्तयः-

*Pañcavidha Sūtra*, I.1.

1. For *Udgātā*, *Prastotā* and *Pratihartā*, see *Chāndogya Upaniṣad*. (I. 10.9-11)

2. ओम्कार हिङ्कुरण्यां साप्य विध्यम्

(*Pañcavidha Sūtra*)

3. लोकेषु पञ्चविधं सामोपासीत पृथिवी हिङ्कुरोऽग्निः  
प्रस्तावोऽन्तरिक्षमुद्गीथ इदित्यः प्रतिहारो द्यौर्निघनमित्युध्मेऽसु।

(*Chāndogya Up.* II. 2.1)

The *Chândogya Upaniṣad* (II. 2.7) draws the pentad analogy with the five-fold Sāmans thus:

Five fold Sāman	I (Ascending)	II (Descending)	III	IV	V	VI
Hīnkāra	Earth	Heaven	Āpah	Wind	Clouds gather	Spring
Prastāva	Fire	Sun	Clouds	Cloud has come	It rains	Summer
Udgītha	Sky	Sky	Rains	It rains	It flows (eastward)	Rainy season
Pratihāra	Sun	Fire	Eastward flow	It flashes (thunders)	It flows (west winds)	Autumn
Nidhana	Heaven	Earth	Sea	It stops	Sea	Winter

Fivefold Sāman	VII	VIII
Hīnkāra	Goats	Small-Nose
Prastāva	Sheep	Speech-Tongue
Udgītha	Cows	Sight-Eye
Pratihāra	Horses	Hearing-Ear
Nidhana	Man	Thinking-Mind

Thus the Sāman is five-fold, and all the well known pañcakas have been used to extol it.

(*Chândogya Up.* Prapāṭhaka II, Khaṇḍa II to Khaṇḍa VII)

But then the Sāman is seven-fold also: in that classification also, Nidhana is the last one.

Seven-fold Sāmans: *Chândogya Up.* Prapāṭhaka II, Khaṇḍas 8-10

Sevenfold Sāman	Stomākṣara (syllables)	Time of Sun	Creatures	Syllables in the names (total 22 syllables)
Hiṅkāra	hun	before rising	animals	3, हि + ञ + र
Prastāva	pra	when first risen	men	3, प्र + त + व
Adi (first, OM)	ā (OM)	at the Sangava time, when cows suckle their young	birds	2, आ + दि
Udgitha	ud	at noon	devas	3, उद् + गी + थ
Pratihāra	pr	after midday, and before after-noon	germs	4, प्र + ति + हा + र
Upadrava	up	after after-noon and before sunset	Wild animals	4, उ + प + द्र + व
Nidhana	ni	at the sunset	pitrs (fathers)	3, नि + थ + न

### Some prominent Sāmans in the Chāndogya

The Chāndogya Upaniṣd (Prapāṭhaka II, Khaṇḍa II) refers to several Sāmans named after the metres or the Ṛṣis.

Sāman (woven upon)	Hiṅkāra	Prastāva	Udgitha	Pratihāra	Nidhana
1. Gāyatra (five prāṇas)	Mind	speech	sight	hearing	breath
2. Rathantara (fire)	rub firesticks	smoke rises	fire burns	glowing cloaks	fire goes down



3. Vāmadeva (copulation)	one summons	makes request	lies together with woman	lies upon the woman	comes to finish. (skhalana)
4. Bṛhad (sun)	rising sun	risen sun	midday	afternoon	sunsets
5. Vairūpa (rain)	mists together spring	cloud formed summer	season rains	thunders and lightens	holds up winter
6. Vairāja (seasons)	spring	summer	rainy season	autumn	winter
7. Śakvari (worlds)	earth	atmosphere	sky	cardinal regions	ocean
8. Revatī (animals)	goats	sheeps	cows	horses	men
9. Yajña-Yajñiya (members of body)	hair	skin	flesh	bone	marrow
10. Rājana (divinities)	agni (fire)	vayu (wind)	āditya (sun)	naksatra (stars)	can-dramas (moon)

The Upaniṣad describes these ten Samans, woven upon prāṇas, fire, copulation, sun, rain, seasons, worlds, animals, members of body divinities respectively.

Each Sāman refers to an injunction.

Sāman	Injunction
1. Gāyatri Sāman	One should be great minded.
2. Rathantara Sāman	One should not take a sip and spit towards fire.
3. Vāmadeva Sāman	One should never abstain from any woman.
4. Bṛhad Sāman	One should not find fault with the sun, when it is hot.
5. Vairūpa Sāman	One should not find fault with cloud when it rains.
6. Vairāja Sāman	One should not find fault with Seasons.
7. Śakvari Sāman	One should not find fault with worlds.
8. Revatī Sāman	One should not find fault with animals.
9. Yajña-Yajñiya Sāman	One should not eat of marrow at all.
10. Rājana Sāman	One should not find fault with Brāhmaṇas.

### Seven different modes of Singing:

The seven notes with associated devatās are:

1. Deep sounding note (animal-note)	(विनादिर्द)	Agni
2. Indefinite note	(अनिरुक्त)	Prajāpati
3. Definite note	(निरुक्त)	Soma
4. Soft and Smooth	(मृदुरक्षण)	Vāyu
5. Smooth and strong	(रुलक्षण-बलवत्)	Indra
6. Heron-like	(क्रोञ्च)	Bṛhaspati
7. Dull	(अपध्वान्त)	Varuṇa

(Chāndogya, II. 22)

### Chant Liturgy and its four divisions

The entire *Chant* literature (musical settings) of the Sāman Samhitā is usually under four heads:

- (i) *Veya*, वेय, also known as *grāmegeya* (ग्रामेगेय), it is chanted in public before an audience.
- (ii) *Āraṇya*, आरण्य
- (iii) *Ūha*, ऊह
- (iv) *Ūhya*, ऊह्य (mystic)

The other classification of these chants is as follows:

#### Chant (मान संहिता)

Unmodified Chant		Modified Chant	
प्रकृति गान		विकृति गान	
Rural	Of Forest	Ūha	Ūhya
Chanted in	dwellers.	ऊह	ऊह्य
public	(chanted	chanted	chanted in
(वेय, ग्रामेगेय)	in forests)	in public	forests
	आरण्य, अरण्येय)	(ग्रामेगेय)	(अरण्ये)

### Veya or grāme-geya Chants

These Saman chants are played in public, and hence they are also known as *grāme-geya* (ग्राम = in city or village, in society, in public).

गेय = to be chanted, the chants. On the other hands, the Forest chants or the *Āraṇya* chants (आरण्य or अरण्येगेय) are sung in solitude, not among masses; they are held very sacred, and

a little mistake in this chant may lead to serious calamity or disaster. Sāyana usually calls the *veya* or *grāme-geya* chant as the “*Veda Sāman* (वेदसामन् or *Saṁhitā Sāman*, संहिता सामन्) and in his terminology the *Aranya Chant* is *Chandas-Sāman* (छन्दससामन्)।

सामवेदेऽपि संहिता छन्दोऽपि घाऽभूद् व्याख्याता व्याख्यास्तुतरपि घाम् ।

(Sāyana in Sāmaveda: Introduction)

And thus, the Sāmaveda deals with Saṁhitā-Sāman and Chandas-Sāman both (gramegeya and aranya-geya), publicly recited and the others recited in solitude.

### Seven Parvas (portions) of the Sāman chants

The Sāman chants have seven sections or portions, called *parvas*:

(i) Gāyatra, (ii) Āgneya, (iii) Aindra, (iv) Pavamāna, (v) Arka-Dvandva-vrata, (vi) Śūkriya, and (vii) Mahānāmni

We shall try to give a brief account of all these seven parvas of the *Prakṛta Chant* (unmodified or natural chant).

(a) *Gāyatra chant* – The basis of this chant is the famous Gāyatri verse:

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।

धियो यो नः प्रचोदयात् ।

[Uttarārcika, Chapter XIII, Serial No. 1462,] *Uttar* VI. 3.10.1] This chant is displayed at the *Bahispavamāna stotra*, *Ājyādi stotras*, *Brahma yajña*, at the *Upanayana* and *Upākarma*.

(b) *Āgneya Chant* – This is the second chant in its series, and its basis are verses of which the Devatā is Agni.

Even such mantras as have the sun as their *devatā* are also called Āgneya chants:

शंनो देवीरष्टये शंनो भवन्ति पीतये ।

शंयोरपि स्वन्तु नः ॥

(Serial 33)

\* गायत्रं प्रथमं गानमाग्नेयं तु द्वितीयकम् ।

तृतीयमैन्द्रं गानं स्यात् पावमानं चतुर्थकम् ॥

अर्कद्वन्द्वतं चेति त्रीणि पर्वाणि पञ्चमम् ।

षष्ठं च शुक्रियं गानं महानाम्नी च सप्तमम् ।

एतानि सामगानानि प्रकृतेः कथितानि ॥

[Deviḥ (āpah) is the devatā here in this verse.] And yet the verse is in the Āgneya Parva of the Pūrvāricka.

(c) *Aindra Chant* – usually the basic verses are those which are dedicated to Indra; however, the concluding devatas may be uṣā, Viśvedevāḥ, or Dyāvā-Prithivī also.

In the *Aindra chant*, we may have verses sometimes of several metres like Bṛhatī, Triṣṭup or Anuṣṭup, and in such cases, the Aindra chant gets known by several names: (i) eka-Sāmī, (ii) Bahu-Sāmī, (iii) Barhata, (iv) Traiṣṭubha (v) Anuṣṭubha, and (vi) Indra-puccha.

(d) *Pavamāna Chant* – This constitutes the fourth in the series; its basic devatā is Pavamāna Soma. The verses are usually addressed to *Soma*.

(e) *Arka-Dvandva-Vrata Parva Chant* – The first parva of this chant is Arka, which uses 9 verses of the Khaṇḍa I of the *Āraṇya Kāṇḍa*.

The second one is the *Dvandva Parva*, which uses 7 verses of the Khaṇḍa II of the *Āraṇya “Kāṇḍa”*.

(f) *Śukriya Parva Chant* – This is fifth chant of the series. It is based on 14 verses of the fifth Khaṇḍa of the *Āraṇya Kāṇḍa*.

(g) *Mahānamni Parva Chant* – This is the seventh one in the series; the Mahānamni verses are its basic verses. Since, the chant has 10 verses of the Śakvarī metre, it is also known as “Śākvara Sāman.”

The *Parīṣista* of *Āraṇya Chant* recognizes two more Sāmans: Udvayame, उद्वयामे, and Bhārūṇḍa, भारुण्ड. The *Udvayame Sāman* is chanted on the basis of the verse occurring in the *Chhāndogya Upaniṣad* (III. 17.7). though not in the *Sāmaveda*:

उद्वयन्तमसस्परि ज्योतिः पश्यन्ति उत्तरम् ।

[स्वः पश्यन्त उत्तरं देवं देवत्रा सूर्यमग्नं ज्योतिरुत्तमम्

[ज्योतिरुत्तमम्ख. (Rg. I. 50.10 also)

“Perceiving above the darkness (of ignorance) the higher light (in the Sun), as the higher light within the heart, the bright source (of light and life) among the gods, we have reached the highest light, the highest light. (See its elucidation in Ch. Up. III. 14.2 also).

The Rgvedic reading of this verse I.50.10 is close to this reading, and yet a little variant from the reading of the



Yajurveda. The Vedic tradition, thus, recognizes the Udvayame Sāman and Bhārunda Sāman also as the part of the *Prakṛti-Sāmans* (unmodified).

We shall tabulate here the number of Sāmans of *Prakṛta Sāmans* (unmodified) of *Veya* (Gramegeya) and also of *Āraṇya* types.

VEYA or		GRAM-GEYA (Public)		Āraṇya (Of Solitude)	
Name of the Parva	No. of Sāmans	Name of the Parva	No. of Sāmans		
1. Gāyatra	1	5. Arka	89		
		Dvandva	77		
		Vrata	84		
2. Āgneya	180	6. Śukriya	40		
3. Aindra	633	7. Mahānāmni	4		
4. Pavamāna	384	Udvayāme	1		
		Bhārunda	1		
Total	1198		296		
		Grand Total:	1494		

The Aindra Pārva (of 633 Samans) is elaborated thus:

Bahusāmi	132
Ekasāmi	64
Bārhata	150
Traiṣṭubha	49
Ānuṣṭubha	76
Indrapuccha	162
Total	633

Our readers are requested to refer to the *Veya Gāna Samhitā*, in two parts: (i) the Grāmegeya Gāna, and (ii) the

Āraṇa Gāna published by Sripada Damodar Satavalekar, Svadhyaya Mandala, Aundh, Satara, and edited by Pandit R. Narayana Svami Dikshit, 1942. In part I of the Book: The *Veya-Gāna-Samhitā* are given 1198 Sāmans, and in Part II; The *Āraṇya Gāna Samhitā* are given 296 Samans.

In order to get the total number of Sāman chants, we should add to these figures the number of ūha chants 936, and the number of ūhya chants 209. Then we have the grand total:

Grāma-geya 1198 + Āraṇya 296 + Ūha 936 + Ūhya 209 = 2639.

### The Seven Parvas of the Soma Sacrifice

Since the Sāman Chants are used in the Sama-yāgas (Some Sacrifice), we shall give only a brief reference here.

1. Daśarātra,
2. Samvatsara,
3. Ekāha,
4. Ahīna,
5. Satra,
6. Prāyaścitta,
7. Kṣudra,

1. *Daśarātra* – The parva is related to *Gavāmayana*, गवामयन a ceremony. It is a part of the *Dvādaśāha* (द्वादशह) a ceremony of 12 days. The first day of this 12 day ceremony is known as *Prāyaṇīya* (प्रायणीय) and the ritual is based on 23 sūktas of the First Adhyāya of the Uttarācika and 15 Sūktas of the second Adhyāya (total 38 Sūktas).

The 12th day of the ceremony is known as *Udayanīya*, (उदयनीय), and it is conducted on the same lines as the *Prāyaṇīya*, using the same 38 sūktas.

Between the *Prāyaṇīya* and the *Udayanīya*, we are left with ten days for the *Daśarātra Parva* (दशरत्र पर्व).

This yāga of ten days includes the first six days of *pr̥ṣṭha-ṣaḍaha* (पृष्ठषडह), next three days of *chandoma* (छन्दोम) and the last one day of *avivākya* (अविवाक्य)

(i) In *pr̥ṣṭha- ṣaḍaha*— the six *pr̥ṣṭha*-stotras are chanted consequently in six stomas:

Day	Stoma	Stotra
First	Trivṛt (3)	Rathantara
Second	Pañcadaśa (15)	Bṛhat

Third	Saptadaśa (17)	Vairūa
Fourth	Ekaviṃśa (21)	Vairāja
Fifth	Tri-ṇava (27) (Saptaviṃśa)	Śakvara
Sixth	Trayastrimśa (33)	Raivata

In the Prṣṭha-śaḍaha, the Sūktas associated are from the Uttarārcika. Adhyāya II, Sūkta 16 to the end of the Adhyāya VII.

(ii) The next three days are of *Chandoma* which are thus assigned:

Day	Stoma
(i) Seventh	Caturviṃśa (24)
(ii) Eighth	Catuṣcatvāriṃśa (44)
(iii) Ninth	Aṣṭacatvāriṃśa (48)

The Sūktas associated are of Uttarārcika, Adhyāya VIII to X.

(iii) *The avivākya* lasts for one day, which is the tenth day of the Daśarātra. This day is associated with *Bahiṣpavamāna* to begin with, continuing up to *Ārbhava-pavamāna* stotras. The Sūktas used are of Uttarārcika, Adhyāya XI.

The chants sung during the Daśarātra Parva are known as *Daśarātra chants*.

2. *Samvatsara Parva*. This Parva continues for one full year of 385 days (known as *Gavāmayana Samvatsara*). The Stotras chanted on this occasion are Saumika, Cāturmāsya and others. These chants are known as the Samvatsara chants. In this sacrifice, the sūktas associated are of the Uttarārcika, Adhyāya XII and XIII.
3. *Ekāha Parva* – Only one day is devoted to the Soma-pressing (Sutyā or Soma-Savana). The chants sung during this Parva are known as *Ekāha chants*. The Sūktas associated with this ritual are of the Uttarārcika, Adhyāya XIV to XVII.
4. *Ahīna Parva* – The Parva is related to Ahargana (अहर्गण); the yāga lasts from the second night to the eleventh night.

The chants sung on this occasion are known as *Ahīna chants*. The Sūktas associated with this Parva are of the Uttarārcika, Adhyāya XVIII.

5. *Satra Parva* – This Parva is of various types. The Gavāmayana Satra is its natural or unmodified yāga. This is related to a millenium of years (*Sahasra Samvatsara sādhyā*). The chants sung on this Parva are known as *Satra Chants*. The Adhyāya XIX of the Uttarārcika are associated with it.
6. *Prāyaścitta Parva* – The ceremony is performed as an *atonement* for the errors, omissions and negligence, committed in the yāgas knowingly and unknowingly. The additional chants used on this occasion are known as the *Prāyaścitta chants*. The Sūktas associated with this parva as of the Uttarārcika, Adhyāya XX, eighteen of the first Ardha, and seven of the second Ardha (total 25 Sūktas).
7. *Kṣudra Parva* – The objective of this Parva is to get over the enemies and other expected and unexpected disturbances and obstructions. The chants used are those which belong to the Śyena-yaga (Falcon-Sacrifice). The Sūktas associated with this Parva are from the Uttarārcika, Adhyāya, XX, – Sūktas left so far of the second Ardha (from 8 to 13), and all the nine sūktas of Adhyāya XXI, (total 15 Sūktas).

And thus the entire *Uttarārcika* is utilized in these Seven Parvas.

#### **Ūha-Ūhya Gāna Saṁhitā –**

The Third and Fourth part of the *Gāna-Saṁhitā* was for the first time published by Banaras Hindus University, in 1967, as edited by Pandit A.M. Ramanatha Dikshit.

The *Ūha-gāna*, the Ūha chant, is covered in the *Gāna-Saṁhitā* in 23 chapters, known as *Prapāṭhakas*. Usually each Prapāṭhaka is further divided into 2 *Ardhas*. In this treatise, *viṁśa* (विंश) is regarded as the unit (one *viṁśa* = 20 chants) and thus normally each Prapāṭhaka has 2 *Ardhas* = 2 *viṁśas* = 40 chants. But *Viṁśa* (which means 20) is not always 20; the word has a range from 6 (minimum) to 21 (maximum) number of chants (just as in the *Sāmaveda Saṁhitā*, a *Daśati* does not necessarily



have 10 verses). And therefore, for convenience, the practice adopted is that if any prapāṭhaka (of two Ardhas) has more than 40 chants, the first 20 or 21 chants are placed in the First Ardha, and the Second Ardha is sub-classified into two groups; the first sub-group accommodates 20 or 21 chants, and the second sub-group accommodates the rest. For example

#### Distribution of Chants

Prapāṭhaka	Total Chants	In First Ardha	In Second Ardha	
			Group I	Group II
IX	52	20	20	12
XXI	50	20	21	9
XXIII	47	20	20	7

#### The Ūha Gana Table

Parva	Prapāṭhakas	Total Chants
Daśarātra	1-6	222
Samvatsara	6-9	152
Ekāha	10-13	158
Ahina	14-17	146
Satra	18-20	121
Prāyaścitta	21	50
Kṣudra	22-23	87
Total		936 chants

#### Table ŪHYA GĀNA

In this Saṁhitā, we have 6 prapāṭhakas, 17 ardhas, and 17 vimśas. The vimśas have at the minimum 3 and at the most 20 chants (none has more than 20).

Parva	Prapāṭhaka	In the first Ardha	In the second Ardha	Total no of Chants	
Daśarātha	1	20	9	29	
Samvatsara	1	—	7	7	} = 41
	2	20	14	34	

Ekāha	3	20	3	23	
Ahīna	3	—	17	17	} = 31
	4	14	—	14	
Satra	4	6	8	14	
Prāyeścitta	4	—	10	10	} = 19
	5	9	—	9	
Kṣudra	5	11	14	25	} = 52
	6	20	7	27	
Total				209 chants.	

Thus the total number of Ūha and Ūhya chants in the Gaṇa Sāmhita is  $936 + 209 = 1145$

Thus the entire Gaṇa Sāmhita has

No. of Gāyatri Chants	1
No. of Veya Chants	1197
No. of Āraṇya Chants	296
No. of Ūha Chants	936
No. of Ūhya-Chants	209
Total	2639

According to certain authorities, the total number of Sāman chants is 2723 (instead of 2639), two chants less in the Āraṇya, and 90 more in the Ūha and 4 less in the Ūhya:  $(2639 - 2 + 90 - 4 = 2723)$ .

### Stoma and Viṣṭuti

Viṣṭuti, विष्टुति is a sub-classification of Stoma. The word "Stoma" means a "group", "a bunch", but in our case Stoma specifically means a set of Stotras of glory sung by Udgātās.

These stomas are of 9 types:

1. Trivṛt	(3)	6. Traystrimśa	(33)
2. Pañcadaśa	(15)	7. Caturviṃśa	(24)
3. Saptadaśa	(17)	8. Catuṣcatvāriṃśa	(44)
4. Ekaviṃśa	(21)	9. Aṣṭacatvāriṃśa	(48)
5. Triṇava	(3x9 = 27)		

As we have said earlier, that of these nine stomas the first-six are used in *prṣṭha śaḍaha* of the *Dasarātra Parva*, and the rest three are used in the *Chandoma* of the same *Parva*.

Each stoma has three *paryāyas* (पर्याय). The stoma gets fully exemplified in the third *paryāya*. These stomas, based on *ṛcas* (ऋच्) and *Prāgāthas* (प्रगाथ), have a special texture of expressing glory; and periodicity of wordings; such expressions of periodicity are technically known as *viṣṭuti* (special type of praise, वि + स्तुति = विष्टुति). The nine stomas are reputed to have in all 30 *viṣṭutis*.

## VEDIC MUSIC AND INSTRUMENTS

There are two modes of tracing the history of any cultural subject; one of them is the evolutionary and the other theistic. The concept of a prehistorical period is common to both of them. In the former case, an evolution is traced from the earliest primitivism, of which no written record of history has been maintained, and which is built up round a few objects of interest explored and excavated by our evolution-scientists. In the latter case, we have a divine theory according to which a group among the earliest men was blessed with a revealed or the Vedic Knowledge, which helped man in giving first names to the objects of his surroundings, but later on gave him an opportunity of developing culture, science and arts. We have no records of history of this period also, extending between the first revelation of the Vedas and the subsequent literature like the present day Vedāṅgas, Upāṅgas, the Upavedas, and even the various schools or Śākhās of the Vedas.

Shall we say that music evolved in the prehistoric India though in a very crude form, or shall we say that the earliest music was given to us through the rich verses of the Vedas, reaching to a climax in the Sāman music. Music may be said to be associated with the affluency of a particularly luxurious group of people, the Vaiśyas, the Paṇis of the early Vedic Period, who once belonged to the Aryan Society, but later on become hostile. The Paṇis of India established close trade links with people outside this country. They could have been easily the patrons of music and other fine arts. But there is another context in which music, as any other science, developed in India, i.e. round the elaboration of our popular yajñas. The yajñaśālās were our open air laboratories and observatories of our culture and science. The Prātiśākhya (of the Rk, Yajūṣ and Sāman schools) give a highly evolved use of the udātta, anudātta, svarit, ekāsruti and other svaras. The ancients of this period gave rhythms and rhymes to our verses, lyrics and sacrificial formulas also.



The remote music could be classified into two groups: purely emotional or sensuous. The one arises from language; it uses the entire vocal organ (वाक्-तंत्र संगीत) and the other from the swaying or wavering of the body and the patter of feet (नृत्य). Metre and melody enhanced the charm of music and dance both. Nature exists with its exquisite beauty and grandeur. The simple hearted early Aryan lived to enjoy it and ultimately to conquer it. It is the strain of Nature on man that gave him dance and vocal music, and it is his godlike fight against Nature that gave him impassioned speech, beauty of form and motion on one side, and all that is divine in him on the other.

As Svami Prajñānanda, the scholarly author of "A Historical Development of Indian Music (1973) says: "The universe around him, the sun, the moon, the stars, the sky, and the ordered system of Nature created with him a great wonder and unbounded joy." Under these inspiring conditions, the man developed his earliest dance and music; and taking the divine words from the Veda or Śruti, the words of hope of peace and solace, beauty and charm, valour and courage, wrath and passion, he expressed his emotions through vāc (chandas and lyrics), and through the ecstasy of physical gestures.

A review of the Saṁhitās, the Brāhmaṇas and the Āraṇyakas, shows simplicity in form and in the presentation of music of early days. Music consisted of recitative hymns or stotras, stomas, invocations and prayers. People of this age conceived that all Nature's Bounties are as if sitting by them, the fire, the wind, the lightning, the rains, and they with joy started singing in low and high pitch tones. With the progress of "civilization and human intellect, the cultural sphere was lit up with a "heavenly glow." Next to the Supreme Reality, what man appreciated most was the Sun. The entire heaven, the celestial region was taken as if ruled by Varuṇa; Indra was of course, a manifested form of Supreme Energy; Agni was not only terrestrial, it was in midspace as lightning and in the heaven as the glorious sun. The Vedic hymns had also the suggestion of twin gods, like Mitrā-Varuṇa, Indra-Agni, etc. and of triple goddesses, Sarasvatī, Bhārati and Idā. Goddess Sarasvatī was physically defined in the Pauranic age, and she

became the presiding deity of fine arts, music, painting and sculpture and even of divine learning or sciences and various disciplines of study. Sarasvatī in the Vedic literature becomes a lady nurse along with twin Aśvins, who work as physicians and surgeons; in war, she functions as vajra; sometimes, she represents flowing streams of the mundane land, and sometimes the spiritual inner streams of human consciousness. In the Ṛgveda (also in the Yajur and other Samhitās, some minor rituals are known as prayājas (प्रयाज). The eleven prayājas are dedicated to eleven deities. The mantras which are chanted in the names of those devas were known as the Āpri-mantras (आप्ति), and these eleven gods are known as Āpri-Devatās: these eleven are Idha or Idhma, Tvaṣṭr, triad goddesses (Idā, Bhārati and Sarasvatī), Uṣāsā-naktā (pair of night and day), Tanūna-pat, Daivya-hotārā, Narāśmsa, Vanaspati, Svāhākṛti and others (all so often represented different forms of blazing fire). The Āpri-hymns were recited in characteristic tunes.

In the Vedic times were evolved different types of musical instruments like Vīṇā (वीणा), Veṇu or Vamśa (वेणु, वंश), Mṛdaṅga (मृदंग) – all of them were used in the Sāma-music. Some peculiar type of earthen drums were in use for signalling the time of arriving or attack of the enemies (thus from the oldest time, we had the music of war, as well as of peace); these drums were known as dundubhi (दुन्दुभि) (when made of the earthen material, then bhūmi-dundubhi), and were covered with the skins of animals. Later on, these drums were made of wood and covered with skin. Besides dundubhi, we had drums known under various names, like puṣkara and bhāṇḍa. Often, these drums were also used in Sāma-recitations. These *dundubhis* were used for different purposes; for signalling in war, and for Sāman chants.

जयतामिव दुन्दुभिः	: Rv. I.28.5
स दुन्दुभे सनूतिन्द्रेण	: Rv. VI.47.29
अय प्रोथ दुन्दुभेदुच्छुना	: Rv. VI.47.30
केतुमदुन्दुभिर्वावदीति	: Rv. VI.47.31

While explaining: अयप्रोथ दुन्दुभे (VI. 47.30), Sāyaṇa addressed the *dundubhis* to kill the enemy; *vadhasva*. They could also be used to call men who lived at remote distances; केतुमेद दुन्दुभिः वावदीति (Rv. VI. 47.31). Sometimes victory used to be

announced by the grave and majestic sounds of the bhūmi-  
dundubhi and dundubhi. In the Taittiriya Saṁhitā (I.5.9.30),  
we find the mention of "dundubhin Saṁghaiti", or "bhūmi-  
dundubhin aghaiti" (I.5.9.30).

The bhūmi-dundubhi and dundubhi were also used to  
keep the rhythms and beats of songs and dances. Besides these  
drums, many musical instruments of *vinā* (वीणा) and *venu* (वेणु)  
classes were devised to suit the purpose of singing and dancing  
in the latter Vedic times. We have an interesting passage in the  
Yajurveda:

प्रतिश्रुत्वाऽग्नर्त्तनं घोषाय भयमन्ताय  
बहुवादिनमनन्ताय मूकं शब्दायाडम्बराद्यानं  
महसे वीणावादे क्रोशाय तूणवध्ववरस्पाय  
शङ्खध्वं वनाय वनपमन्यतोरण्याय दावपम् (Yu. XXX. 19).

For echo, a reviler; for noise, a snarler; for end, a very  
talkative man; for endless, a mute; for sound, a drummer; for  
might, a lute-player, for cry, a flute-blower; for confused  
tone, a conch-blower; for the wood, a wood-ranger; for a  
partly-wooded land, a forest fire-guard (Griffith). The passage  
clearly indicates the professional music instruments – drum,  
lute, flute and conch.

At another place, we have the passage: "वनस्पतयो विमुच्यध्वम्"  
(Yv. IX. 12), which normally means "Be ye set free, ye  
Forest-lords."

It seems that *vanaspati* word stands for a wooden  
musical instrument which was constructed out of a hollow  
trunk of a tree covered with skin. The Taittiriya Saṁhitā says  
that *vāk* entered into the wooden instrument, *vanaspati* to  
declare or proclaim something: "स वनस्पतिं प्रति" (VI. 1.25). The  
*vāk* means sound, and sound, accompanied by some news,  
good or bad, came out from the dundubhi, *vinā* or *tūnabha*; वाक्  
वनस्पतिषु वर्तते य इन्द्रभि यतुनभे च वीणायाम् (Tait. Sam. VI. 1.25).

In the Kāthaka Saṁhitā (III. 4.5), the demons and the  
evil spirits were driven out by the sound of the *vanaspati*; य  
वनस्पतिषु वाक् ते तेन वरुणन्ते. The Yajurveda (XXX. 19) has used the  
word; अडम्बर (āḍambara) (शब्दायाडम्बरा घातः); where *adambara* is a  
musical instrument made up of *udumbara* wood. In the same  
Saṁhitā, we have a word *gargara*, अत्र स्वर्गं गरि (Kāthaka VIII.  
69. 9). The *gargara* has been known as a musical instrument



used in war, also later on known as *raṇa-bheri* (रण-भेरी) or war-trumpet (गर्ग गर्गध्वनियुक्तो वाधविशेषः – Sāyaṇa).

In the Vedic Saṁhitās, we find another musical instrument *nāḍi* and *piṅga*.

अ स्वयति गर्गरोगोधा परि सनिष्ठणत् ।

पिङ्गा परि चनिष्कदधोदन्नाय ब्रह्मोद्यतम् ॥

(Rv. VIII. 69. 9)

In the Rgveda (II. 43. 3) another instrument *Karkari*, along with a few others has been mentioned:

आवदंस्तवं शकुने भद्रसा वद तूष्णीमासीनः सुमतिं चिकिद्दि नः ।

यदुत्पन्नवदीस कर्करिर्यथा बृहद वदेम विदथे सुवीराः ॥

Sāyaṇa admitted *karkara* or *karkari* as a musical instrument which was in use in the Vedic society. But from the reference of the Kāthaka Yajurveda (IV. 35. 5) “āghātaḥ karkarāya samvadanti,” we know that *karkari* was known as clapping of the hands, i.e. the sound produced by the clapping of the two hands, and the sound used to help the rhythm (*tāla*, ताल) of dance and music. In some of the sacrificial functions and specially in the *śimantonnayana* ceremony, the unmarried maidens used to dance along with songs, keeping *tāla* by clapping of the hands and they used to dance in a circle around blazing sacrifice as to please the presiding deities.

In the commentary of a Rk verse:

वृषारवाय वदते यधुपावति चिच्चिकः ।

आघाटिभिरिव धावयन्नरण्यानिर्महीयते ॥

(Rv. X. 146. 2)

Sāyaṇa mentions the names of some musical instruments of the Vedic times – *aghāta*, *ghāṭalikā* and *kāṇḍa vīṇā* (आघात or आधार, धातलिका, काण्ड-वीणा). The instrument *nāḍi* (नाडी) is a kind of flute or harp-like *vīṇā*. It may be the same or very much similar to *tunabhi* (तुर्नाभि), of which we have a mention in the Taittiriya Saṁhitā (*tunabha* or *tunabhi* VI. 1. 25.).

Similarly, we have a mention of the hundred-stringed *vīṇā* in the Vedic literature; of course, the word *vīṇā* does not occur in the Rgveda. There is a musical instrument, named as *vāṇa* (a term, commonly synonymous with *arrow* or *śara* (शर)). The word *Vāṇā* has the following occurrence in the Rgveda:

वाणः

: VIII. 20. 8



वाणम् : I. 85. 10; IV. 24. 9; IX. 97. 8  
 वाणस्य : IX. 50. 1; X. 32. 4

In the following verse, the word *vāṇa* has been used for *vīṇā*:

ऊर्ध्वं नु नुद्रेऽयतं त भोजसा घघ्णानं  
 चिद् बिभितुर्वि पर्वतम्  
 धमन्तो वाणं मरुतः सुदानवो  
 मदे सोमस्य रण्यानि चक्रिरे

(Rv. I. 85. 10)

“धमन्तो वाणं” has been translated by me and other commentators as “blow upon their pipes”. Some of the commentators like Sāyana takes *vāṇam*, as the hundred stringed *vīṇā*:  
 मरुतो वाणं शतं संख्यामिः युक्तं वीणा विशेवं धमन्तः वादयन्तः ।

According to Sāyana, *dhamantaḥ* is not *blowing* but playing on the musical instruments *vādayantaḥ*.

The strings of these instruments were made of *muñja* grass. In the Brāhmaṇa period, a very special *vīṇā* was devised and named as *Katyayana vīṇā*, by a great scholar reputed for his *Śrauta Sūtras*. It is said that Kātyāyana Muni devised *Kātyānī vīṇā*. In all these three – *vīṇā*, *vāṇa* and *kātyānī* – the seven tones (*svaras*) were provided. We have a very significant verse in the R̥gveda:

तदिस्सप्तस्थमपि चारु दीधय गावो यच्छसन्वहतुं न धनेवः ।  
 माता यन्मन्तुर्वृषस्य पूर्व्यापि वाणस्य सप्त-धातुरिज्जनः ॥

(Rv. X. 32.4)

The strings of these instruments were of an alloy of seven metals. In our translation of the R̥gveda, the last line of the verse has been rendered as: “where hymns full of wisdom are being recited by a group of worshippers in seven tones of voice.”

The *sapta-dhatus* may be seven metals, (bones, blood, marrow, flesh, urines, faeces, and semen – Sāyana. The same word may stand for seven tones or seven *svaras* also: (षड्ज ऋषभ, गान्धार, मध्यम, पंचम, धैवत and निषाद).

It has been the view of some scholars that the *laukika svaras* of present day music evolved from the *sthāna svaras* (register tones) like the *udātta*, *svarita*, *anudātta*, *eka-śruti* etc. in the post-Vedic age.

Svami Prajñānanda, who has worked a lot on the history of Indian music does not agree with Śāyaṇa. To him, as to so many other scholars, the word *sapta-dhātuḥ* in the Ṛg verse means seven *svaras*. In the *Aitareya Brāhmaṇa* (V. 1. 5), we find that the wives of the performers of yajñas used to pluck the wires of the *Kāṇḍa-viṇā* and one of the Princes struck the earthen drum (*bhūmi-dundubhi*) and all the singers sang the *Sāmans* in unison (अनेथेन साम्ना स्तवते – V. I. 15).

The collation of seven metres with seven *svaras* originated from Piṅgala the author of the *Chanda Śāstra* (of course, this collation does not carry any sense). *Gāyatrī* with *śadja*, *uṣṇik* with *ṛṣabha*, *anuṣṭubh* with *gāndhāra*, *bṛhatī* with *madhyama*, *pañkti* with *pañcama*, *triṣṭubh* with *dhaivata*, and *jagāi* with *niṣāda*.

### Notes and scale of the Vedic music

In reality, the Vedic music is the *Sāmagāna*, though there are standard styles also peculiar to the recitations of Ṛk verses and Yajuh. In his commentary on the *Kṛṣṇa Yajurveda*, Śāyaṇa says, पादश्च गीतिः ..... हा उ इत्यादिकं साम यजुर्वेद गीतम् पादेनार्थचैनेपेना वृत्त-बद्ध मन्त्राः ऋचः। गीतिरूपाः मन्त्राः सामानि i.e. verses in metres with measured lines are the *Rks*, but the lyrics are the *Sāmans*. Śāyaṇa described many types of *Sāmans* like *Rathantara*, *Bṛhat*, *Vairpūra*, *Raivata* etc. *Kātyāyana* of the *Kāṭiya Śrauta Sūtra* says: ऋचो यजूषि, सामानि निगदा मन्त्राः (1. 45). Ācārya Karka made explicit the meaning of the *Sāma* or *Sāman* when he says: प्रगीतं मन्त्रावाक्यं सामेयुष्येत .... यतः पूर्वं प्रतीतत्वाद् गीतिरचैव सामशब्देनाभिलक्ष्यते। In the *Samika* period the *ṛes* (ऋच) or stanzas were sung and chanted either with three register or base notes (*anudātta*, *svarita* and *udātta*), or grave or bass, circumflex or medium, and high or acute were used as the accent-tones for the speech-music or recitation only. The *Sāman* notes *prathama* (प्रथम) etc. were quite distinct from them in their characteristic and tonal value. The authors of the *prātiśākhyas* said that the *Sāmans* were the combination of *vāc* (वाक्) and *prāṇa* (प्राण) – speech and vital air, which have been conceived as *puruṣa* and *prakṛti* in the Indian philosophy.

Thus, in the earliest times we had the base notes or accent notes only (अनुदात्त, स्वरिन and उदात्त) and later on, the Sāman music was developed; mid-between, we had different strata also. After the evolution of five Sāman notes (प्रथम, द्वितीय, तृतीय, चतुर्थ and मन्द्र), the octave, i.e. the Saptaka was completed with addition of the lower sixth, अतिस्वार्य, and the upper seventh, Kruṣṭa (कृष्ट). Besides the principal notes, prathama etc. there were some optional or secondary notes, such as jātya (जात्य) or independent, abhinihita (अभिनिहित) or absorbed, ksipra (क्षिप्र) or hastened, praśliṣṭa (प्रश्लिष्ट) or constructed etc. The principal notes were called the *prakṛti* ones, while the optional or secondary notes the *vikṛti* ones. The Taittiriya Prātiśākhya further prescribed seven varieties of sound-tones for Sāma-gāna. There were (i) Upanśu (उपांशु) or inaudible (ii) dhvani (ध्वनि) or murmur, (iii) nimada (निमद) or whisper, (iv) upamidamat (उपमिदमत) or mumbling (v) mandra (मन्द्र) or soft (vi) madhya (मध्य) or middle (vii) tāra (तार) or loud.

*What is rāga* (राग)? Rāga is said to be a psychomaterial object or an objective expression of subjective feelings of the human mind. The mental feelings or sentiments and materials like *sāhitya* (साहित्य), chhanda (छन्द), tāla (ताल), laya (लय) etc. are the ingredients of a rāga. A rāga is first designed ideally in the mind and then is projected outside in material sound form; In other words, we would say that a rāga is a construction or projection of the mind, and therefore, it can be said to be an image of the subject, idea or ideal.

The nature of rāga is determined by the melodic movements, known as varṇa (वर्ण) which helps to create and manifest the pleasing and soothing sensation (varṇa to manifest). Again a rāga is known by its constituent tones and essential like the sonant (अंश or वादी), the consonant (सवादी), the dissonant (अनुवादी), the initial (ग्रह), the final (न्यास) etc. Bharata of the Nāṭyaśāstra first promulgated them for defining the rāgas; rāga creates a pleasing sensation in mind (रञ्जयति इति रागः). In essentials, we find a vital force which animates and manifest the form of a rāga. This vital force or prāṇa is known as vādī. Since it speaks the nature of a rāga, it is known as vādī (वदनात् इति वादी).



The essentials are known as the determining characteristics.

A rāga is sustained and animated by its inherent emotional sentiments and moods that lie in the microtones, which constitute the forms of the tones and tonal successions. Narada, in Śikṣā (1st Century A.D.) gave the names of five microtonal units (श्रुति, तीव्र, दीप्त) etc., which were extended to 22 by Bharata, which are surcharged with aesthetic sentiments and moods.

*Ten qualities or guṇas of the Vedic Sāma-gāna and laukika classical music* – these qualities (गुण) enrich and make manifest the rāgas and subsequently the songs (गीति). The ten qualities are:

1. Raktam (रक्तम्) – It is produced by the combination of lute (वीणा) and flute (वेणु), thereby men as well as animals are attracted towards the melody of a song.
2. Pūrṇa (पूर्ण) – The presentation of metres (छन्द), stanzas (पद) and letters (अक्षर) helps to the complete formation of tones and microtones.
3. Alamkṛta (अलंकृत) – It is an easy process of manifesting the tonal sound in the bass and the high octaves.
4. Prasanna (प्रसन्न) – Easy of recognition.
5. Vyakta (व्यक्ता) – Expression of the stanzas (पद), fully equipped with music-parts (धातु), words (कथा), metres (छन्द), notes (स्वर) and melodies (राग).
6. Vikṛta (विकृत) – Distinct manifestation of clear expression of the words and sentences. (also clear use of notes of the high pitch).
7. Ślakṣṇa (श्लक्ष्ण) – It is fine and subtle manifestation of the notes in different tempo. (in *vilambita* or slow tempo).
8. Sāma (साम) – Proper sittings of the four melodic movements or *varṇas* to rhythm and tempo.
9. Sukumara (सुकुमार) – Easy and graceful manifestation and expression of notes in different octaves (सप्तक), bass, medium and high (मन्द्र, मध्य, तार).
10. Mādhurya (माधुर्य) – The natural, graceful and sweet expression of pada, akṣara and svara (stanzas, letters and notes).



*Notes in music* – The succession of seven notes forms the basic structure of the rāga. Even five or six notes can construct a form of melody, which is the soul of music. The notes are of two kinds: placed (शुद्ध) or displaced (flat or chromatic, कोमल). The displaced or flat notes are so called because of the shifting positions of the seminotes or microtones of the placed or Suddha notes. In Christian era, we did not have subtle notes or seminotes i.e. (श्रुति) but Nārada mentions them.

दीप्तायता करुणानां मृदुमध्यमयोस्तथा ।

श्रुतीनां योऽविशेषज्ञो न स आचार्य उच्यते ॥

Whilst Nārada gave definitions of only five semi-tones or microtones, Bharata discovered 22 of them, based upon the five casual microtones or genera (जाति) as used by Nārada. Bharata also devised twenty-two microtones on the length of the wires of two same sized lutes (वीणा): cala (चल) and acala (अचल) or adhruva (अध्रुव) and dhruva (ध्रुव), and determined four subtle and audible microtonal units that constitute the stuff of the note; (षड्ज) or ṣaḍja. He placed the note Ṣaḍja on the fourth microtonal unit. He made the seventh microtone as the seat or base of the note ṛsabha (ऋषभ), the ninth one as the base of gāndhara (गान्धार), the thirteenth one as the base of gāndhara (गान्धार), the thirteenth one as the base of madhyama (मध्यम), the seventeenth one as the seat of pañcama (पञ्चम), the twentieth one as the seat of dhaivata (धैवत), and the twenty-second one as the base of the note niṣāda (निषाद). This allotment of seven notes continued up to the middle of the nineteenth century, when it was changed by western scholars and Hindu and Muslim ustāds also. We shall not enter into these details here.

Microtonal unit 4th 7th 9th 13th 17th 21th 22nd note ष ऋ ग म प धै नि.

*Sāman Notes* – In the *Rk Prātiśākhya*, we have a statement: सप्तस्वरा ये यमास्ते, The Sāma-gāna (सामगान) is sung in a descending order. The pitches or tone-qualities of the notes of the Sāma-gāna were realized by their respective *dīptis* (दीप्ति) or gradual lightening up, which means the gradual sharpening or hightening, and hence the word yama is used in this context, yama or regulator. These yamas are seven, i.e. the seven, Sāman notes: कुट्ट, प्रथम, द्वितीय, तृतीय, चतुर्थ मन्द्र and अतिस्वार्थ. Both Gārga

Gopālayajjvā and Prof. Whitney consider *tṛtiya* or the third as medium (म) and upper seventh, first, and second notes as higher or sharper in gradation, i.e. उक्षिप्त, उक्षिप्ततर and उक्षिप्ततम, or sharp, sharper and sharpest, and the lower fourth, fifth and sixth notes as lesser or lower in gradation, i.e. अवक्षिप्त, अवक्षिप्ततर and अवक्षिप्ततम, or low, lower and lowest. The process of gradual sharpening (*dīpti*) goes a long way to prove that the singers of the Vedic music used seven notes in their Sāma-gāna, though commonly three, four or five notes were used in most of the Sāmans.

एतेभविस्तु गायन्ति सर्वाः शाखाः पृथक्-पृथक् ।  
 पञ्चस्वैव तु गायन्ति भूयिष्ठानि स्वरेषु तु ॥  
 सामानि षट्सु चान्यानि सप्तसु द्वे तु कौथुमाः ॥

(*Puṣpa-sūtra*).

From these lines, it is evident that different recensions (शाखा) of the Vedas used different numbers of note. Specially, the Kauthuma recension used seven notes in two particular gānas, (सप्तसु स्वरेषु द्वे सामानि गीयते कौथुमः शाखिनाम्). It will thus be seen that the Sāmans differed from one another in their modes and forms with regard to the use of different notes, and though the *audava* or pentatonic form of the Sāmans were mostly sung by the Vedic singers, yet *ṣaḍava* or hexatonic, and *Sampūrṇa* or heptatonic forms of Sāmans were prevalent in the Vedic society.

Nārada also described the seven Sāman notes. He said that they were both in descending and reverse order (म, गा, ऋ, ष, ध, नि प):

यः सामगानां प्रथमः सं वेणोर्मध्यमः स्वरः ।  
 यो द्वितीय सः गान्धार स्तुतीय स्त्वृषभः स्मृतः ।  
 चतुर्थ षड्ज इत्याहुः पञ्चमो धैवतो भवेत् ।  
 षष्ठे निषादो विज्ञेयः सप्तमः पञ्चमः स्मृतः ॥

Here Nārada mentioned two kinds of gānas – Vaidika and laukika, in terms of *viṇā* and *veṇu* (वीणा-वेणु).

Relation between *anudātta*, *udātta* and *svarita* and the seven notes of music – Grave (अनुदान्त), circumflex (स्वरित) and high (उदान्त) tones were the base notes or accent tones, from

which seven notes of the Vedic and also indigenous (देशी) music evolved. The *svārīta* or the circumflex was the gliding middle and was regarded as the tonic of the early songs, and a descent from this tonic became *anudātta* or grave and an ascent from tonic became *udātta* or high. Svarita or circumflex, i.e. tonic would, therefore, be the combination of the two, deep tone and high tone. Among the seven *laukika* (or देशी) tones, *ṛṣabha* and *dhaivata* (देशी) or *Trīṭhīya* and *mandra* (Vedic) evolved from the *anudātta* or grave accent tone; *niṣāda* and *gāndhāra* (देशी) and *atisvarya* and *dvitīya* (Vedic) from the *udātta* or high, and *ṣaḍja*, *madhyama* and *pañcama* (देशी) or *caturth*, *prathama* and *krūṣṭa* (Vedic) from the *svārīta* or circumflex. We have a statement in the *Rk – Prātiśākhya*, “त्रिषु मन्द्रादिषु स्थानेषु एकैकस्मिन् – सप्त सप्तयमाः भवन्ति।” – three sets of seven notes of bass, medium and high (मन्द्र, मध्य, तार) evolved to form the complete *saptaka* (octave) of both the Vedic (वैदिक) and देशी (देशी) music.

Thus we have the medium or *madhya-saptaka* scale देशी notes:

anudātta	svārīta	udātta
ऋ ऐ	ष म प	नि गा
2 6	1 4 5	7 3
(grave)	(medium)	(high)

And the *madhya-saptaka* scale of the Vedic notes would be:

anudātta	svārīta	udātta
तृतीय मन्द्र	चतुर्थ प्रथम क्रुष्ट	अतिस्वार्थ द्वितीय
3 5	4 1 7	6 2
(grave)	(medium)	(high)

For them, who regards Vedic *Krūṣṭa* as corresponding to *laukika* *madhyama*, *prathama*, *gāndhāra* etc. arrangements may be as follows:

	Laukika		Vedic
स्वरित	म प प	प्रथम	गा
उद्ग्रात	गा नि	द्वितीय	ऋ

अनुदात्त	ऋ	धे	तृतीय	ष
			चतुर्थ	नि
			मन्द्र	धे
			मध्य	प
			कुट्ट	म

But if we follow Nārada's order – “यः सामगानानां प्रथमः स वेणोर्यध्यमः स्वरः” – than we get the descending order as:

प्रथम	म		
द्वितीय	गा		
तृतीय	ऋ		
चतुर्थ	ष		
मन्द्र	ध	or	नि
मध्य	नि		ष
तार	प		प

(Most of the material of this chapter has been taken from Svami Prajñānanda's “Historical Development of Indian Music,” published by Firm K.L. Mukhopādhyāya, Calcutta, (1973).

### Methods of Singing Sāma-gāna

When the Rk stanzas were set to tune with the Vedic tones, prathama, dvitīya, tṛtīya, caturtha, mandra, atisvārya and kruṣṭa which evolved and developed in a gradual process, Sāmagāna came into being in the Vedic society. This caused certain structural changes also in the Sāman texts. The hymns of the Rgveda were set to music in the Sāmaveda. The important textual changes were of the following kinds.

1. Vikāra (विकार) – or changes of letters, e.g. Agne becomes Ognai.
2. Viśleṣana (विश्लेषण) – Word is broken in parts, e.g. vītaya becomes vai-taya. 2yi.
3. Vikarṣana (विकर्षण) – Vowel is lengthened, and thus ye becomes ya 2 3 yi in the Saman.
4. Abhyāsa (अभ्यास) – i.e. repetition, e.g. taya 2 yi twice as taya 2 yi, taya 2 yi.
5. Virāma (विराम) or pause – Singing a part of the word after a pause, e.g. grṇānam – havya dātaye (गृणाने हव्य दातये), one is to sing grṇāno ha, and then after a short pause vya dātave



6. Stobha (स्तोभ) – Introduction of exclamatory words in the midst of a song, such as (auhaṃ), हा, उहउ (ha, uhāu).

Gradually, there evolved a fixed system of notation (स्वरलिपि) which was numerical, and the notes of the Sāma-gāna were used to be indicated by the figures 1,2,3,4,5,6 and 7. It may be mentioned here that usually the Sāmāns were sung in pentatonic scale with five tones; Kauthuma Śākhā used six, and sometimes seven notes. The Vedic notes were indicated thus:

Number	Vedic tone	Laukika tone
1	prathama	madhyama (म)
2	dvitīya	gāndhāra (ग)
3	trītiya	ṛṣabha (ऋ)
4	caturtha	ṣadja (ष)
5	mandra	dhaivata (धै)
6	atisvārya	niṣāda (नि)
7	krusta	dpancama (प)

Thus descending order is म, ग, ऋ, ष, धै, नि, प, (म, ग, रे, स, ध, नि, प) (dha, ni, pa all bass).

#### Illustrations

Śri Satyavrata Sāmaśrami Bhattacārya has edited the Sāma veda saṁhītā with the commentary of Sāyaṇa, and with Sāman chants in appropriate notations, here we are reproducing two of them:

(i) of प्र मं हिष्ठाय गायन (S. 107)

(ii) of न किष्टं कर्मणा (S. 243)

The first one (S. 107) has been turned in three ways, and the second (S. 243) in two ways.

११ २२                      १ १ १    २२ १ १ २  
प्र मं हिष्ठाय गायन अतान्ते वृष्टने शुक्रशोचिषे ।

१            १ १ १ ३  
उप सुतासो अग्रये ॥ १ ॥ १०७

I प्र म<sup>१</sup> ष<sup>२</sup> षा<sup>३</sup> इ<sup>४</sup> ष्ठा<sup>५</sup> य<sup>६</sup> गायता । ऋ<sup>७</sup> तान्वे<sup>८</sup> र । वृ<sup>९</sup> द्धते<sup>१०</sup>  
 शू<sup>१</sup> क्ता<sup>२</sup> शो<sup>३</sup> र । चा<sup>४</sup> र<sup>५</sup> ष<sup>६</sup> षा<sup>७</sup> इ<sup>८</sup> षा<sup>९</sup> इ । उपा<sup>१०</sup> औ<sup>११</sup> र<sup>१२</sup> षो<sup>१३</sup> । स्तो<sup>१४</sup> ता<sup>१५</sup>  
 सो<sup>१</sup> र<sup>२</sup> आ<sup>३</sup> र । ग्रा<sup>४</sup> र<sup>५</sup> ष<sup>६</sup> पु<sup>७</sup> यो<sup>८</sup> इ<sup>९</sup> षा<sup>१०</sup> इ ॥ २६ ॥

II प्र म<sup>१</sup> ष<sup>२</sup> षि<sup>३</sup> ष्ठा<sup>४</sup> य । गा<sup>५</sup> पु<sup>६</sup> यता । ऋ<sup>७</sup> ता<sup>८</sup> र<sup>९</sup> न्वे<sup>१०</sup> र । वृ<sup>११</sup> द्ध<sup>१२</sup>  
 ता<sup>१</sup> इ<sup>२</sup> शू<sup>३</sup> र । क<sup>४</sup> । शो<sup>५</sup> चा<sup>६</sup> र<sup>७</sup> ष<sup>८</sup> षा<sup>९</sup> इ । उप<sup>१०</sup> । स्तु<sup>११</sup> य<sup>१२</sup> तो<sup>१३</sup> र ।  
 ऊ<sup>१</sup> षा<sup>२</sup> इ । शो<sup>३</sup> र<sup>४</sup> वा<sup>५</sup> र । स<sup>६</sup> औ<sup>७</sup> र<sup>८</sup> ष<sup>९</sup> षा<sup>१०</sup> वा । ग्रा<sup>११</sup> पु<sup>१२</sup> य<sup>१३</sup> इ<sup>१४</sup> षा<sup>१५</sup> इ ॥ २७ ॥

III प्र म<sup>१</sup> ष<sup>२</sup> षि<sup>३</sup> ष्ठा<sup>४</sup> य गा । इ<sup>५</sup> या<sup>६</sup> र<sup>७</sup> ष<sup>८</sup> षा<sup>९</sup> इ<sup>१०</sup> र<sup>११</sup> षा<sup>१२</sup> य । य<sup>१३</sup> त<sup>१४</sup> ऋ<sup>१५</sup> तान्वे<sup>१६</sup>  
 वृ<sup>१</sup> द्ध<sup>२</sup> ते<sup>३</sup> शू<sup>४</sup> क<sup>५</sup> शो<sup>६</sup> र । शो<sup>७</sup> र । शु<sup>८</sup> वा<sup>९</sup> र<sup>१०</sup> इ । चा<sup>११</sup> इ<sup>१२</sup> षा<sup>१३</sup> र<sup>१४</sup> इ । उपा<sup>१५</sup>  
 र<sup>१</sup> षो<sup>२</sup> इ । स्तु<sup>३</sup> ता<sup>४</sup> र<sup>५</sup> षो<sup>६</sup> । सो<sup>७</sup> अ<sup>८</sup> ग्रा<sup>९</sup> र<sup>१०</sup> षा<sup>११</sup> र<sup>१२</sup> षा<sup>१३</sup> इ । औ<sup>१४</sup> र<sup>१५</sup> ष<sup>१६</sup>  
 पु<sup>१</sup> । इ<sup>२</sup> । उ<sup>३</sup> ॥ २८ ॥

नकि<sup>१</sup> ष्ठा<sup>२</sup> क<sup>३</sup> र्म<sup>४</sup> ण<sup>५</sup> न<sup>६</sup> श<sup>७</sup> य<sup>८</sup> श्च<sup>९</sup> का<sup>१०</sup> र<sup>११</sup> स<sup>१२</sup> दा<sup>१३</sup> वृ<sup>१४</sup> ध<sup>१५</sup> म् ।

इ<sup>१</sup> न्द्र<sup>२</sup> न<sup>३</sup> य<sup>४</sup> ज्ञै<sup>५</sup> वि<sup>६</sup> श्व<sup>७</sup> गृ<sup>८</sup> त्मृ<sup>९</sup> भ<sup>१०</sup> व<sup>११</sup> स<sup>१२</sup> म<sup>१३</sup> ध<sup>१४</sup> ष्ठं<sup>१५</sup> ध<sup>१६</sup> णु<sup>१७</sup> भो<sup>१८</sup> ज<sup>१९</sup> सो<sup>२०</sup> ॥ (S.243)

I नकि<sup>१</sup> ष्ठा<sup>२</sup> क<sup>३</sup> र्म<sup>४</sup> ण<sup>५</sup> न<sup>६</sup> श<sup>७</sup> य<sup>८</sup> श्च<sup>९</sup> का<sup>१०</sup> र<sup>११</sup> स<sup>१२</sup> दा<sup>१३</sup> वृ<sup>१४</sup> ध<sup>१५</sup> म् ।  
 धा<sup>१</sup> र<sup>२</sup> ष्म<sup>३</sup> । स<sup>४</sup> दा<sup>५</sup> वृ<sup>६</sup> धा<sup>७</sup> म् । इ<sup>८</sup> न्द्रा<sup>९</sup> न<sup>१०</sup> य<sup>११</sup> । ज्ञै<sup>१२</sup> वि<sup>१३</sup> श्व<sup>१४</sup> ग । त-

मारर्भसारम् । तम्भसाम् । अधार्णम् । षुमो  
जसारम् । षुमोजसारम् । ओरम्भम् । डा ॥ २० ॥

II नक्रिष्टं कर्मणानशत् । होम्भम् । यश्चकार-  
सदावृधाम् । आम्भम् । आम्भम् । आम्भम् ।  
म् । अधार्णम् । ओरम्भम् । डा ॥ २१ ॥

### Further Notes

**Three Register or base notes** – These are anudātta, svarita and udātta. They are indicated in all Vedic verses, but they are not used in the Sāma-gāna as such. They are known as grave or bass (anudātta), circumflex or medium (svarita) and high or acute (udātta).

**Popular notes** – In laukika or popular music, the notes are seven; Ṣaḍja, ṛṣabha, gāndhāra, madhyama, pañcama, dhaivata and niṣada.

(सा रे ग म प ध नि or ष ऋ, गा, म, प, धै नि)

Here the basic note is ṣaḍja, and the other follow in sequence. <sup>1</sup>

**Sāman notes** – They are also seven; here the first note is the madhyama note of the flute or Veṇu. The first note is known as the *prethama*, the second one, known as the *dvitīya*,

षड्जश्च ऋषभश्चैव गान्धारो मध्यमस्तथा ।

पञ्चमो धैवतश्चैव निषादः सप्तमः स्वरः ॥

प्रसार्य चाङ्गुलीः सर्वा रोपयेत् स्वरमण्डलम् ।

न चाङ्गुलीभिरङ्गुलिगुहमङ्गुलिगुहनाङ्गुलीः स्पृशेत् ॥

विरला नाङ्गुलीः कुर्यान्मूले चैना न संस्पृशेत् ।

अङ्गुलिगुहनाङ्गुली ता नित्यं मध्यमे रविणि स्पृशेत् ॥

corresponds to gāndhāra, the third or the *Trītiya* corresponds to ṛṣabha, the fourth, the caturtha corresponds to ṣadja, the fifth corresponds to dhaivata, the sixth to niṣāḍa, and the seventh to pañcama. On this effect we have in the *Nārada Sikṣā*, the following lines:

यः सामगानां प्रथमः स वेणोर्मध्यम स्वरः ।

यो द्वितीयः स गान्धारस्तृतीय स्वरूपधः स्मृतः ॥ (1)

चतुर्थः षड्ज इत्याहुः पञ्चमो धैवतो भवेत् ।

षष्ठो निषादो विज्ञेयः सप्तमः पञ्चमः स्मृतः ॥ (2)

Thus instead of सा रे ग म प ध नि in our popular music, we have in the Sāman music the order: म ग रे सा ध नि प

Not only this, in the Sāman language the names of the seven notes are also different. We have in the *Nārada* text, the lines:

प्रथमश्च द्वितीयश्च तृतीयोऽथ चतुर्थकः ।

मन्द्रः कृष्टो ह्यतिस्वर एतान् कुर्वन्ति सामगाः ॥

The seven notes in the Sāman music known as: prathama, dvitiya, trītiya, caturtha, mandra, kṛuṣṭa and atisvāra.

## INDICATION OF NOTES OR SVARAS ON FINGERS.

During the Sāman music, the chanter, as he draws the notes from the vocal organ, he indicates the same on the fingers of the of the left and right hands. For this the chanter sits erect with his both palms flat and open and comfortably supported on the respective knees. The fingers rest open, and placed in easy contact respectively with each other. The chanter with the fore-part or the tip of his thumb touches the joint lines (the parva rekha) of the fingers. The first joint (the prathama parva) of the fingers are totally eliminated in this indication process.

*Nārada* has well described the details in the following lines:

As a convention, it has been accepted that the kṛuṣṭa note rests on the first parva of the thumb, and then the lowest parva is the prathama note. Then the chanter touches with the fore – part or the tip of the thumb the middle parva or pradesanī or tarjanī (the fore-finger): to indicate the dvitiya svāra. On the



middle parva of the middle finger is conventionally indicated the third or the *trītiya* *svara*. On the middle parva of the *anāmikā* (the ring finger) is conventionally regarded as the *caturtha* *svara*. On the middle parva of the little finger (*kaniṣṭhikā*) is indicated the *mandra* *svara*, and at the lowest joint line (*parva-rekhā*) of the little finger is the seat of the *atisvāra* *svara*. In support of it, we have the lines of Nārada:

अङ्गुष्ठस्योत्तमे कुटो हृङ्गुष्ठे प्रथमः स्वरः ।  
 प्रादेशिन्यां तु गान्धार ऋषभस्तदनन्तरम् ॥  
 अनामिकायां षड्जस्तु कनिष्ठिकायां च धैवतः ।  
 तस्याधस्ताच्च योन्यास्तु निषादे तत्र विन्यसेत् ॥

### The symbol र (ra) on the top of syllables:

On the top of certain syllables of the Vedic verses (in the *Sāmaveda* is scribed the letter र (ra) of the Devanāgarī script. This is indicated by the fingers on the left palm:

- (i) १ र is indicated by slightly curved small finger (*kaniṣṭhikā*) touching the palm.
- (ii) २ र is indicated by the ring finger, curved and touching the palm.
- (iii) ३ र is indicated in the same way indicated by the middle finger, curved and touching the palm.
- (iv) ४ र is indicated by the *trajānī* or the fore-finger curve and touching the palm.
- (v) ५ र is indicated by placing the thumb on the fore-finger and clasping the palm.

Then the palm is thrown open, and the fingers are let free by and by, starting with the small finger at the ६ र – This goes up to १० र . For further ar's the process is again repeated—as for १ र to १० र – If in the line of a verse, there appears २ र (the sign called *avagraha*) or 2 (such an indication), then the *dvitīya* *svara* (i.e. the *gāndhāra*) is used, doubly prolonged (*dīrgha*). Similarly, if (3) or syllable *tri* is indicated, the word preceding it is three times repeated or pronounced. Similarly if (2) or syllable *dvi* is used, then the preceding word is repeated twice.



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**Verses of the Sāma Veda**





# सामवेद-मन्त्रवर्णानुक्रम

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अध्यर्ष स्वायुध सोम	1053	अयुक्त सूर एतशं	1217
अध्याग्मिदद्रयो	1603	अयुद्ध इद्युधा वृत्तं	1340
अध्यार्षानपच्युतो	1054	अं त इन्द्र कुक्षये	1662
अभ्रातृव्यो अना	399,1389	अं त इन्द्र श्रवसे	209
अभिप्रसेनां मघवन्	1865	अरण्योर्निहितो जातवेदा	79
अभिप्रहा विचर्षणिः	1447	अरमन्नाय गायत	118
अमी ये देवा स्यन	368	अरुरुचदुवसः पृश्नि	596,877
अमीषां चित्तं प्रति	1861	अर्चत प्रार्चता नरः	362
अयं त इन्द्र सोमो	159,725	अर्चन्ति नारीरपसो	1757
अयं दक्षाय साधनो	1100	अर्चन्त्यर्क मरुतः	445,1114
अयं पुनान उवसो	823	अर्वाङ्गिचक्रो मधुवाहनो	1760
अयं पूषा रयिर्षगः	546,818	अर्षा नः सोम शं गवे	1337
अयं धराय सानसि	695	अर्षा सोम धुमन्तो	503,994
अयं यथा न आपुवत्	947	अल्परिणति वसुदामुप	1320
अयं वां मधुमन्तमः	306	अवक्रक्षिणं वृषमं	1361
अयं वां मित्रावरुणा	910	अव द्युतानः कलशा	702
अयं विचर्षणिर्हितः	508	अव द्रव्यो अंशुमती	323
अयं विष्ठा अपि श्रियो	948	अवसृष्टा पर पत	1863
अयं विष्टानि तिष्ठति	757	अव स्म दुर्हणायतो	1092
अयं स यो दिवस्परि	900	अवा नो अग्र ऊर्तिपि	1524
अयं सहस्रमानवो	458	अव्या वारे परि प्रियो	1133
अयं सहस्रमृषिभिः	1608	अव्या वारैः परि प्रियं	1207
अयं सहस्रा परि	1845	अश्वं न गीर्षी रथ्यं	1584
अयं स होता यो	1776	अश्वं न त्वा वारवत्तं	17,1634
अयं सूर्य इवोपदृगयं	756	अश्विना वर्तिरस्मदा	1734
अयं सोम इन्द्र तुष्यं	1471	अश्वी रथी सुरूप	277
अयमग्निः सुवीर्यस्येशो	60	अश्वेव चित्रारुषी	1726
अयमु ते समतसि	183,1599	अश्वो न चक्रदो वृषा	783
अया चित्तो विपानया	805	अवाढमुग्रं पृतनासु	1156
अया धिया च गव्यया	188	असर्जि कलशा अपि	942
अया निजघ्नरोजसा	1715	असर्जि रथ्यो यथा	490
अया पवस्व देवयु	772	असर्जि वक्त्रा रथ्ये	543

असावि देवं गोरुजीक	313	आ ते अग्र ऋचा हविः	1023
असावि सोम इन्द्र ते	347,1028	आ ते दक्षं मयोपुवं	498,1137
असावि सोमो अरुषो	562,1316	आ ते वत्सो मनो यमत्	8,1166
असाव्यंशुर्मदायाप्सु	473,1008	आ त्वा गिरो रथीरिवा	349
असि हि वीर सेन्यो	1003	आ त्वा प्रावा वदन्निह	1809
असुक्षत प्र वाजिनो	482,1034	आ त्वाद्य सबर्दुषां	295
असृग्रं देववीतये	1812	आ त्वा ब्रह्मयुजा हरी	667
असृग्रमिन्द्रवः पथा	1128	आ त्वा रथं यथोतये	354,1771
असृग्रमिन्द्र ते गिरः	205	आ त्वा रथे हिरण्यये	1392
असौ या सेना मरुतः	1860	आ त्वा विशन्तिवन्दवः	197,1660
अस्तावि मन्म पूव्य	1677	आ त्वा सखायः सख्या	340
अस्ति सोमो अयं सुतः	174,1784	आ त्वा सहस्रमा शतं	245,1391
अस्तु श्रौषद् पुरे अग्निं	461	आ त्वा सोमस्य गत्दया	307
अस्मभ्यं त्वा वसुविद	575	आ त्वा नि षीदतेन्द्र	164,740
अस्मभ्यं रोदसी रयिं	1136	आदह स्वधामनु	851
अस्मभ्यमिन्द्रविन्द्रियं	1046	आदित्यत्नस्य रेत सो	20
अस्मा अस्मा इदन्धसो	1443	आदित्यैरिन्द्रः सगणो	1112
अस्माकमिन्द्रः समृतेषु	1859	आदीं के चित्पश्यमानास	1495
अस्य प्रत्नामनु द्युतं	755	आदीं के त्रितस्य योषणो	771
अस्य प्रेषा हेमना	526,1399	आदीं हंसो यथा गणं	770
अस्य व्रतानि नाधृषे	1716	आदीमशं न हेतार	1010
अस्येदिन्द्रो मदेष्टा	696	आ नः सुतास इन्द्रवः	1328
अस्येदिन्द्रो वावृषे	1574	आ नः सोम संयतं	1154
अहं प्रत्नेन जन्मना	1501	आ नः सोम सहो जुवो	834
अहमस्मि प्रथमजा	594	आ न इन्द्रो शतश्विनं	835
अहमिन्द्रि पितृष्वरि	152,1500	आ नस्ते गन्तु मत्सरे	1433
आ गन्ता मा रिषण्यत	401	आ नो अग्रे रयिं भर	1525
आग्निं न स्ववृक्तिभि	420	आ नो अग्रे वयोवृधं	43
आग्रे स्थूरं रयिं भर	1529	आ नो अग्रे सुचेतुना	1526
आ घ त्वावां त्मना	1085	आ नो भज परमेष्ठा	1499
आ घा गमद्यदि श्रवत्	745	आ नो मित्रावरुणा	220,663
आ घा ये अग्निमन्धते	133,1338	आ नो रत्नानि बिभ्रता	1745
आ जागृविर्विप्र ऋतं	1357	आ नो वयोवयः शयं	353
सव जाभिरत्के अव्यत	1387	आ नो विश्वासु हव्य	269,1492
आ जुहोता हविषा	63	आ पप्राथ महिना	863
आ तिष्ठ वृत्रहन्नयं	1029	आ पवमान धारय	1203
आ तू न इन्द्र क्षुमन्तं	167,728	आ पवमान सुष्टुति	906
आ तू न इन्द्र वृत्रहन्	181	आ पवस्व मदिन्तम	1208
आ ते अग्र इध्मीमहि	419,1022	आ पवस्व महीमिषं	895



आ पवस्व सहस्रिणं	501	इच्छन्नस्य यच्छिः	914
आ पवस्व सुवीर्यं	786	इडामग्रे पुरुदंसं सनि	76
आपानासो विवस्वतो	1123	इत ऊती वो अजरं	283
आपो हि ह्य मयोधुव	1833	इत एत उदारुहन्दिः	92
आ प्रागाद्भ्य युवति	608	इत्या हि सोम इन्दो	410
आ बुन्दं वृत्रहा ददे	216	इदं त एकं पर ऊ	65
आ भाल्यगिरुषसा	1752	इदं वसो सुतमन्धः	124,734
आभिहृवमभिष्टिभिः	642	इदं वां मदिं मध्वधुक्षन्	1075
आ मन्द्रमा वरेण्यमा	1138	इदं विष्णुर्वि चक्रमे	222,1669
आ मन्द्रैरिन्द्र हरिधि	246,1718	इदं श्रेष्ठं ज्योतिरागा	1749
आमासु पक्वमैरय	1431	इदं श्रेष्ठं ज्योतिरूतमं	1455
आ मित्रे वरुणे भगे	1135	इदं ह्यनोजसा सुतं	165,737
आयं गौः पृश्निःक्रमीद	630,1376	इनो एन्नरतिः	1546
आ यः पुरं नार्मिणी	1774	इन्दुः पविष्ट चारु	431
आ यदुदुवः शतक्रतया	1086	इन्दुः पविष्ट चेतनः	481
आ योस्त्रिशतं तना	1060	इन्दुरिन्द्राय पवत	873
आ याहि वनसा सह	443	इन्दुर्बाजी पवते	540,1019
आ याहि सुषुमा हि	191,666	इन्दो यया त्व स्तवो	976
आ याहायमिन्दवे	402	इन्दो यदद्रिभिः सुतः	964
आ याह्युप नः सुतं	227	इन्द्रं तं शुष्म पुरुहन्	934
आ योनिमरुणो रुहद्	925	इन्द्रं धनस्य सातये	647
आ रमिया सुचेतुनमा	1139	इन्द्रं नरो नेमधिता	318
आ वंसते मधवा	879	इन्द्रं वयं महाधन	130
आ व इन्द्रं कृषिं यया	214	इन्द्रं वाणीरनुतमन्युमेव	1795
आ वध्यस्व महि प्सरो	1038	इन्द्रं विष्ठा अवीवृथन्	343,827
आ वध्यस्व सुदक्ष	1012	इन्द्रं वो विश्वतस्परि	1620
आविर्मर्या आ वाजं	435	इन्द्रः स दामने कृत	1223
आविवासन्यरावतो	902	इन्द्र आसां नेता	1856
आविशन्कलशं सुतो	489	इन्द्र इन्द्रयोः सचा	597,797
आ वो रजानमध्वरस्य	69	इन्द्र इन्द्रो महोनां	715
आशुः शिशानो वृषघो	1849	इन्द्र इमे ददातु न	199
आशुरार्यं बृहन्पते	898	इन्द्र उक्थेभिर्मिन्द्रिहो	226
आ सुते सिञ्चत त्रियं	1480	इन्द्रा क्रतुं न आ भर	259,1456
आ सोता परि पिञ्चताक्षं	580,1394	इन्द्र जतरं नव्यं न	953
आ सोम स्थानो अद्रिधि	513,1689	इन्द्र जुषस्व प्र वहा	952
आ हरयः ससृष्टिरे	1490	इन्द्र ज्येष्ठं न आ भर	586
सर्वैर्यत्नाय धन्यावे	551	इन्द्र तुष्यमिदक्षिवो	412
आ हर्यतो अर्जुनो	768	इन्द्र त्रिधातु शरणं	266
इच्छन्ति देवाः सुन्वन्तं	721	इन्द्र नेदीय एदिहि	282

इन्द्रमग्निं कविच्छदा	671	इन्द्रा याहि तुरुजान	1148
इन्द्रमच्छ सुता इमे	566,694	इन्द्रा याहि धियेपितो	1147
इन्द्रमिदगायिनो बृहद्	198,796	इन्द्रायेन्दो मरुत्वते	472,1076
इन्द्रमिदेवतातय	249,1587	इन्द्रे अग्नां नमो बृहत्	800
इन्द्रमिदरी वहतो	1030	इन्द्रेण सं हि दृक्षसे	850
इन्द्रमीशानमोजसा	1252	इन्द्रेहि मत्स्यन्धसो	180
इन्द्र वाजेषु नेव	598,798	इन्द्रो अङ्ग महद्दय	200
इन्द्र शुद्धो न आ	1403	इन्द्रो दधीचो अस्थपि	179,913
इन्द्र शुद्धो हि नो	1404	इन्द्रो दीर्घाय चक्षस	799
इन्द्रश्च वायवेचां	1629	इन्द्रो मदाय वायुचे	411,1002
इन्द्र सुतेषु सोमेषु	381,746	इन्द्रो महा रोदसी	1588
इन्द्रसुराणां पित्रो	954	इन्द्रो राजा जगत	587
इन्द्रस्तो सोम सुतस्य	1369	इन्द्रो विश्वस्य राजति	456
इन्द्र स्यातहरीणां	1685	इन्धो राजा समर्थो	70
इन्द्रस्य नु वीर्याणि	612	इमं मे वरुण ऋषी	1585
इन्द्रस्य बाहू स्यविरी	1869	इमं वृषणं कृणुतैक	591
इन्द्रस्य वृष्णो वरुणस्य	1857	इमं सोममर्हते	66,1064
इन्द्रस्सोम पवमान	1230	इम इन्द्र मदाय ते	294
इन्द्रस्य सोम राघसे	1180	इम इन्द्राय सुन्विरे	293
इन्द्राग्नी अपससस्परि	1577,1694	इम उ त्वा वि चक्षते	136
इन्द्राग्नी अपादियं	281	इममिन्द्र सुतं पिब	344,949
इन्द्राग्नी आ गतं सुतं	669	इममू षु त्वमस्माकं	28,1497
इन्द्राग्नी जरितुः सचा	670	इमा उ त्वा पुरुवसो गिरो	250,1607
इन्द्राग्नी तविषाणि वाम्	1578,1695	इमा उ त्वा पुरुवसोपि	146
इन्द्राग्नी नवति पुरः	1576,1704	इमा उ त्वा सुतेसुते	201
इन्द्राग्नी युवामिमेषि	991	इमा उ वां दिविष्टय	304,753
इन्द्राग्नी रोचना दिवः	1693	इमा नु कं भुवना	452,1110
इन्द्रा नु पूषणा वयं	202	इमास्त इन्द्र पूरनयो	187
इन्द्रार्वाता बृहता	338	इमे त इन्द्र ते वयं	373
इन्द्राय गाव आशिरं	1491	इमे त इन्द्र सोमाः	212
इन्द्राय गिरो अनिशित	339	इमे हि ते ब्रह्मकृतः	1676
इन्द्राय नूनमर्चतोक्थानि	951	इयं वामस्य मन्मन	916
इन्द्राय पवते मदः	520	इरज्यन्नग्रे प्रथयस्व	1819
इन्द्राय मद्ने सुतं	158,722	इषं तोकाय नो दध	996
इन्द्राय साम गायत	388,1025	इषे पवस्व धारया	505,841
इन्द्राय सोम पातवे मदाय	1448	इष्कर्तारमध्वरस्य	1820
इन्द्राय सोम पातवे वृत्रघ्ने	1331,1679	इष्टा होत्रा असुक्षतेन्द्रं	151
इन्द्राय सोम सुपुतः	561	इह त्वा गोपरीणसं	733
इन्द्रा याहि चित्रभानो	1146	इहेव शृण्व एषां	135

इन्द्रोत्तरपद्य	175	उदुक्षियाः सृजते	752
सिंहो हि प्रतीक्यां	103	उद्गा अजदक्षिणेभ्य	1641
इन्दो नमस्यस्तिरस्त	1538	उद्घेदभि श्रुतामभं	125,1450
ईशान इमा भुवनानि	957	उद्घायेषि रजः पृथ्व्या	638
ईशिये वार्यस्य हि	1533	उद्घर्षय मधुवज्रायुषा	1858
ईरो हि राज्ञस्तामृतये	646	उद्घस्य ते नवजातस्य	1221
उक्थं च न शस्यमानं	225,1805	उप च्छयाभिष घुणे	1706
उक्थमिन्द्राय शंस्यं	363	उप क्रितस्य पक्षयो	1014
उक्षा मिमेति प्रति	1372	उप त्वा कर्मभूतये	709
उम्ना विषनिना मृष	854	उप त्वाग्ने दिवेदिवे	14
उच्चा ते जातमध्वसो	467,672	उप त्वा जामयो गिरो	13,1570
उत त्या हरितो रथे	1218	उप त्वा जुहो मम	1542
उत नः प्रिया प्रियासु	1461	उप त्वा रष्वसंदृशं	1705
उत न एना पवया	1105	उप नः सवना गहि	1088
उत नो गोमतीरिषो	1063	उप नः सूनयो गिरः	1595
उत नो गोविदक्षवित	977	उप नो हरिभिः सुतं	150,1790
उत नो गोषणि धिय	1593	उप प्रक्षे मधुमति	444,1115
उत नो वाजसातये	1190	उपप्रयन्तो अध्वरं	1379
उत न पिप्य ऊध	1420	उप शिक्षापतस्युषो	731
उत ननु जन्तव	1382	उप स्तब्धेषु वपसतः	1482
उत वात पितासि न	1841	उपवे गिरीणां सङ्गमे	143
उत सखास्यधिनोरुत	1727	उपास्यै गायत्र नरः	651,763
उत त्या नो दिवा मति	102	उपो मतिः पृथ्वी	1371
उत स्वर्जो अदिति	1353	उपो षु जातमपुत्रम्	487,762,1335
उता यातं संगवे	1754	उपो षु शृणुही गिरो	416
उतो न्वस्य जोषमा	1787	उपो हरिणां पति	1510
उतिष्ठभोजसा सह	988	उपयं शृणवच्च न	290,1233
उते बृहन्तो अर्चयः	1541	उभयतः पवमानस्य	887
उते शुभास ईरते	1205	उपे यदिन्द्र रोदसी	379,1090
उते शुभासो अस्थू	1714	उरुगव्यूतिभयानि	1410
उत्वा मन्दन्तु सोमाः	194,1354	उरुव्यवसे महिने	1794
उद्ग्रे भारत घुमद	1385	उरुशंसा नमोवृधा	664
उद्ग्रे शुचयस्तव	1534	उषस्तच्चित्रमा परा	1731
उदपतन्नरुणा धानवो	1756	उवा अप स्वसुहृमः	451
उदुत्तमं वरुण पारा	589	उवो अद्योह गोमत्य	1732
उदु त्ये जातवेदसं	31	उक्ता वेद वसूनां	1058
उदु त्ये मधुमत्तमा	251,1362	ऊर्जा मित्रो वरुणः	455
उदु त्ये सूनवो गिरः	221	ऊर्जो नपाजातवेदः	1818
उदु ब्राह्मण्यैरत	330	ऊर्जो नपातं स हिनाय	704

ऊर्जो नपातमा हुवे	1712	एवा पवस्व मदिरो	808
ऊर्ध्व ऊ षु ण ऊतये	57	एवामुताय महे	1368
ऊर्ध्वस्तिष्ठा न ऊतये	1601	एवा गतिस्तुवीमथ	825
ऊर्ध्वो गन्धर्वो अधि	1847	एवा हि शक्नो राये	643
ऋचं साम यजामहे	369	एवा ह्यसि वीरयुरेवा	232,824
ऋजुनीती नो वरुणो	218	एवा ह्येव । एवा ह्यग्रे	650
ऋतमृतेन सपत्नेषिरं	1466	एष इन्द्राय वायवे	1287
ऋतस्य जिह्वा पवते	701	एष उ स्य पुरुव्रतो	1265
ऋतावानं महिषं	1821	एष उ स्य वृषा रथो	1274
ऋतावानं वैश्वानर	1708	एष कविरभिष्टुतः	1286
ऋतेन मित्रावरुणा	848	एष गव्युरचिक्रदत्	1289
ऋतेन यावुतावुधा	794	एष दिवं वि धावति	1262
ऋधक्सोम स्वस्तये	656	एष दिवं व्यासरत्	1263
ऋषिमना य ऋषिकृत्	1176	एष देवः शुभायतेधि	1282
ऋषिर्विप्रः पुरस्ता	679	एष देवो अमर्त्यः	1256
एतं त्वं हरितो दश	1279	एष देवो रथयति	1259
एतं त्रितस्य योषणो	1275	एष देवो विपन्युभिः	1260
एतं मृजन्ति मर्ज्यमुप	1268	एष देवो विपा कृतोति	1261
एत असुप्रमिन्दव	830	एष धिया यात्यण्ड्या	1266
एतमु त्वं दश० मृजन्ति	1081	एष नृभिर्वि नीयते	1288
एतमु त्वं दश० हरि	1273	एष पवित्रे अक्षरत्	1281
एतमु त्वं मदध्युतं	581	एष पुरू धियायते	1267
एता उ त्या उषसः	1755	एष प्र कोशो मधुर्मा	556
एते सोमा अभि प्रिय	1178	एष प्रत्नेन जन्मना	758,1264
एते सोमा असृक्षत	1061	एष प्रत्नेन मन्मना	759
एतो न्विन्द्र० शुद्धं	350,1402	एष ब्रह्मा य ऋत्विज	438,1768
एतो न्विन्द्र० सखाय	387	एष रुक्मिभिरीयते	1270
एदु मधोर्मदित्तरं	385,1684	एष वसूनि पिबन्तः	1272
एना विस्वान्यर्य आ	593,674	एष वाजी हितो नृभि	1280
एना वो अग्निं नमसो	45,749	एष विप्रैरभिष्टुतोपो	1257
एन्दुमिन्द्राय सिञ्चत	386,1509	एष विस्वानि वार्या	1258
एन्द्र नो गधि प्रिय	393,1247	एष वृषा कनिक्कदद्	1283
एन्द्र पृक्षु कसु चित्रम्णं	231	एष शुष्यदाभ्यः सोमः	1291
एन्द्र याहि हरिभिरुप	348,1807	एष शुष्यसिष्यद	1290
एन्द्र याहुप नः पणवतो	459	एष ऋक्षाणि दोधुव	1271
एन्द्र सानसिं रयि	129	एष सूर्यमणेचयत्	1284
एभिर्नो अर्कैर्षवा	1779	एष सूर्येण हासते	1285
एमेनं प्रत्येतन सोमेधिः	1441	एष स्य ते मधुर्मा	531
एवा नः सोम परि	861	एष स्य धारया सुतो	584



एष स्य पीतये सुतो	1278	कुवित्सु नो गविष्टये	1649
एष स्य मद्यो रसोव	1277	कुष्ठः को वामाश्विना	305
एष स्य मानुषीष्ठा	1276	कृण्वन्तो वरिवो गवे	832
एष हितो वि नीयते	1269	कृष्णां यदनीमभि	1547
एषो उवा अपूर्वा	178,1728	केतु कृण्वं दिवस्पति	959
एह देवा मयोभुवा	1735	केतु कृण्वत्रकेतवे	1470
एह हरी ब्रह्मायुजा	1658	को अद्य युङ्क्ते धुरि	341
एह्य षु ब्रवाणि तेग्र	7,705	क्रत्वा महां अनुष्ठथं	423
एभिर्दे वृष्ण्या	1784	क्रौडुर्मखो न मंहयुः	974
ओजस्तदस्य तित्विष	182,1653	क्वास्य जृषभो युवा	142
ओभे सुक्ष्म विरपते	1024	क्वेयथ क्वेदसि गुरुत्रा	271
और्वभृगुवच्छुचिमन्	18	क्षपो राजन्त त्मना	1563
क इमं नाहुषीष्ठा	190	गम्भीरां उदधीरिव	1720
क ई वेद सुते सचा	297,1696	गर्भे मातुः पितृष्पिता	1397
क ई व्यक्ता नरः	433	गव्यो षु णो यथा	186
कङ्काः सुपर्णा अनु	1864	गायत्रं त्रैष्टुभं जगद्	1830
कण्वा इन्द्र यदक्रत	1308	गायन्ति त्वा गायत्रिणो	342,1344
कण्वा इव भृगवः	1363	गाव उप वदावटे	117,1602
कण्वेभिर्धृष्णवा धृषद्	866	गावश्चिद्वा समन्यवः	404
कदा च न स्तीरसि	300	गिरस्त इन्द्र ओजसा	1043
कदा मर्तमराधसं	1343	गिरा वज्रो न सम्भृतः	1224
कदा वसो स्तोत्रं	228	गिर्वर्णः पाहि न सुतं	195
कदु प्रचेतसे महे	224	गृणाना जगदग्निना	665
कनिक्कन्ति हरिरा	530	गृणे तदिन्द्र ते शव	391
कया ते अग्ने अङ्गिर	1549	गोत्रभिदं गोविदं	1854
कया त्वं न ऊत्याभि	1586	गोमत्र इन्दो अश्ववत्	574,1611
कया नाश्चित्र आ भुव	169,682	गोवित्पवस्व वसुविद्	955
कविमग्रिमुप स्तुहि	32	गोषा इन्दो नषा अस्य	1045
कविमिव प्रशंस्यं	1245	गौर्ययति मरुतां श्रवसु	149
कविर्वेधस्या पर्येषि	1318	घृतं पवस्व धारया	1437
कवो नो मित्रावरुणा	849	घृतवती भुवनानामभि	378
कश्यपस्य स्वर्विदो	361	चक्रं यदस्याप्स्वा	331
कस्तमिन्द्र त्वा वसो	280,1682	चन्द्रमा अप्सवान्तरा	417
कस्ते जामिर्जनानामग्ने	1535	चमूषच्छयेनः शकुनो	1177
कस्त्वा सत्यो मदानां	683	चर्षणीघृतं मधवान	374
कस्य नूनं परीणासि	34	चित्रं देवानामुदगादनीकं	629
कायमानो वना त्वं	53	चित्र इच्छिशोस्तरुणस्य	64
किमिसे विष्णो परिचक्षि	1625	जगह्वा ते दक्षिणामिन्द्र	317
कुवित्सस्य प्र हि व्रजं	1668	जग्निर्वृत्रमभित्रियं	816

जज्ञानः सप्त मातृभि	101	तपोष्पवित्रं विततं	876
जज्ञानो वाचमिष्यसि	960	तमग्निमस्ते बसवो	1374
जनस्य गोपा अजनिष्ट	907	तमस्य मर्जयामसि	1632
जनीयन्तो न्वप्रवः	1460	तमिद्धईत्तु नो गिरो	1336
जराबोध तद्विविद्धि	15,1663	तामिन्द्रं जोहवीमि	460
जातः परेण धर्मणा	90	तमिन्द्रं वाजयामसि	119,1222
जुष्ट इन्द्राय मत्सरः	1194	तमीडिष्ठ यो अर्चिषा	1149
जुष्टो हि दूतो असि	1781	तमु अभि प्र गायत	382
ज्योतिर्यज्ञस्य पवते	1031	तमु त्वा नूनमसुर	1412
तं गाथया पुरुण्या	1633	तमु एवाम यं गिर	885
तं गृध्रया स्वर्णरं	109,1687	तमु हुये वाजसातय	748
तं ते मदं गृणीमसि	383,880	तमोषधोर्दीधरे गर्भ	1824
तं ते यवं यथा गोभिः	736	तया पवस्व धारया	1436
तं त्वा गोपवनो गिरा	29	तरणिं वो जनानां	204
तं त्वा घृतस्नवोमहे	1522	तरणिरित्सिषासति	238,867
तं त्वा धर्तारमोण्योः	804	तरणिर्विष्टदर्शतो	635
तं त्वा नृम्णानि बिभ्रतं	836	तरत्स मन्दी धावति	500,1057
तं त्वा मदाय धृष्टय	1044	तरत्समुद्रं पवमान	857
तं त्वा विप्रा वचोविदः	1077	तरोभिर्वो विदद्भसु	237,687
तं त्वा शोचिष्ठ दीदिवः	1109	तव क्रत्वा तवातिभि	1052
तं त्वा समिन्द्ररङ्गिरो	661	तव त्य इन्दो अन्धसो	1226
तं दुरोषमभी नरः	699	तव त्यदिन्द्रिय बृहत्	1645
तं वः सखायो मदाय	569,1098	तव त्यन्नर्यं नृतोप	466
तं वो दस्ममृतोषहं	236,685	तव द्यौरिन्द्र पौंस्यं	1646
तं वो याजानां पति	1686	तव द्रप्सा उदप्रुत	1327
तं सखायः पुरुुरुचं	1680	तव द्रप्सो नीलवान्	1823
तं हिन्वन्ति मदच्युतं	1717	तव श्रियो वर्ष्यस्येव	982
तं हि स्वराजं वृषभं	1234	तवाहं नक्तमुत सोम	923
तं होतारमध्वरस्य	1514	तवाहं सोम ररण	516,922
तक्षद्यदी मनसां	537	तवेदिन्द्रावमं वसु	270
ततो विराडजायत	621	तस्मा अरं गमाम वो	1839
तते यज्ञो अजायत	1430	ता अस्य नमसा सहः	1007
तत्सवितुर्वरेण्यं भर्गो	1462	ता अस्य पुराणायुवः	1006
तदग्रे द्युप्रमा भर	113	ता नः शक्तं पार्थिवस्य	1145,1465
तदद्या चित्त उक्थिनो	882	ता नो वाजवतीरिष	1151
तदिदास भुवनेषु	1483	ताभिरा गच्छतरुन नरो	993
तद्विप्रासो विपन्युवो	1673	ता वां गौर्धिर्विपन्युवः	802
तद्विष्णोः परम पद	1672	ता वां सम्यगद्रुह्वाणे	986
तद्गो गाय सृते सगा	115,1666	तावानस्य महिमा	620

ता सम्राजा धृतासुती	912	त्वं नृचक्षा असि सोम	956
ता हि शश्वन्त ईडत	801	त्वं नो अग्रे अग्निभि	1505
ता हुवे ययोरंदं	853	त्वं नो अग्रे महोभिः	6
तिस्त्रो वाच ईरयति	525,859	त्वं पुरू सहस्राणि	1582
तिस्त्रो वाच उन्नीग्ने	471,869	त्वं बलस्य गोमतो	1251
तुचे तुनाय तत्सु नो	395	त्वं यविष्ठ दाशुषो	1246
तुभ्यं सुतासः सोमा	213	त्वं राजेव सुवतो	972
तुभ्येमा भुवना कवे	777	त्वं वरुण उत मित्रो	1306
तुरण्यवो मधुमन्तं	1610	त्वं विप्रस्त्वं कविर्मधु	1094
तुविशाम्य तुविक्रतो	1772	त्वं समुद्रिया अपो	776
ते अस्य सन्तु केतवो	1425	त्वं सिन्धूरवासृजो	1802
ते जानत स्वमोक्ष्यां	1481	त्वं सुतो मदिन्तमो	1324
ते नः सहस्त्रिणं रयि	1192	त्वं सुह्राणो अद्रिभि	1325
ते नो वृष्टिं दिवस्परि	1165	त्वं सूर्ये न आ भज	1051
ते पूतासो विपश्चितः	1102	त्वं सोम नृमादनः	965
ते मन्वत प्रथमं नाम	606	त्वं सोम परि स्रव	981
ते विश्वा दाशुषे वसु	1036	त्वं सोमासि धारयु	1323
ते सुतासो विपश्चितः	1811	त्वं ह त्यत्पणीनां विदो	1592
ते स्याम देव वरुण	1069	त्वं ह त्वत्सप्तथ्यो	326
तेषां वृत्रहणा हुवे	1702	त्वं हि क्षैतवद्यशो	84
तेषां रथयावाना	1074	त्वं हि नः पिता वसो	1170
त्वं सु मेषं महया	377	त्वं हि राधसस्पते	1322
त्युम वः सत्रासाहं	170,1642	त्वं हि वृत्रहन्त्रेणं	1792
त्यमु वो अप्रहणं	357	त्वं हि शश्वतीनामिन्द्र	1249
त्यम् धु वाजिनं देवजुतं	332	त्वं हि शूरः सनिता	1434
त्रातारमिन्द्रमवितार	333	त्वं ह्याङ्गं दैव्य पवमान	583,938
त्रिशद्धाम वि राजति	632,1378	त्वं ह्यहि चरेवे विदा	240,1581
त्रिकद्रुकेषु चेतनं	724	त्वमग्रे गृहपतिस्त्वं	61
त्रिकद्रुकेषु महिषो	457,1486	त्वमग्रे यजानां होता	2,1474
त्रिपादूर्ध्व उदत्पुरुषः	618	त्वमग्रे वसूरिह रुद्रो	96
त्रिरस्मै सप्त धेनुवो	560,1423	त्वमग्रे सप्रथा असि	1407
त्रीणि त्रितस्य धारया	1015	त्वमङ्ग प्र शंसिषो	247,1723
त्रीणि पदा वि चक्रमे	1670	त्वमित्सप्रथा अस्यग्रे	42
त्वं जामिर्जनानामग्रे	1536	त्वमिन्द्र प्रतूर्तिप्रभि	311,1637
त्व दाता प्रथमो राध	1493	त्वमिन्द्र वज्रादाध	120
त्वं छां च महिब्रत	1018	त्वमिन्द्र यशा अम्यं जीर्णो	248,1411
त्वं न इन्द्र वाजयु	718	त्वमिन्द्राभिभर्गसि	1026
त्वं न इन्द्रा भर	405,1169	त्वमिमा ओषधीः सोम	604
त्वं नक्षत्र ऊत्या	41,1623	त्वमीशिषे मृतानामिन्द्र	1356

त्वमेतदधारयः कृष्णासु	595	द्रप्सः समुद्रमभि	1848
त्वया वयं पवमानेन	590	द्विता यो वृत्रहन्तमो	1791
त्वया ह त्विद्युजा वयं	403	द्विर्य पञ्च स्वयशसं	1330
त्वष्टा नो दैव्यं वचः	299	धर्ता दिवः पवते	558,1228
त्वां दूतमग्रे अमृतं	1568	धानावन्तं करम्भिण	210
त्वां यज्ञैरवीवृधन्	1055	धिया चक्रे वरेण्यो	1479
त्वां रिहन्ति धीतयो	1017	धीभिर्मृजन्ति वाजिनं	941
त्वां विश्वे अमृत	1141	धेनुष्ट इन्द्र सूनता	1836
त्वां विष्णुर्बृहन्क्षयो	1647	ध्वस्त्रयोः पुरुषन्त्योरा	1059
त्वां शृष्मिन्पुरुहूत	1171	न किं इन्द्र त्वदुत्तरं	203
त्वामग्रे अङ्गिरसो गुहा	908	न किं देवा इनीमसि	176
त्वामग्रे पुष्करादध्यथर्वा	9	न किरस्य सहन्त्य	1416
त्वामिच्छवसस्पते	1769	न किष्टं कर्मणा नशद्	243,1155
त्वामिदा ह्यो नरोपी	302,813	न किष्ट्वद्रथीतरो हरी	950
त्वामिद्धि हवामहे	234,809	न की रेवन्तं सख्याय	1390
त्वावतः पुरुवसो	193	न चा वसुर्नि यमते	1667
त्वे अग्रे स्वाहुत	38	न धेमन्यदा पपन	720
त्वे क्रतुमपि वृज्जन्ति	1485	न तमहो न दुरितं	426
त्वे विश्वे सजोषसो	1095	न तस्य मायया च	104
त्वेषस्ते धूम ऋण्वति	83	न ते गिरो अपि मृष्ये	1799
त्वे सोम प्रथमा वृक्त	1506	न त्वा बृहन्तो अद्रयो	296
दधन्वे वा यदीमनु	94	न त्वावां अन्यो दिव्यो	681
दधिक्त्राव्णो अकारिणं	358	न त्वा शतं च न हुतो	1215
दविद्युतत्या रुचा	654	न दं व ओदतीनां	1512
दाना मृगो न वारणः	1697	न दुष्टुतिर्द्रविणोदेपु	868
दाशेम कस्य मनसा	1550	नमः सखिभ्यः पूर्वसन्द्यो	1828
दिवः पीयूषमुत्तमं	1227	नमसेदुप सीदत	1446
दिवो धर्तासि शुक्रः	1243	नमस्ते अग्र ओजसे	11,1648
दिवो नाभा विचक्षणो	1199	न यं दुष्टा वरन्ते	688
दीर्घं ह्यङ्कुरां यथा	1091	नराशंसमिह प्रिय	1349
दुहानः प्रत्नामित्पयः	760	नव यो नवति पुरो	1451
दुहान ऊर्ध्वदिव्यं	676	न संस्कृतं प्र मिमीतो	1753
दूतं वो विश्ववेदसं	12	न सीमदेव आप तदिषं	268
दूरादिहेव यत्सतो	219	न हि ते पूर्वमक्षिपद्	707
देवानामिदवो महत्	138	न हि त्वा शूरेवा	730
देवेभ्यस्त्वा मदाय कं	1182	न हि वष्टरमे च न	241
देवो वो द्रविणोदाः	55,1513	न ह्यांग पुर च न	1511
दोषो आगाद्बृहद्गाय	177	नाके सुपर्णमुप यत्	320,1846
द्युक्षं सुदानुं तविषीभि	686	नाभा नाभिं न आ ददे	1126



नाभिं यज्ञानां सदनं	1142	पवमान नि तोशसे	1236
नित्यस्तोत्रो वनस्पति	1202	पवमानमवस्यवो	1188
नि त्वा नक्ष्य विशपते	26	पवमान रसस्तव	890
नि त्वाभग्रे मनुर्दधे	54	पवमान रुचारुचा	905
नियुत्वान्वायवा गङ्गायं	600	पवमान व्यश्नुहि	1312
नीव शीर्षाणि मृद्वं	1656	पवमान सुवीर्य रयिं	1449
नूनं पुनानोविभिः	1314	पवमानस्य जिघ्रतो	1310
नू नो रयिं महामिन्दो	926	पवमानस्य ते कवे	657
नृचक्षसं त्वा वयमिन्द्र	1185	पवमानस्य ते रसो	891
नृभिर्धौतः सुतो अश्नै	735	पवमानस्य ते वयं	787
नृभिर्येमाणो हर्यतो	858	पवमानस्य विश्ववित्	958
नेमिं नमन्ति चक्षसा	931	पवमाना असृक्षत पवित्र	522
पदं देवस्य मीढुषो	1572	पवमाना असृक्षत सोमाः	1699
पदा पणीनराघसो	1355	पवमाना दिवस्पर्यन्त	1700
पन्यंपन्यमित्सोतार	123,1657	पवमानास आशवः	1701
पन्यांसं जातवेदसं	1566	पवमानो अजीजनद्	484,889
परि कोशं मधुरचुतं	577	पवमानो अभि स्पृधो	1132
परि त्वं हर्यतं हरि	552,1329,1681	पवमानो असिष्यदद्	1439
परि द्युक्षं सनद्रयिं	496	पवमानो रथीतमः	1311
परि नः शर्मयन्त्या	897	पवस्व दक्षसाधनो	474,919
परि नो अश्मश्चविद्	1212	पवस्व देव आयुषगिन्द्रं	483,1235
परि प्र धन्वेन्द्राय	427,1367	पवस्व देववीतय	571,1326
परि प्रासिष्यदत्कविः	486	पवस्व देववीरति	1037
परि प्रिया दिवः कवि	476,935	पवस्व मधुमतम	578,692
परि यत्काव्या कवि	1131	पवस्व वाचो अग्रियः	775
परि वाजपतिः कवि	30	पवस्व वाजसातमो	521
परि विश्वानि चेतसा	970	पवस्व वाजसातये	1016
परिष्कृण्वन्ननिष्कृतं	899	पवस्व विश्वचर्षण	896
परि स्य स्वानो अक्षर	1240	पवस्व वन्नहन्तम	966
परि स्वानश्चक्षसे	1315	पवस्व वृष्टिमा सु	1435
परि स्वानास इन्दवो	485,1122	पवस्व सोम द्युर्मा	436
परि स्वानो गिरिष्ठाः	475,1093	पवस्व सोम मधुर्मा	532
परीतो पिञ्चता सुतं	512,1313	पवस्व सोम मन्दयन्	1810
पर्जन्यः पिता महिषस्य	1317	पवस्व सोम महान्	429,1241
पर्यु धू प्र धन्व	428,1364	पवस्व सोम महे दक्षा	430,1332
पर्षिं तोकं तनयं	1624	पवस्वेन्दो वृषा सुतः	479,778
पवते हर्यतो हरिः	576,773	पवित्रं ते विततं	565,875
पवन्ते वाजसातये	1189	पवीतारः पुनीतन	1050
पवमान धिया हितो	921	पातं नो मित्रा पायुभि	987

पाता वृत्रहा सुतमा	1659	प्र कविर्देववीतये	968
पात्यम्रिर्विपो अग्रं	614	प्र काव्यमुशनेव भुवाणो	524,1116
पान्तमा वो अन्धस	155,713	प्र केतुना बृहता	71
पावकवर्चाः शुक्रवर्चा	1817	प्रक्षस्य वृष्णो अरुणस्य	609
पावका नः सरस्वती	189	प्र गायताभ्यर्चाम	535
पावमानीः स्वस्त्ययनीः	1300	प्रजामृतस्य पिप्रतः	1309
पावमानीः स्वस्त्ययनी	1303	प्र त आश्विनीः पवमान	886
पावमानीर्दधन्तु न	1301	प्र तस्ते अद्य शिपिविष्ट	1626
पावमानीर्योऽध्येत्युषिभिः	1299	प्रति त्यं चारुमध्वरं	16
पाहि गा अन्धसी मद	289	प्रति प्रियतमं रथं	418,1743
पाहि नो अग्र एकया	36,1544	प्रति वां सूर उदिते	1067
पाहि विश्वस्माद्रक्षसो	1545	प्रति ष्या सूनरी जनी	1725
पिबन्ति मित्रो अर्यमा	1786	प्र तु द्रव परि कोशं	523,677
पिबा त्वास्य गर्विणः	1393	प्र ते अश्नोतु कुक्ष्योः	739
पिबा सुतस्य रसिनो	239,1421	प्र ते धारा असञ्चतो	1761
पिबा सोममिन्द्र मन्दतु	398,927	प्र ते धारा मधुमती	534
पुनरूर्जा नि वर्तस्व	1832	प्र ते सोतारो रसं	1333
पुनाता दक्षसाधनं	1159	प्रलं पीयूषं पूर्वं	1494
पुनानः कलशेशा	1183	प्रत्यग्रे हरसा हरः	95
पुनानः सोम जागृवि	519	प्रत्यङ् देवानां विशः	636
पुनानः सोम धारयापो	511,675	प्रत्यस्मै पिपोषते	352,1440
पुनानासश्चमूषदो	1179	प्रत्यु अदर्शयत्युच्छन्ती	303,751
पुनाने तन्वा मिथः	1597	प्रथश्च यस्य सप्रथश्च	599
पुनानो अक्रमीदभि	488,924	प्र देवमच्छ मधुमन्त	563
पुनानो देववीतय	843	प्र दैवोदासो अग्नि	51,1517
पुनानो वरिवस्क्रुधूर्ज	842	प्र धन्वा सोम जागृवि	567
पुनानो वारो पवमानो	1080	प्र धारा मघो अग्रियो	1129
पुरः सद्य इत्याधिये	1211	प्र न इन्दो महे तु न	509
पुरं भिन्दुर्युवा कवि	359,1250	प्र पवमान धन्वास	963
पुरुत्रा हि सद्गुडसि	1167	प्र पुनानाय वेधसे	573
पुरु त्वा दाशिर्वा वोचे	97	प्रप्र क्षयाय पन्यसे	937
पुरुष एवेदं सर्वं	619	प्रप्र वस्त्रिष्टुभमिपं	360
पुरुहूतं पुरुष्टुतं	714	प्रभङ्गी शूरो मघवा	1459
पुरुतमं पुरुणामीशानं	741	प्र भूर्जयन्तं महां	74
पुरूरुणा चिद्दयस्त्यवो	985	प्रभो जनस्य वृत्रहन्	649
पुरोजिती वो अन्धसः	545,697	प्र महिष्ठाय गायत	107,878
पुर्वस्य यते अद्रिवो	648	प्र मन्दिने पितुमदर्वता	380
पूर्वो रिन्द्रस्य रातयो	829	प्र मित्राय प्रार्यम्णे	255
पौरा अश्वस्य पुरुक्द	1580	प्र यदगावो न भूर्णय	491,892

प्र युजा वाचो अग्रियो	1130	प्रेद्धो अग्रे दीदिहि	1375
प्र यो गये निनीपति	58	प्रेष्ठं वो अतिथिं स्तुषे	5,1244
प्र यो रिरिक्ष ओजसा	312	प्रेहाभीहि घृष्णुहि	413
प्र व इन्द्राय बृहते	257	प्रेतु ब्रह्मणस्पतिः	56
प्र व इन्द्राय मादनं	156,716	प्रो अयासीदिन्दु	557,1152
प्र व इन्द्राय वृत्रहत्तमाय	446,1113	प्रोथदक्षो न यवसे	1220
प्र वां महि छवी	1596	प्रो ब्रह्मै पुरोरथ	1801
प्र वाचमिन्दुरिष्यति	1201	बृ सूर्यं श्रवसा महौ	1789
प्र वाज्यक्षाः सहस्राधार	1160	बण्महौ असि सूर्य	276,1788
प्र धामर्चत्युक्थिनो	1575,1703	बभ्रवे नु स्वतवसे	1444
प्र वो धियो मन्द्रयुवो	1153	बलविज्ञायः स्वविरः	1853
प्र वो महे मतयो	462	बृबदुक्थं हवामहे	217
प्र वो महे महेवृधे	328,1793	बृहदिन्द्राय गायत	258
प्र वो मित्राय गायत	1143	बृहद्भिरग्रे अर्चिभिः	37
प्र वो यङ्गं पुरुणां	59	बृहद्वयो हि भानवे	88
प्र सम्राजं चर्षणीनाम्	144	बृहन्निदिध्म एषां	1339
प्र सम्राजमसुरस्य	78	बृहस्पते परि दीया	1852
प्र स विष्टेभिरग्निभि	1504	बोधन्मना इदस्तु नो	140
प्र सवे त उदीरते	1206	बोधा सु मे मघवन्	929
प्र सुत्वानायाम्यसः	553,774,1383	ब्रह्मा जज्ञानं प्रथमं	321
प्र सेनानीः शूरे अग्रे	533	ब्रह्म प्रजावदा भर	1398
प्र सो अग्रे तर्वातिभिः	108,1822	ब्रह्माण इन्द्रं महयन्तो	439
प्र सोम देववीतये	514,767	ब्रह्माणस्त्वा युजा वयं	668
प्र सोम याहीन्द्रस्य	1162	ब्रह्मा देवानां पदवीः	944
प्र सोमासो अघन्विषुः	961	ब्राह्मणदिन्द्र राधसः	229
प्र सोमासो मदच्युतः	477,769	भगो न चित्रो अग्नि	449
प्र सोमासो विपश्चितो	478,764	भद्रं कर्णेभिः शृणुयाम	1874
प्र खानासो रथा	1119	भद्रं नो अपि वातय	422
प्र हंसासस्तृपला	1117	भद्रं भद्रं न आ भरे	173
प्र हिन्वानो जनिता	536	भद्रं मनः कृणुष्व	1560
प्र होता जातो महान्	77	भद्रा वस्त्रा समन्या	1400
प्र होत्रे पूष्यं वचो	98	भद्रो नो अग्निराहुतो	111,1559
प्राचीमनु प्रदिशं	1591	भद्रो भद्रया सचमान	1548
प्राणा शिशुर्महीनां	570,1013	भरामेधं कृण्वामा	1065
प्रातरग्निः पुरुप्रियो	85	भिन्धि विश्वा अप	134,1070
प्रावीविपद्वाच ऊर्मि	945	भूयाम ते सुमतौ	1422
प्रास्य धारा अक्षरन्	1765	भूरि हि ते सवना	1800
प्रियो नो अस्तु विश्वपति	1619	भ्राजन्त्यग्रे समिधान	615
प्रेता जयता नर इन्द्रो	1862	मथोनः स्म वृत्तहत्येषु	1683

मघोन आ पवस्व नो	1184	मृत्यमानः सुहस्त्या	517,1079
मर्तिस वायुमिष्टये	1254	मेडि न त्वा वज्रिणं	327
मत्स्यपायि ते महः	1432	मेधाकारं विदथस्य	984
मत्स्वा सुशिप्रिन्हरिव	814	मो षु त्वा वाघतश्च	284,1675
मदच्युक्षेति सादने	1198	मो षु ब्रह्मेव तन्द्रयु	826
मधुमन्तं तनूनपाद्	1348	यं जनत्सो हविष्यन्तो	1565
मनीषिभिः पवते	822	यं रक्षन्ति प्रचेतसो	185
मन्दन्तु त्वा मघवन्	1722	यं वृत्रेषु क्षितय	337
मन्द्रं होतारमृत्विजं	1543	यः पावमानोरध्येत्यृषिभिः	1298
मन्द्रया सोम धारया	506	यः सत्राहा विचर्षणि	286
मन्ये वां छावापृथिवी	622	यः सोमः कलशेष्ठा	1200
मयि वर्चो अयो यशो	602	यः स्त्रीहितापु पूर्वः	1380
मर्माणि ते वर्मणा	1870	य आनयत्परावतः	127
महत्तत्सोमो महिष	542,1255	य आर्जकिषु कृत्वसु	1164
महाँ इन्द्रः पुरश्च नो	166	य इदं प्रतिपप्रथे	1709
महाँ इन्द्रो य ओजसा	1307	य इन्द्र आविवासति	1150
महान्तं त्वा महोरन्वापो	1040	य इन्द्र चमसेष्ठा	162
महि त्रीणामवरस्तु	192	य इन्द्र सोमपातमो	394
मही मित्रस्य साधय	1598	य उग्रः सत्रनिष्ठतः	1698
महीमे अस्य वृष	1106	य उग्र इव शर्यहा	1707
महे च न त्वाद्विवः	291	य उल्लिया अपि या	585
महे नो अद्य बोधयोपो	421,1740	य ऋते विदार्भाश्रश्रषः	244
महो नो राय आ भर	1214	य एक इन्द्रियते	389,1341
मा विदन्यद्भि रंसत	242,1360	य ओजिष्ठस्तमा भर	820
मा ते राधांसि मा त	1724	यच्चिद्धि शश्वता तना	1618
मा त्वा मूर अविष्यवो	732	यच्छक्रांसि परावति	264
मा न इन्द्र परा वृणग्	260	यज्म नो मित्रावरुणा	1537
मा न इन्द्र पीयत्नवे	1806	यजामह इन्द्रं वज्र	334
मा न इन्द्राभ्या दिशः	128	यजिष्ठं त्वा यजमाना	1814
मा नो अग्रे महाधने	1650	यजिष्ठं त्वा ववृमहे	112,1413
मा नो अज्ञाता वृजना	1457	यज्जायथा अपूर्व्य	601,1429
मा नो हृणीया अतिथिं	110	यज्ञं च नस्तन्वं च	1111
मा पापत्वाय नो नरे	918	यज्ञ इन्द्रमवर्धयद	121,1639
मा भेम मा श्रमिष्मो	1605	यज्ञस्य केतुं प्रथमं	909
मित्रं वयं हवामहे	793	यज्ञस्य हि स्थ ऋत्विजा	1073
मित्रं हुवे पूतदक्षं	847	यज्ञायज्ञा वो अग्रये	35,703
मूर्द्धानि दिवो अरति	67,1140	यत इन्द्र भयामहे	274,1321
मृगो न भीमः कुचरो	1873	यते दिक्षु प्रराध्यं	1174
मृजन्ति त्वा दश क्षिपो	1181	यत्र क्य च ते मनो	706



यत्र बाणाः सम्पतन्ति	1866	यस्ते मदो युज्यश्चारु	928
यत्सानों सान्वारुहो	1345	यस्ते मदो वरेण्य स्तेना	470,815
यत्सोम चित्रमुक्थ्यं	999	यस्ते श्रृङ्गवृषो गणात्	727
यत्सोममिन्द्र विष्णावि	384	यस्त्वामग्ने हविष्पाति	845
यथा गौरो अपा कृतं	252,1721	यस्माद्रेजन्त कृष्टय	1516
यददो वात ते गृहे	1842	यस्मिन्विष्ठा अधि	723
यदद्भिः परिषिच्यसे	785	यस्यं त इन्द्रः पिबाद्	1097
यदद्य कच्च वृत्रहन्	126	यस्य ते पीत्वा वृषभो	693
यदद्य सूर उदितेनागा	1351	यस्य ते महिना महः	1773
यदा कदा च मीदुषे	288	यस्य ते विष्णुमानुषा	1071
यदिन्द्र चित्र म इह	345,1172	यस्य ते सख्ये वयं	779
यदिन्द्र नाहुषीश	262	यस्य त्यच्छम्बरं मदे	392
यदिन्द्र प्रागपागुदग्	279,1231	यस्य त्रिधात्वृतं	1571
यदिन्द्र यावतस्त्वमेता	310,1796	यस्यायं विश्व आर्यो	1609
यदिन्द्र शासो अत्रतं	298	यस्सेदमा रजोयुज	588
यदिन्द्राहं यथा त्व	122,1834	या इन्द्र भुज आभरः	254
यदिन्द्रो अनयद्रितो	148	या ते भीमान्यायुधा	780
यदि वीरो अनु ष्या	82	या दस्मा सिन्धुमातरा	1729
यदीं गणस्य रशना	1748	या वां सन्ति पुरुसुहो	992
यदी वहन्त्याशवो	356	यावित्या श्लोकमा दिवो	1736
यदी सुतेभिर्नुभिः	1442	या सुनीये शौचद्रथे	1741
यदुदीरत आजयः	414,1004	यास्ते धारा मधुक्षुतो	979
यदयाव इन्द्र ते शतं	278,862	युङ्क्ष्वा हि कोशिता	1346
यद्युजाये वृषणमग्निना	1759	युङ्क्ष्वा हि वाजिनी	1733
यद्वर्चो हिरण्यस्य	624	युङ्क्ष्वा हि वृत्रहन्तम	301
यद्वा उ विरपतिः	114	युञ्जन्ति ब्रह्मरुधं	1468
यद्वा रुमे रुशमे	1232	युञ्जन्ति हरी इषिरस्य	712
यद्वाहिष्ठं तदग्रये	86	युञ्जन्त्यस्य काम्या	1469
यद्रीडाविन्द्र यत्स्थिरे	207,1072	युञ्जे वाचं शतपदी	1829
यन्मन्यसे वरेण्यमिन्द्र	1173	युष्मं सन्तमनर्वाणं	1643
यमग्ने मृत्यु मर्त्यमवा	1415	युवं चित्रं ददयुर्भोजनं	754
यया गा आकराम है	1528	युवं हि स्यः स्वःपती	1001
यया गा आकराम है	1528	ये ते पन्या अधो	172
यवयवं नो अश्वसा	975	ये ते पवित्रमूर्मयो	788
यशो मा द्यावापृथिवी	611	ये त्वामिन्द्र न तुष्टुवु	1502
यश्चिद्भि ला बहुभ्य	1342	येन ज्योतीष्यायवे	881
यस्त इन्द्र नवीयसीं	884	येन देवाः पवित्रेणा	1302
यस्ते अनु स्वधामसत्	738	येना नवग्या दध्यङ्	939
यस्ते नूनं शतक्रत	116	येना पावक चक्षसा	637

ये सोमासः परवति	1163	वरुणः प्राविता भुवन्	795
यो अग्निं देवतीतये	846	वषट् ते विष्णुवास आ	1627
योगेयोगे तवस्तरं	163,743	वसन्त इन्नु रन्त्यो	616
यो जागार तमृचः	1826	वसुर्ग्रन्वसुश्रवा	1108
यो जिनाति न जीयते	978	वस्यां इन्द्रासि मे पितु	292
यो धारया पावकया	698	वाचमष्टापदीमहं	990
यो नः स्वरणो यश्च	1872	वाजी वाजेषु धीयते	1478
यो न इदमिदं पुरा	400	वात आ वातु भेषजं	184,1840
योनिष्ट इन्द्र सदने	314	वातोपजुत इषितो	983
यो नो वनुध्यत्रभि	336	वायविन्द्रश्च शुष्मिणा	1630
यो महिष्ठो मधोना	645	वायो शक्रो अयामि	1628
यो रयिं वो रयिन्तमो	351	वार्णं त्वा यव्यामि	711
यो राजा चर्षणीनां	273,933	वावृधानः शवसा	1484
यो वः शिवतमो रस	1838	वाश्रा अर्षन्तीन्दवो	1193
यो विष्ठा दयते वसु	44,1583	वास्तोष्पते ध्रुवा स्थूणां	275
रक्षोहा विश्वचर्षणि	690	विघ्नन्तो दुरिता पुरु	831
रयिं नश्चित्रमश्निन	1056	वि चिद्वत्रस्य दोधतः	1652
रसं ते मित्रो अर्यमा	1078	वि त्वदापो न पर्वतस्य	68
रसाय्यः पथसा पिन्वमान	807	विदा मधवन् विदा	641
राजानावनभिद्रुहा	911	विदा राये सुवीर्य	644
राजानो न प्रशस्तिभिः	1121	विद्या हि त्वा तुविकूर्मि	729
राजा मेधाभिरयते	833	विधुं दद्राणं समने	325,1782
रायः समुद्रांश्चतुरो	871	वि न इन्द्र मृषो जहि	1868
राया हिरण्ययामति	1068	विपश्चिते पवमानाय	1615
राये अग्रे महे त्वा	93	विभक्तासि चित्रभानो	1498
रुशद्वत्सा रुशती	1750	विभूतराति विप्र	1688
रेवतीर्नः सधमाद	153,1084	विभूषन्न उपर्या	1569
रेवां इद्रेवत स्तोता	1804	विभोष्ट इन्द्र राधसो	366
वच्यन्ते वां ककुहासो	1730	विभ्राजं ज्योतिषा	1027
वयंघ्र त्वा सुतावन्त	261,864	विभ्राइ बृहत्पिबतु सोम्यं	628,1453
वयं घा ते अपि स्मसि	230	विभ्राइ बृहत्सुभृतं	1454
वयं ते अस्य राधसो	1239	वि रक्षो वि मृषो जहि	1867
वयः सुपर्णा उप सेदु	319	विव्यवथ महिना वृषन्	1661
वयमिन्द्र त्वायवो	132	विशोविशो वो अतिथिं	97,1564
वयमु त्वा तदिदर्था	157,719	विश्वकर्मन्तविषा	1589
वयमु त्वामपूर्व्य	408,708	विश्वतोदावन्विश्वतो	437
वयमेनमिदा ह्योपी	272,1691	विश्वस्मा इत्त्वर्दृशे	840
वर्याश्चते पतत्रिणो	367	विश्वस्य प्र स्तोभ	450
वरिवोधातमो भुवो	691	विष्ठाः पृतना अभि	370,930

विधा धामानि विश्वचक्ष	888	शिक्षेयमिन्महयते	1797
विधानरस्य वस्पति	364	शिशुं जज्ञानं हरि	1334
विश्वे देवा मम शृण्वन्तु	610	शिशुं जज्ञानं हर्यतं	1175
विश्वेभिरग्रे अग्निभिरिमं	1617	शक्रं ते अन्यद्यजतं	75
वि बु विश्वा अरातयोर्यो	1803	शक्रः पवस्व देवेभ्यः	1242
विष्णोः कर्माणि पश्यत	1671	शुचिः पावक उच्यते	967
वि सुतयो यथा पथ	453,1770	शुनं हुवेम मघवान	329
वीड चिदारुजल्लुभि	852	शुभ्रमग्न्यो देववात	1009
वीतिहोत्रं त्वा कवे	1523	शुष्ममाना क्रतायुभि	1035
वृकाश्चिदस्य वारण	1692	शुष्मी शब्दो न मारुतं	1473
वृत्रखादो वलं रूजः	1719	शूरग्रामः सर्ववीरः	1409
वृत्रस्य त्वा भ्रसथादी	324	शूरो न घत आयुधा	1229
वृषणं त्वा वयं वृषन्	1540	श्रुणुतं जरितुर्हव	917
वृषा पवस्व धारया	469,803	श्रुण्वे वृष्टेरिव स्वनः	894
वृषा पुनान आर्यैषि	1000	शेषे वनेषु मातृषु	46
वृषा मतीनां पवते	559,821	श्रुते दधामि प्रथमाय	371
वृषा यूथेय वंसगः	1622	श्रायन्त इव सूर्य	267,1319
वृषा शोणो अभि	806	श्रयं वो वृत्रहन्तमं	208
वृषा सोम द्युर्मा असि	504,781	श्रुधि श्रुत्कर्ण वह्निभि	50
वृषा ह्यसि भानुना	480,784	श्रुधी हवं तिरश्च्या	346,883
वृषो अग्निः समिध्यते	1539	श्रुधी हवं विपिपान	1798
वृष्टि दिवः परि स्त्रव	1186	श्रुष्ट्याने नवस्य मे	106
वृष्टिद्यावा रीत्यापेष	1467	सं ते पर्यासि समु	603
वृष्णस्ते वृष्यं शवो	782	सं देवैः शोभते वृषा	920
वेत्या हि निर्ऋतीनां	396	सं मातृभिर्न शिशु	1419
वेत्या हि वेधो अध्वनः	1476	सं वत्स इव मातृभि	1099
व्यान्तरिक्षमतिरन्मदे	1640	संवृक्ताधृष्णुमुवस्थं	837
शं नो देवीरभिष्टये	33	स इधानो वसुष्कवि	1562
शं पदं मघं रयीषिणे	441	स इषुहस्तैः स निषङ्गिभि	1851
शंसदुक्थं सुदानव	717	स ई रथो न भूरिषा	1472
शक्वेम त्वा समिधं	1066	सखाय आ नि षीदत	568,1157
शङ्ख्यु बु शचीपत	253,1579	सखाय आ शिषामहे	390
शचीभिर्नः शचीवसू	287	सखायस्त्वा ववृमहे	62
शतानीकेव प्र जिगाति	812	सख्ये त इन्द्र वाजिनो	828
शशमानस्य वा नरः	1594	स घा तं वृषणं रथ	424
शाक्मना शाको अरुणः	1783	स घा नः सूनुः शवसा	1635
शाचिगो शाचिपूजनायं	726	स घा नो योग आ	742
शिक्षा ण इन्द्र राय आ	1644	स घा यस्ते दिवो	365
शिक्षेयमस्मै दित्सेयं	1835	सङ्क्रन्दननानिमयेण	1850

सत्यमित्या वृषेदसि	263	स मर्मजान आयुधि	1763
सत्राहणं दाधुषि	335	समस्य मन्यवे विशो	137,1651
स त्रितस्याधि सानवि	1295	स मङ्गा विश्वा दुरितानि	1305
स त्वं नाश्चित्र वज्रहस्त	810	समानो अध्वा स्वस्वो	1751
सदसस्पतिमद्भुतं	171	स मामृजे तिम्रो अण्वानि	1690
सदा गावः शुचयो	442	समिद्धमग्निं समिधा	1567
सदा व इन्द्रश्चकृषदा	196	समिन्द्रेणोत वायुना	1082
स देवः कविनेषितो	1297	समिन्द्रो रायो बृहती	1678
स नः पवस्व शं गवे	653	समीचीना आनूषत	903
स नः पुनान आ धर	789	समीचीनास आशत	1125
स नः पृथु श्रवाय्य	662	समी वत्सं न मातृभिः	1158
स न इन्द्रः शिवः सखा	1452	समुद्रो अप्सु मामृजे	1041
स न इन्द्राय यज्यवे	592,673	समु प्रिया अनवत	819
स न ऊर्जे व्याव्ययं	1438	समु प्रियो मृज्यते	1401
सना च सोम जेषि	1047	समु रेभासो अस्वरन्	932
सना ज्योतिः सना	1048	समेत विश्वा ओजसा	372
सना दक्षमुत क्रतुमप	1049	सम्मिश्रणो अरुषो भुवः	817
सनादग्ने मृणसि	80	सम्राजा या घृतयोनी	1144
सनेमि त्वमस्मदा	1613	स योजत उरुगायस्य	1118
स नो दूरच्चासाच्च	1636	स योजते अरुषा	750
स नो भगाय वायवे	1083	सरूप वृषत्रा गहीमौ	1655
स नो मन्द्राभिर्ध्वरे	1475	स रेवा इव विशपति	1665
स नो महर्षि अनिमानो	1664	स वर्द्धता वर्द्धनः	1359
स नो मित्रमहस्त्वमग्ने	1713	स वहिरप्सु दुष्टो	973
स नो विश्वा दिवो	1764	स वाजं विश्वचर्षणि	1417
स नो वृषत्रमु चरुं	1621	स वाजी रोचनं दिवः	1294
स नो वेदो अमात्यमग्नी	1381	स वाज्यक्षाः सहस्रेता	1161
स नो हरीणां पत	1612	स वायुमिन्द्रमग्निना	1134
स पवस्व मदित्तम	1209	स वीरो दक्षसाधनो	1388
स पवस्व य आविधेन्द्रं	494	स वृत्रहा वृषा सुतो	1296
स पवित्रे विचक्षणो	1293	सव्यामनु स्फियं	1606
स पुनान उप स्रो	1358	स सुतः पीतये वृषा	1292
स पूर्वो महोनां	355	स सुन्वे यो वसूनां	582,1096
सप्त त्वा हरितो रथे	640	स सुनुर्मातरा शुचि	936
सपति मृजन्ति वेधसो	1766	सह रय्या नि वर्तस्वाग्ने	1833
स प्रथमे व्योमनि	747	सहर्षभाः सहवत्सा	626
स भक्षमाणो अमृतस्य	1424	सहस्तत्र इन्द्र दद्वयोज	625
समत्त्वग्निमवसे	1168	सहस्रधारं वृषभं	1395
समन्या यन्त्युपयन्त्यन्याः	607	सहस्रधारः पवते	874



सहस्रशीर्षाः पुरुषः	617	सो अर्षेन्द्राय पीतये	980
स हि पुरू चिदोजसा	1815	सोमं गावो घेनवो	860
स हि ष्वा जरितृथ्य	969	सोमं राजानं वरुण	91
साकं जातः क्रतुना	1487	सोमः पवते जनिता	527,943
साकमुक्षो मर्जयन्त	538,1418	सोमः पुनानो ऊर्मिणाव्यं	572,940
सा नो अद्याभरद्	1742	सोमः पुनानो अर्षति	1187
सङ्गान्विद्या अभियुजः	1558	सोमः पूषा च चेततु	154
सिञ्चन्ति नमसावट	1604	सोम उ ज्ञाणः सोतृभि	515,997
सीदन्तस्ते वयो यथा	407	सोमाः पवन्त इन्द्रवो	548,1101
सुत एति पवित्र आ	901	सोमा असृग्मिन्दवः	1196
सुता इन्द्राय वायवे	766	सोमानां स्वरणम्	139,1463
सुतासो मधुमत्तमाः	547,872	स्तोत्रं राधानां पते	1600
सुनीथो घा स मर्त्यो	206	स्वरन्ति त्वा सुते नरो	865
सुनोत सोमपाव्ने	285	स्वस्ति न इन्द्रो वृद्धश्रवाः	1875
सुप्रवीरस्तु स क्षयः	1352	स्वादिष्टया मदिष्टया	468,689
सुमन्वा वस्त्री रन्ती	1654	स्वादोरित्या विपूवतः	409,1005
सुरूपकृत्वमुतये	160,1087	स्वायुषः पवते देव	678
सुवितस्य वनामहे	893	हयो वृत्राण्यार्या हयो	855
सुवमिद्धो न आ वह	1347	हरी त इन्द्र शमश्रण्यतो	623
सुषहा सोम तानि ते	1767	हस्तच्युतेभिरद्रिभिः	1445
सुज्ञाणास इन्द्र स्तुमसि	316	हिन्यन्ति सूर्यमुन्नयः	904
सुज्ञाणासो व्यद्रिभि	1103	हिन्वानासो रथा इव	1120
सूर्यस्येव रश्मयो	1370	हिन्वानो हेतृभिर्हित	655
सो अग्निर्यो वसुगृणे	1739	होता देवो अमर्त्यः	1477



**सामवेद संहिता**  
**SĀMAVEDA SAMHITA**

# सामवेदसंहिता

[ कौथुमशाखा ]

पूर्वार्चिकः

अथ प्रथमः प्रपाठकः

( १ ) प्रथमा द्वातिः

(१-१०) दशवाया भ्रम्या दशनेः (१-२. ४, ७, ९) प्रथमाद्वितीयाचतुर्थोत्तममीनवमीनाष्ट्वां बार्हस्पत्यो भरद्वाजः,  
(३) तृतीयायाः काण्वो मेघातिथिः, (५) पञ्चम्याः काश्य उग्रनाः, (६) षष्ठ्या बार्हङ्गिरसः सुर्वीनिः सौहोत्रः पुन-  
र्मादो वा, (८) अष्टम्याः काण्वो वत्सः, (१०) दशम्याश्च बाध्यश्वः मुमित्रो बध्यश्वोऽनुषो वा क्रपयः ।  
अग्निर्देवता । (१. ३-४. ६-१०) प्रथमातृतीयाचतुर्थ्यानां षष्ठ्यादिपञ्चानाञ्च गायत्री, (२) द्वितीयायाः  
शङ्कुमती पिपीलिकमण्या, (५) पञ्चम्याश्च विराङ्गायत्री छेन्दांसि ॥

अ॒ग्ने आ या॑हि वि॒तये॑ गृ॒णानो॑ हव्य॒दा॒तये॑ । नि॒ होता॑ स॒त्सि ब॑र्हिषि ॥१॥  
त्वम॑ग्ने य॒ज्ञाना॑ ह॒ता वि॒श्वेषा॑ ह॒तः । दै॒वेभि॑र्मानुषे॒ जने॑ ॥२॥  
अग्नि॑ दू॒तं वृ॒णाम॑हे हा॒तारं॑ वि॒श्ववे॑दसम् । अ॒स्य य॒ज्ञस्य॑ सु॒क्रतु॑म् ॥३॥

SĀMAVEDA — SAMHITA

PŪRVĀRCIKA: CHANDA ĀRCIKA  
ĀGNEYA KĀṇḍA  
Prathama Adhyāya  
PRAPĀṬHAKA I: ARDHA I

Khaṇḍa I

Daśati 1

1. Agna ā yāhi vītaye grṇāno havyadātaye.  
Ni hotā satsi barhiṣi.<sub>1</sub>  
(Cf. S. 660; Rv VI.16.10)
2. Tvam agne yajñānām hotā viśveṣām hitaḥ.  
Devebhir mānuṣe jane.<sub>2</sub>  
(Cf. S. 1474; Rv VI.16.1)
3. Agnim dūtam vṛṇīmahe hotāram viśvavedasam.  
Asya yajñasya sukratum.<sub>3</sub>  
(Cf. S. 790; Rv I.12.1; Av. XX.101.1)



**THE PŪRVĀRCIKA: CHANDA ĀRCIKA  
ĀGNEYA KAṆḌA (PARVA)  
Adhyāya I  
PRAPĀṬHAKA I: ARDHA I**

**Khaṇḍa I**

**Daśati I**

1. Having been praised by us, come O adorable Lord, to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver.<sub>1</sub>  
(Cf. S. 660; Rv VI.16.10)
2. O adorable Lord, the inspirer of benevolent deeds, the divine powers honour you as the benefactor of all. You are the inspirer of men and mankind.<sub>2</sub>  
(Cf. S. 1474; Rv VI.16.1)
3. We accept adorable God as the messenger of all virtues, presiding over our sacred performances, and the source of all inspirations. We adore Him while we acclaim Him as the perfecter of benevolent deeds.<sub>3</sub>  
(Cf. S. 790; Rv I.12.1)

अ॒ग्निर्वृ॒त्राणि॑	ज॒ह्नुन॑द्रवि॒णस्यु॑र्विप॒न्यया॑ ।	स॒मि॒द्धः शु॒क्र आ॑हुतः	॥४॥
प्रे॒ष्ठं वो॑ अ॒तिथि॑ꣳ स्तु॒षे मि॒त्रमि॒व प्रि॒यम् ।	अ॒ग्ने रथं॑ न वे॒द्यम्		॥५॥
त्वं नो॑ अ॒ग्ने महो॑भिः पा॒हि वि॒श्वस्या॑ अ॒रातेः ।	उ॒त द्वि॒षो म॒र्त्यस्य॑		॥६॥
ए॒ह्य पु॑ ब्र॒वाणि॑ ते॒म इ॒त्थेतरा॑ गिरः ।	ए॒भिर्व॑र्द्धास इ॒न्दुभिः॑		॥७॥
आ ते॑ व॒त्सो म॒नो यम॑त्पर॒माचि॑त्सध॒स्थात् ।	अ॒ग्ने त्वा॑ का॒मये गि॒रा		॥८॥
त्वाम॑ग्ने पु॒ष्करा॑द॒ध्यथ॒वा नि॒रम॑न्थत ।	मूर्द्ध॑न् वि॒श्वस्य॑ वाघतः		॥९॥
अ॒ग्ने वि॒वस्व॑दा भ॒रास्म॑भ्यमू॒तये॑ म॒हे ।	दे॒वो ह्य॑सि॒ नो द॑र्शे		॥१०॥

4. Agnir vrtrāṇi jamghanad draviṇasyur vipanyayā.  
Samiddhah śukra āhutaḥ.<sup>4</sup>  
(Cf. S. 1396; Rv VI.16.34; Yv. XXX.111.9)
5. Preṣṭham vo atithiṁ stuṣe mitram iva priyam.  
Agne ratham na vedyam.<sup>5</sup>  
(Cf. S. 1244; Rv VIII.84.1)
6. Tvam no agne mahobhiḥ pāhi viśvasyā arāteḥ.  
Uta dviṣo martyasya.<sup>6</sup>  
(Cf. Rv VIII.71.1)
7. Ehyū śu bravāṇi tegna itthetarā girah.  
Ebhīr vardhāsa indubhiḥ.<sup>7</sup>  
(Cf. S. 705; Rv VI.16.161; Yv. XXVI.13)
8. Ā te vatso mano yamat paramāc cit sadhasthāt.  
Agne tvām kāmaye girā.<sup>8</sup>  
(Cf. S. 1166; Rv VIII.11.7; Yv. XII.115)
9. Tvam agne puskarad adhyatharvā niramanthata.  
Mūrddhno viśvasya vāghataḥ.<sup>9</sup>  
(Cf. Rv VI.16.13; Yv. XV.22)
10. Agne vivasvadā bharasmabhyam ūtaye mahe.  
Devo hyasi no dr̥še.<sup>10</sup>

4. May radiant, adorable Lord, glorified by virtuous actions of devotees, propitiated by praise, and served with dedication, destroy all adversaries.<sup>4</sup>  
(Cf. S. 1396; Rv VI.16.34)
5. I adore fire-divine, dear as a guest and loving as a friend, who brings us riches as if laden on a chariot.<sup>5</sup>  
(Cf. S. 1244; Rv VIII.84.1)
6. O adorable Lord, may you protect us by your greatness against all malignity and hatred of mortal man.<sup>6</sup>  
(Cf. Rv VIII.71.1)
7. O adorable Lord, may you be with us. We shall augment you with drops of divine love.<sup>7</sup>  
(Cf. S. 705; Rv VI.16.16)
8. O adorable Lord, may the dear young devotee draw your kind attention through his song, yearning to meet you even at your loftiest dwelling place.<sup>8</sup>  
(Cf. S. 1166; Rv VIII.11.7)
9. O fire-divine, after deep meditation and attrition, the resolute seeker has discovered you out from the lotus-leaf-like interspace, which is the head and the support of universe.<sup>9</sup>  
(Cf. Rv VI.16.13)
10. O fire-divine, the destroyer of all kinds of ignorance, may you come to us for our effective protection. We clearly visualize your presence in your divine creation.<sup>10</sup>

( २ ) द्वितीया दशतिः

(१-१०) दशत्वाया अस्या दशतिः (१) प्रथमाया ऋच आङ्गिरसो विष्णुः, (२) द्वितीयाया गौतमो वाङ्मेधः,

(३, ८-९) तृतीयाष्टमीनवमीनां भार्गवः प्रयोगो बार्हस्पत्योऽग्निः पावको वा, (४) ऋग्व्या वैश्वामित्रो

मधुच्छन्दाः, (५, ७) पञ्चमीसप्तम्योरात्रीरतिः शुनःशेषः ( ऋग्विमो वैश्वामित्रो देवरातः ), (६)

पञ्चषाः काण्वो मेघातिथिः, (१०) दशम्याश्च काण्वो वत्स ऋचयः । (१-४, ७-९) प्रथमादि-

चनमृणां सप्तम्यादितिसृणाञ्चाग्निः, (५) पञ्चम्या रुद्रः, (६) पञ्चषा अग्निर्मरुतः,

(१०) दशम्याश्च सूर्यो देवताः । गायत्री छन्दः ॥

नमस्ते अम औजसे गृणन्ति देव कृष्टयः । अमैरमित्रमर्दय ॥१॥

दूतं वो विश्वेदसꣳ हव्यवाहममर्त्यम् । यजिष्ठमृञ्जसे गिरा ॥२॥

उप त्वा जामयो गिरौ देदिशतीर्हविष्कृतः । वायोरनीके अस्थिरन् ॥३॥

उप त्वाग्ने दिवेदिवे दोषावस्तर्हिया वयम् । नमो भरन्त एमसि ॥४॥

जराबोध तर्हिविद्धि विश्विषे यज्ञियाय । स्तोमꣳ रुद्राय दृशीकम् ॥५॥

## Khaṇḍa II

### Daśati 2

11. Namaste agna ojase grṇanti deva kṛṣṭayah.  
Amair amitram arddaya.<sub>1</sub>  
(Cf. S. 1648; Rv VIII.75.10)
12. Dūtam vo viśvavedasaṁ havyavāham amartyam.  
Yajisṭham rñjase girā.<sub>2</sub>  
(Cf. Rv IV.8.1)
13. Upa tvā jāmayo giro dedisatīr haviṣkṛtaḥ.  
Vāyor anīke asthiran.<sub>3</sub>  
(Cf. S. 1570; Rv VIII.102.13)
14. Upa tvāgne dive-dive doṣāvastard dhiyā vayam.  
Naṃo bharanta emasi.<sub>4</sub>  
(Cf. Rv I.1.7; Yv. III.22)
15. Jarābodha tad viviḍdhi viṣe-viṣe yajñiyāya.  
Stomaṁ rudrāya dṛśīkam.<sub>5</sub>  
(Cf. S. 1663; Rv I.27.10)



**Khaṇḍa II****Daśati 2**

11. O divine adorable Lord, men sing reverent praises to you for the attainment of strength; may you destroy the enemy by strength.<sup>1</sup>  
(Cf. S. 1648; Ṛv VIII.75.10)
12. I propitiate with praise the omniscient Lord, the bestower of blessings, immortal, the ordainer, and the dispeller of gloom.<sup>2</sup>  
(Cf. Ṛv IV.8.1)
13. The sister hymns full of divine wisdom rise to you proclaiming your glories, they stand kindling you in the presence of cosmic vitality.<sup>3</sup>  
(Cf. S. 1570; Ṛv VIII.102.13)
14. Day and night, we approach you, Lord, with reverential homage through sublime thoughts and noble deeds.<sup>4</sup>  
(Cf. Ṛv I.1.7)
15. O cosmic Lord, earnest to prayers, may you enter into the spirit of our songs of praise for the completion of the sacrifice that benefits all mankind.<sup>5</sup>  
(Cf. S. 1663; Ṛv I.27.10)

प्रति त्वं चारुमध्वरं गोपीथाय प्र हूयसे । मरुद्भिरग्निं आ गहि ॥६॥  
 अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभिः । सम्राजन्तमध्वराणाम् ॥७॥  
 और्वभृगुवच्छुचिमप्रवानवदा हुवे । अग्निं समुद्रवाससम् ॥८॥  
 अग्निमिन्धानो मनसा धियं सचेतमर्त्यः । अग्निमिन्धे विवस्वभिः ॥९॥  
 आदित्यन्नस्य रेतसो ज्योतिः पश्यन्ति वासरम् । परो यदिध्यते दिवि ॥१०॥

16. Prati tyam cārum adhvaram gopīthāya pra hūyase.  
Marudbhir agna ā gahi.<sup>6</sup>  
(Cf. Rv I.19.1)
17. Aśvam na tvā vāravantam vandadhyā agnim namobhiḥ  
Samrājantam adhvarāṇām.<sup>7</sup>  
(Cf. S. 1634; Rv I.27.1)
18. Aurvabhṛguvac chucim apnavānavad ā huve.  
Agniṁ samudravāśasam.<sup>8</sup>  
(Cf. Rv VIII.102.4)
19. Agnim indhāno manasā dhiyaṁ saceta martyaḥ.  
Agniṁ indhe vivasvabhiḥ.<sup>9</sup>  
(Cf. Rv VIII.102.22)
20. Ādit prasnasya retaso jyotiḥ paśyanti vāsaram.  
Paro yad idhyate divi.<sup>10</sup>  
(Cf. Rv VIII.6.30)

16. Earnestly we invoke you to dwell in the innermost chambers of our heart, to accept our loving devotions to you. Please come to us, O adorable God, with your vital forces.<sup>6</sup>  
(Cf. Rv I.19.1)
17. With deep reverence, we express our obligations to the virtues of the fire-divine, the sovereign Lord of fire-rituals, whose flames resemble the hairy tail of a horse (to drive away worms and insects).<sup>7</sup>  
(Cf. S. 1634; Rv I.27.1)
18. The one who is like an austere sage and like an honest toiler, such a pure fire divine pervading the entire space of firmament, I invoke.<sup>8</sup>  
(Cf. Rv VIII.102.4)
19. Let a man, when he kindles the inner fire of enlightenment, complete the performance with a devout mind; let him do this with the guidance of the elders adept in this secret.<sup>9</sup>  
(Cf. Rv VIII.102.22)
20. Then, verily, they see the refulgence of primeval seed, kindled on yonder side of heaven.<sup>10</sup>  
(Cf. Rv VIII.6.30)

## ( १ ) कृतीया दासतिः

- (१-१४) चतुर्दशर्चाया अस्या दासतेः (१) प्रथमाया ऋचो भार्गवः प्रयोगो ऋक्षस्योऽग्निः पावको वा, (२, ५) द्वितीयापञ्चम्योर्ऋक्षस्यो अरदाग्रः, (३, १०) कृतीयादशम्योर्गौतमो वामदेवः, (४, ६) चतुर्थीषष्ठयोर्मैत्रावरुणो वसिष्ठः, (७) सप्तम्या आश्विनसो विक्रपा, (८) अष्टम्या आश्वीगर्गिः शुनःशेषः, (९) नवम्या भाग्येवो गोपवनः सप्तवसिर्वा, (११) एकादश्याः काण्वः प्रस्कण्वः, (१२) द्वादश्याः काण्वो मेघातिथिः, (१३) त्रयोदश्या आम्बरिकः सिन्धुदीपः, (१४) चतुर्दश्याश्च काण्व उशना ऋचयः । (१-३, ५-१०, १२, १४) प्रथमादितृचस्य पञ्चम्यादिषण्णां द्वादशीचतुर्दशोऽग्निः, (४) चतुर्थ्या अग्नी रक्तोहा, (११) एकादश्याः सूर्यः, (१३) त्रयोदश्याभापो देवताः । (१) प्रथमाया विराड् गायत्री, (२-१४) द्वितीयादित्रयोदशामात्र गायत्री उन्मत्सी ॥

अग्निं वो वृधन्तमध्वराणां पुरुतमम् । अच्छा नप्त्रे सहस्वते ॥१॥

अग्निस्तिग्मेन शोचिषा य॑स॒द्विभं न्या॑न्निणम् । अग्निर्नो व॑सते रयिम् ॥२॥

अमे मृ॒द म॒हा॑स्यय आ दे॒वयुं॑ ज॒नम् । इ॒येथ॑ ब॒र्हि॒रा॒स॒दम् ॥३॥

अमे र॒क्षा॑ णो अ॒ह॒सः प्र॒ति स्म दे॒व री॒षतः॑ । त॒पि॒ष्ठैर॒ज॒रो द॒ह ॥४॥

## Khaṇḍa III

## Daśati 3

21. Agnim vo vṛdhantam adhvarāṇām purūtamam.  
Acchā naptre sahasvate.<sub>1</sub>  
(Cf. S. 946; Rv VIII.102.7)
22. Agnis tigmena śociṣā yaṁśad viśvam nyatrinam.  
Agnir nno vaṁsate rayim.<sub>2</sub>  
(Cf. Rv VI.16.28; Yv. XVII.16)
23. Agne mṛda mahāṁ asyaya ā devayum janam.  
Iyetha barhir āsadam.<sub>3</sub>  
(Cf. Rv IV.9.1.)
24. Agne rakṣā no anṛhasaḥ prati sma deva rīṣataḥ.  
Tapiṣṭhair ajaro daha.<sub>4</sub>  
(Cf. Rv VII.15.13)



**Khaṇḍa III****Daśati 3**

21. At our solemn spiritual accomplishments, free from all tints of violence, I invoke the fore-most adorable Lord for the spiritual fire of inner enlightenment ever growing strong. May he bless us with noble feelings — the valiant progeny of inner consciousness.<sup>1</sup>  
(Cf. S. 946; Rv VIII.102.7)
22. May the Lord, with His sharp flame, cast down each destructive devourer; may he grant us precious treasures.<sup>2</sup>  
(Cf. Rv VI.16.28)
23. O adorable Lord, make us happy. Supreme in your power. May you come to the pious devotees and be enshrined in his heart.<sup>3</sup>  
(Cf. Rv IV.9.1)
24. Preserve us, O adorable Lord, from inequity. O eternal Lord, exempt us from decay and consume our sins with your blazing flames.<sup>4</sup>  
(Cf. Rv VII.15.13)

अ॒ग्ने यु॒ङ्क्ष्वा॑ हि ये तवा॒श्वासो॑ दे॒व सा॑ध॒वः । अ॒रं वह॑न्त्या॒शवः॑ ॥५॥  
 नि त्वा॑ नक्ष्य वि॒स्पते॑ द्यु॒मन्तं॑ धी॒महे वय॑म् । सु॒वीर॑म॒ग्न आ॑हुत ॥६॥  
 अ॒ग्निर्मूर्धा॑ दि॒वः ककु॑त्पतिः पृ॒थिव्या॑ अ॒यम् । अ॒पाँ॑ रेताँ॑सि जि॒न्वति॑ ॥७॥  
 इ॒ममू॑ पु॒ त्वम॑स्माकँ॑ स॒नि गाय॑त्रं न॒व्याँ॑सम् । अ॒ग्ने दे॒वेषु॑ प्र वोचः ॥८॥  
 ते त्वा॑ गो॒पव॑नो गि॒रा जनि॑ष्ठद॒ग्ने अ॒ङ्गिरः॑ । स पा॑वक श्रु॒धी हव॑म् ॥९॥  
 परि॑ वा॒जप॑तिः क॒विर॑ग्निर्ह॒व्यान्य॑क॒मीत् । दध॑द्र॒त्नानि॑ दा॒शुषे॑ ॥१०॥

25. Agne yuṁkṣvā hi ye tavāśvāso deva sādhaveḥ.  
Aram vahantyāśavah.<sup>5</sup>  
(Cf. S. 1383; Rv VI.16.43; Yv. XIII.36)
26. Ni tvā nakṣya viśpate dyumantam dhīmahe vayam.  
Suvīram agna āhuta.<sup>6</sup>  
(Cf. Rv VII.15.7)
27. Agnir mūrdhā divaḥ kakutpatiḥ pṛthivyā ayam.  
Apāṁ retāṁsi jinvaṭi.<sup>7</sup>  
(Cf. S. 1532; Rv VIII.44.16; Yv. III.12; XIII.14; XV.20)
28. Imamū śu tvam asmākam sanim gāyatram navyāṁsam.  
Agne deveṣu pra vocah.<sup>8</sup>  
(Cf. S. 1497; Rv I.27.4)
29. Tam tvā gopavano girā janiṣṭhad agne aṁgirah.  
Sa pāvaka śrudhī havam.<sup>9</sup>  
(Cf. Rv VIII.74.11)
30. Pari vājapatiḥ kavir agnir havyānyakramīt.  
Dadhad ratnāni dāśuṣe.<sup>10</sup>  
(Cf. Rv IV.15.3; Yv. XI.25)

25. Harness, O divine Lord, your well-trained fast-moving horses in your chariot, who bear you quickly to bless us in our desired ends.<sup>5</sup>  
(Cf. S. 1383; Rv VI.16.43)
26. O the approachable, the protector of people, the divine, the adorable, the one invoked by all, we enshrine you, the resplendent, the rightly glorified, in our heart.<sup>6</sup>  
(Cf. Rv VII.15.7)
27. The fire-divine is the head (of Nature's bounties), the summit of the heaven, the lord of the earth; it sustains the seed of aquatic life.<sup>7</sup>  
(Cf. S. 1532; Rv VIII.44.16)
28. O adorable God, may you distribute to Nature's agents the essence of our devout offerings and awaken in our hearts the wisdom indicated in the newest chants of hymn.<sup>8</sup>  
(Cf. S. 1497; Rv I.27.4)
29. O Lord, ever and everywhere approachable, and purifier, kindly listen to our earnest prayers. The sage of the secret lore always refers to you as the generous giver of sustenance in his sweet devotional compositions.<sup>9</sup>  
(Cf. Rv VIII.74.11)
30. The adorable Lord, the fire of enlightenment, accepts the devotional offerings from the wise and adept people, and blesses the offerers with precious spiritual gifts.<sup>10</sup>  
(Cf. Rv IV.15.3)

उ॒दु त्वं जा॒तवे॒दसं दे॒वं वह॑न्ति के॒तवः॑ । द॒शे वि॒श्वाय॑ सू॒र्यम् ॥११॥  
 क॒विम॑ग्निमु॒प स्तु॒हि सत्य॑ध॒र्माण॑म॒ध्वरे॑ । दे॒वम॑मी॒वाचा॑तनम् ॥१२॥  
 शं नो॑ दे॒वो र॑भिष्ट॒ये शं नो॑ भवन्तु पी॒तये॑ । शं यो॒रभि॑ स्रवन्तु नः ॥१३॥  
 कस्य॑ नूनं परी॒णसि॑ धि॒यौ जि॒न्वसि॑ सत्पते । गो॒षाता॑ यस्य ते गि॒रः ॥१४॥

31. Udu tyam jātavedasam devam vahanti ketavaḥ.  
 Dr̥ṣe viśvāya sūryam.<sup>11</sup>  
 (Cf. Rv I.50.1; Yv. VII.41; VIII.41; XXXIII.31; Av. XIII.2.16; XX.47.13)
32. Kavim agnim upa stuhi satyadharmāṇam adhware.  
 Devam amīvācātanam.<sup>12</sup>  
 (Cf. Rv I.12.7)
33. Śam no devīr abhiṣṭaye śam no bhavantu pītaye.  
 Śam yor abhi sravantu naḥ.<sup>13</sup>  
 (Cf. Rv X.9.4; Yv. XXXVI.12; Av. I.6.1)
34. Kasya nūnam parīṇasi dhiyo jinvasi satpate.  
 Gaṣātā yasya te girāḥ.<sup>14</sup>  
 (Cf. Rv VIII.84.7)

( ५ ) ऋषीं दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१, ३, ७) प्रथमाद्वितीयासप्तमीनामृचां बार्हस्पत्यः शंयुस्तृणपाणिः, (२, ५, ८-९) द्वितीयापञ्चम्यहमीनवमीनां शगायो अर्गः, (५) ऋष्या मैत्रावरुणो वसिष्ठः, (६) ऋषाः काण्वः प्रमकण्वः, (१०) दशम्याश्वाङ्गिरसः सोमर्गिरसः । (१-५, ७-१०) प्रथमादिपञ्चानां सप्तम्यादिः षतसृणाश्वाभिः, (६) ऋष्याश्वाङ्गिरसो देवताः । इहती उन्दः ॥

य॒ज्ञाय॑ज्ञा वो अ॒मये॑ गि॒रागि॑रा च दक्ष॑से ।

प्र॒प्र वय॑ममृ॒तं जा॒तवे॒दसं प्रि॒यं मि॒त्रं न श॑सिषम् ॥१॥

#### Khanda IV

#### Daśati 4

35. Yajñāyajñā vo agnaye girāgirā ca dakṣase.  
 Prapra vayam amratam jātavedasam priyam mitran na śamsiṣam.<sup>1</sup>  
 (Cf. S. 703; Rv VI.48.1; Yv. XXVII.42)



31. The banners of glory speak high of the effulgent God, who knows all that lives, that all may look on him.<sup>11</sup>  
(Cf. Rv I.50.1)
32. May we worship, the all-wise, the all-knowing and the supreme sustainer of eternal laws. He is the one who destroys evils, apparent or concealed, through His supreme goodness.<sup>12</sup>  
(Cf. Rv I.12.7)
33. May the divine favours of our omnipresent Lord be propitious to us, for the fulfilment of desires, and for our enjoyment. Let them shower on us well-being and fearlessness.<sup>13</sup>  
(Cf. Rv X.9.4)
34. O Lord of the universe, tell me, whose offerings and songs delight you the most and whose prayers are acceptable to you as the best to grant him wealth and wisdom.<sup>14</sup>  
(Cf. Rv VIII.84.7)

## Khaṇḍa IV

### Daśati 4

35. At every benevolent selfless work, let us glorify our adorable Lord. With reiterated eulogies to obtain the inner strength. May we glorify Him, the immortal, the cognizant of all that has come into existence as our dear friend.<sup>1</sup>  
(Cf. S. 703; Rv VI.48.1)

पा॒हि नो॑ अ॒ग्न॑ ए॒कया॑ पा॒ह्यु॒तं द्वि॒तीय॑या ।  
 पा॒हि गी॑र्भि॒स्ति॒सृ॒भि॒रूर्जा॑ प॒ते पा॒हि च॑त॒सृ॒भिर्व॑सो ॥२॥  
 बृ॒हद्भि॑र॒ग्ने अ॒र्चि॒भिः शु॒क्रेण॑ दे॒व शो॑चिषा ।  
 भ॒रद्वा॑जे॒ समि॑धानो॒ यवि॑ष्ठ्य॒ रेव॑त्पा॒वक॑ दी॒दिहि॑ ॥३॥  
 त्वे अ॒ग्ने स्वा॑हु॒त प्रि॒यासः॑ सन्तु॒ सूर॑यः ।  
 यन्ता॑रो॒ ये म॑घ॒वानो॑ ज॒नाना॑मूर्व॒ दय॑न्त॒ गोना॑म् ॥४॥  
 अ॒ग्ने ज॑रि॒तर्वि॑ष॒पति॑स्त॒पानो॑ दे॒व रक्ष॑सः ।  
 अ॒प्रो॒षिवान्मृ॑ह॒पते॑ म॒हाꣳ अ॒सि दि॑व॒स्पायु॑र्दु॒रोण॑युः ॥५॥  
 अ॒ग्ने वि॑व॒स्वदु॑ष॒सश्चि॒त्रꣳ रा॒धो अ॒मर्त्य॑ ।  
 आ दा॑शु॒षे जा॑तवे॒दो व॒हा त्व॑म॒द्या दे॒वाꣳ उ॒षर्बु॑धः ॥६॥

36. Pāhi no agna ekayā pāhyūta dvitīyayā.  
Pāhi gīrbhis tīsr̥bhir ūrjām pate pāhi catasr̥bhir vaso.<sup>2</sup>  
(Cf. S. 1544; R̥v VIII.60.9; Yv. XXVII.43)
37. Brhadbhir agne arcibhiḥ śukraṇa deva śociṣā.  
Bharadvāje samidhāno yaviṣṭhya revat pāvaka dīdihi.<sup>3</sup>  
(Cf. R̥v VI.48.7)
38. Tve agne svāhuta priyāsaḥ santu sūrayaḥ.  
Yantāro ye maghavāno janānām ūrvam dayanta gonām.<sup>4</sup>  
(Cf. R̥v VII.16.7; Yv. XXXIII.14)
39. Agne jaritar viṣpatis tapāno dava rakṣasaḥ.  
Aproṣivān gr̥hapate maḥaṇ asi divaspāyur duronayuh.<sup>5</sup>  
(Cf. R̥v VIII.60.19)
40. Agne vivasvad uṣasaś citram rādho amartya.  
Ā dāśuṣe jātavedo vahā tvamadyā devān uṣarbudhaḥ.<sup>6</sup>  
(Cf. S. 1780; R̥v I.44.1)

36. O adorable Lord, protect us through the first, protect us through the second hymn, protect us through three hymns, and through four of them. O Lord of energy, O Lord of riches.<sub>2</sub>  
(Cf. S. 1544; Rv VIII.60.9)
37. O divine, ever-young, resplendent fire-divine, when kindled by the bearers of wisdom, you shine with many radiant attributes and pure radiance. O resplendent purifier, conferring riches upon us, ever continue to shine in our inner consciousness.<sub>3</sub>  
(Cf. Rv VI.48.7)
38. O adorable, piously invoked Lord, may those learned scholars be dear to you; may they, the distinguished persons, be also dear to you who are bounteous, opulent, and who generously surrender to you the sensualities of the sense organs to you.<sub>4</sub>  
(Cf. Rv VII.16.7)
39. O divine-fire, worthy of laudation, you are the guardian of men and destroyer of evil forces. You are powerful and 'never-absent' helper of the worshipper in his house, and you are the sustainer of the realm of enlightenment, ever-present there.<sub>5</sub>  
(Cf. Rv VIII.60.19)
40. O adorable God, you have perfect knowledge of everything manifested or obscure; may the intellect of your devotees get new light with the coming of every dawn in the morning; may you also bring to this place all Nature's bounties, appearing along the morning dawn.<sub>6</sub>  
(Cf. S. 1780; Rv I.44.1)

त्वं नश्चित्र उ॒त्या व॑सो रा॒धाऽसि चो॑दय ।  
 अ॒स्य रा॒यस्त्वमग्ने र॑थीर॒सि वि॒दो गा॒धं तु॑चे तु नः ॥७॥  
 त्वमि॒त्सप्र॑था अ॒स्यग्ने त्रा॑त॒कृतः क॑विः ।  
 त्वां वि॒प्रासः स॑मि॒धान दी॑दिव आ वि॒वास॑न्ति वे॒धसः ॥८॥  
 आ नो अ॒ग्ने वयो॑वृ॒धः र॑यि पा॒वकं श॑स्यम् ।  
 रा॒म्वा च न॑ उप॒माते पु॒रुस्पृ॑हः सु॒नीती सु॒यज्ञा॑स्तरम् ॥९॥  
 यो वि॒श्वा द॑यते वसु होता म॒न्द्रो जना॑नाम् ।  
 म॒धोर्न पा॒त्रा प्र॑थ॒मान्य॑स्मै प्र स्तो॒मा यन्त्व॑ग्नये ॥१०॥

41. Tvan naścitraṁ ūtyā vaso rādhāṁsi codaya.  
 Asya rāyas tvam agne rathīr asi vidā gādham tuce tu nah.<sup>7</sup>  
 (Cf. S. 1623; Rv VI.48.9)
42. Tvam it saprathā asyagne trātar rtaḥ kaviḥ.  
 Tvām viprāsaḥ samidhāna dīdiva ā vivāsanti vedhasaḥ.<sup>8</sup>  
 (Cf. Rv VIII.60.5)
43. Ā no agne vayovṛdhaṁ rayim pāvaka śmasyam.  
 Rāsvā ca na upamāte puruspr̥haṁ sunītī suyaśastaram.<sup>9</sup>  
 (Cf. Rv VIII.60.11)
44. Ye viśvā dayate vasu hotā mandro janānām.  
 Madhor na pātrā prathamānyasmai pra stomā yantvagnaye.<sup>10</sup>  
 (Cf. S. 1583; Rv VIII.103.6)



41. O wonderful Lord, giver of homes and shelter, encourage us by your protection, and by rewarding riches. You are the conveyer, O adorable Lord, of earthly wealth; may you quickly bestow safety and respect to our children.<sup>7</sup>  
(Cf. S. 1623; Rv VI.48.9)
42. O adorable fire-divine, you are truthful, the seer and widely-spread; O kindled refulgent Lord, the devotees invoke you that you come to them and bless each and everyone of them.<sup>8</sup>  
(Cf. Rv VIII.60.5)
43. O purifying Lord, bestow upon us excellent wealth, the augments of food. Bestow upon us, O wealth-giver, that wealth of wisdom which all crave and which is glorious and which brings its own fame and glory.  
(Cf. Rv VIII.60.11)
44. May our praises and devotional songs like the principal cups of the exhilarating elixir, proceed to Him who is the invoker of Nature's bounties and who cheerfully distributes all wealth to men.<sup>10</sup>  
(Cf. S. 1583; Rv VIII.103.6)

( ५ ) पञ्चमी दशतिः

- (१-१०) दशार्चाया अस्या दशतिः (१) प्रथमाया ऋचो मंत्रावरुणो वसिष्ठः, (२) द्वितीयायाः प्रागाथो भर्गः, (३, ७) तृतीया-  
सप्तम्योराग्निरसः सोमरिः, (४) चतुर्थ्या वैवस्वतो मनुः, (५) पञ्चम्या आग्निरसः तुदीतिः सौहोत्रः पुरुमीदो वा,  
(६) षष्ठ्याः काण्वः प्रत्यक्ण्वः, (८) अष्टम्याः काण्वो मेधातिथिः, (९) नवम्या गायित्रो विश्वामित्रः,  
(१०) दशम्याश्च सौरः ऋषयः । (१-३, ५-७, ९-१०) प्रथमादित्यस्य पञ्चम्यादित्यस्य  
नवम्यादशम्योश्चाग्निः, (४) चतुर्थ्या विश्वे देवाः, (८) अष्टम्याश्चेन्द्रो देवताः । इहती छन्दः ।

ए॒ना वो॑ अ॒ग्निं नम॑सो॒र्जो न॑पा॒तमा॑ हु॒वे ।

प्रि॒यं चे॒तिष्ठ॑म॒रति॑ꣳ स्व॒ध्वरं॑ वि॒श्वस्य॑ दू॒तम॑मृ॒तम् ॥१॥

शै॒षे वने॑षु मा॒तृषु॑ सं त्वा म॑तो॒स इ॒न्धते॑ ।

अ॒तन्द्रो॑ ह॒व्यं वह॑सि ह॒विष्कृतं॑ आ॒दिदे॒वेषु॑ रा॒जसि॑ ॥२॥

अ॒द॒र्शि गा॑तु॒वित्त॑मो यस्मि॒न्ब्र॒तान्या॑दधुः ।

उ॒पो पु॑ जा॒तमा॑र्यस्य व॒र्द्धन॑म॒ग्निं न॑क्ष॒न्तु नो॑ गि॒रः ॥३॥

अ॒ग्नि॒रुक्थे॑ पु॒रंग॑हि॒तो ग्रा॒वाणो॑ ब॒र्हि॒रध्व॑रे ।

ऋ॒चा या॑मि म॒रुतो॑ ब्रह्म॒णस्प॑तै दे॒वा अ॒वो व॑रे॒ण्यम् ॥४॥

## Khaṇḍa V

### Daśati 5

45. Enā vo agnim namasorjo napātam ā huve.  
Priyam cetiṣṭham aratim svadhvaram viśvasya dūtam  
amrtam.<sup>1</sup>  
(Cf. S. 749; Rv VII.16.1; Yv. XV.32)
46. Śeṣe vaneṣu mātṛṣu sam tvā marttāsa indhate.  
Atandro havyam vahasi haviṣkṛta ādid deveṣu rājasi.<sup>2</sup>  
(Cf. Rv VIII.60.15)
47. Adarśi gātuvittamo yasmin vratānyādadhuh.  
Upo ṣu jātamāryasya vardhanam agnim nakṣantu no  
girah.<sup>3</sup>  
(Cf. S. 1515; Rv VIII.103.1)
48. Agnir ukthe purohito grāvāṇo barhir adhware.  
Rca yāmi maruto brahmaṇaspate devā avo vareṇyam.<sup>4</sup>  
(Cf. Rv VIII.27.1)

**Khaṇḍa V****Daśati 5**

45. I invoke you with this hymn, O adorable Lord, the imperishable in energy, loving, wisest, unobstructed, served with sacrifices free from violence and personal hatred and the immortal messenger of everyone.<sup>1</sup>  
(Cf. S. 749; Rv VII.16.1)
46. You, O Fire, lie dormant and invisible within your mother's womb, the attrition stick or wood, churned and kindled by the fire-technician. Unweariedly, you after burning carry the combustion products of the house-fire to distant places; and thus, you, O terrestrial fire, occupy a high position among Nature's bounties.<sup>2</sup>  
(Cf. Rv VIII.60.15)
47. Our laudations are offered to that adorable Lord to whom all our actions and prayers are dedicated, to the one who is definitely the noblest and wisest, and is the furtherer of the works c. pious men.<sup>3</sup>  
(Cf. S. 1515; Rv VIII.103.1)
48. The spiritual fire is the prime force of this cosmic sacrifice. The dark clouds of consciousness and mind are the first to be taken care of. I invoke with holy verse the vital principals, the masters of sacred knowledge and other Nature's bounties for our much desired protection.<sup>4</sup>  
(Cf. Rv VIII.27.1)

अ॒ग्नि॒मौडि॑ष्वावसे गा॒थाभिः॑ शी॒रशो॑चिषम् ।  
 अ॒ग्नि॒५ रा॒ये पु॒रु॒मी॒ढ श्रु॒तं न॒रो॒ग्निः सु॒दी॒तये॑ छ॒दिः ॥५॥  
 श्रु॒धि श्रु॒त्कर्ण॑ व॒ह्निभिर्दे॒वैर॒ग्ने स॒याव॑भिः ।  
 आ सौ॒दतु॑ व॒र्हि॒षि मि॒त्रो अ॒र्य॒मा प्रा॒त॒र्या॒वभि॑रध्व॒रे ॥६॥  
 प्र दे॒वो॒दा॒सा अ॒ग्निर्दे॒व इन्द्रो॑ न म॒ज्मना॑ ।  
 अनु॑ मा॒तरं पृ॒थि॒वीं वि वा॒वृते॑ त॒स्थौ ना॒कस्य॑ श॒र्मणि॑ ॥७॥  
 अ॒ध ज्मा॑ अ॒ध वा दि॒वो बृ॒ह॒तो रो॒चना॑दधि ।  
 अ॒या व॒र्ध॒स्व तन्वा॑ गि॒रा म॒मा जा॒ता सु॒क्रतो॑ पृ॒ण ॥८॥  
 का॒य॒मा॒नो व॒ना त्वं यन्मा॑त॒रज॑गन्नपः ।  
 न तत्त॑ अ॒ग्ने प्र॒मृ॒षे नि॒वर्त॑नं यदू॒रे स॒न्निहा॑भुवः ॥९॥

49. Agnim īdiṣvāvase gāthābhiḥ śīraśociṣam.  
 Agnim rāye purumīḍha śrutam naro'gniḥ sudītaye  
 chardih.<sup>5</sup>  
 (Cf. Rv VIII.71.14; Av. XX.103.1)
50. Śrudhi śrutkarṇa vahnibhir devair agne sayāvabhiḥ.  
 A sīdatu barhisi mitro aryamā prātaryāvabhir adhware.<sup>6</sup>  
 (Cf. Rv I.44.13; Yv. XXXIII.15)
51. Pra darvodaso agnir deva indro na majmanā.  
 Anu mātaram prthivīm vi vāvṛte tasthau nākasya  
 śarmaṇi.<sup>7</sup>  
 (Cf. S. 1577; Rv VIII.103.2)
52. Adha jmo adha vā divo brhato rocanād adhi.  
 Ayā vardhasva tanvā girā mamā jātā sukrato prṇa.<sup>8</sup>  
 (Cf. Rv VIII.1.18)
53. Kāyamāno vanā tvamyan mātṛ ajagann apah.  
 Na tatte agne pramrse nivarttanam yad dūre sann  
 ihābhuvah.<sup>9</sup>  
 (Cf. Rv III.9.2)



49. Solicit with your hymns for protection the adorable fire-divine, whose bright and consuming flames are spread all over. Praise the same for wealth, O much-renowned worshipper. The other devotees are praising that far-famed one on their own behalf. May you recommend to the same fire-divine for a house to me, his devotee.<sup>5</sup>  
(Cf. Ṛv VIII.71.14)
50. O adorable God, may you with your divine ears, please listen to my prayers. Let Nature's bounties like the sun and the morning breeze and other morning glories appear and gracefully participate in the sacred performance of worship.<sup>6</sup>  
(Cf. Ṛv I.44.13)
51. Fire-divine when invoked during the sun-shine runs around the mother Earth with speed and force, proceeds to Nature's bounties, and finally takes his place at the summit of heaven.<sup>7</sup>  
(Cf. S. 1577; Ṛv VIII.103.2)
52. Whether you come from earth or from the interspace, or from the lustre of the lofty heaven, please be magnified by listening to our prayers. O Lord of good deeds, you fulfil the aspirations of our people.<sup>8</sup>  
(Cf. Ṛv VIII.1.18)
53. You go up to motherly cosmic ocean through your love to stay in the woods, O cosmic fire, your carrying away so far has now become unbearable. So, in a moment, may you come to be with us to stay afar.<sup>9</sup>  
(Cf. Ṛv III.9.2)

नि त्वामग्ने मनुदधे ज्योतिर्जनाय शश्वते ।  
दीदेथ कण्व ऋतजात उक्षितो यं नमस्यन्ति कृष्टयः ॥१०॥

॥ इति प्रथमस्याष्टः अष्टादशः ॥

54. Ni tvām agne manur dadhe jyotirjanāya śaśvate.  
Dīdetha kaṇva ṛtajāta ukṣito yaṁ namasyanti kṛṣṭayaḥ. 10  
(Cf. Ṛv I.36.19)

Here ends Khaṇḍa V of Adhyāya I, and also ends Ardha I and Daśati 5 of Prapāthaka I.

( १ ) षष्ठी दशतिः

(१-८) अष्टर्चाया भस्वा दशतेः (१, ७) प्रथमासप्तम्योर्ऋचोर्देवावरुणो वसिष्ठः, (२-३, ५) द्वितीयातृतीया-  
पञ्चमीनां घोषः कण्वः, (४) चतुर्थ्या आङ्गिरसः सोमरिः, (६) षष्ठ्याः कात्व उत्कीलः, (८) अष्टम्याश्च  
गायिनो विश्वामित्र ऋचयः । (१, ४-८) प्रथमायाश्चतुर्थ्यादिषड्जानाञ्चाङ्गिः, (२) द्वितीयाया  
ब्रह्मणस्पतिः, (३) तृतीयायाश्च सूर्यो देवताः । इहती इन्द्रः ॥

देवा वो द्रविणोदाः पूर्णा विवद्वसिचम् ।  
उद्वा सिञ्चध्वमुप वा पृणध्वमादिहो देव ओहते ॥१॥  
प्रेतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता ।  
अच्छा वीरं नयं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः ॥२॥

## PRAPĀTHAKA I: ARDHA II

### Khaṇḍa VI

#### Daśati 6

55. Devo vo Draviṇodāḥ pūrṇām vivadṽsīcam.  
Udvā siñcadhvam upa vā pṛṇadhvam ādide vo deva  
ohate. 1  
(Cf. S. 1513; Ṛv VII.16.11)

56. Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā.  
Acchā vīram naryam paṅktirādhasam devā yajñam  
nayantu naḥ. 2  
(Cf. Ṛv I.40.3; Yv. XXXIII.89; XXXVII.7)

54. O fire within, mind has detained you to impart light to entire sense organs and vital systems. Born out of the eternal law and satiated with oblations, you have been kindled for the sake of enriching wisdom, revered by our people.<sup>10</sup>  
(Cf. Ṛv. I. 36.19)

Here ends Khaṇḍa V of Adhyāya I, and also ends Ardha I and Daśati 5 of Prapāṭhaka I.

## PRAPĀṬHAKA I: ARDHA II

### Khaṇḍa VI

#### Daśati 6

55. The divine Lord, the giver of wealth, desires the ladle filled full with butter. Pour out the contents and replenish the vessel, and then He, the divine will convey your offerings to Nature's bounties.<sup>1</sup>  
(Cf. S. 1513; Ṛv VII.16.11)
56. May the high preceptor come to us. May brilliant divine virtue come to us. May Nature's bounties lead us to glory and drive away every adversary, and help us in the cause, beneficial to man, and measures leading to respectable prosperity.<sup>2</sup>  
(Cf. Ṛv I.40.3)

ऊ॒ह्वो॑ ऊ॒ पु॒ ण॒ उ॒तये॑ ति॒ष्ठा दे॒वो न॑ स॒विता॑ ।  
 ऊ॒र्ध्वो वा॒जस्य॑ स॒निता॑ यद॒ञ्जिभिर्वा॒घ्रिर्वि॒ह्वयाम॑हे ॥३॥  
 प्र॒ यो रा॒ये नि॒नीष॑ति म॒र्तो य॒स्ते व॒सो दा॑शत् ।  
 स॒ वी॒रं ध॒त्ते अ॒ग्न उ॒क्थ॑श॒सिने॑ त्मना॒ सह॑स्र॒पोषि॑णम् ॥४॥  
 प्र॒ वो य॒ह्वं पु॒रु॒णां वि॒शां दे॒वय॑तीनाम् ।  
 अ॒ग्निं सृ॒क्तभिर्व॑चाभिर्वृ॒णीम॑हे य॒समि॑दन्य इ॒न्धते॑ ॥५॥  
 अ॒यम॒ग्निः सु॒वीर्य॑स्ये॒शे हि॑ सौ॒भग॑स्य ।  
 रा॒ये ई॒शे स्व॑प॒त्यस्य॑ गो॒मत॑ ई॒शे वृ॒त्रह॑थानाम् ॥६॥  
 त्वम॒ग्ने गृ॒हप॑तिस्त्व॒ होता॑ नो अ॒ध्वरे॑ ।  
 त्वं पो॒तां वि॒श्ववा॑र प्र॒चेता॑ य॒क्षि या॑सि च॒ वार्य॑म् ॥७॥

57. Ūdhva ū su ṇa ūtaye tiṣṭhā devo na savitā.  
 Ūrdhvo vājasya sanitā yadañjibhir vāghadbhir  
 vihvayāmahe.<sup>3</sup>  
 (Cf. Rv I.36.13; Yv. IX.42)
58. Pra yo rāye niniṣati martto yaste vaso dāśat.  
 Sa vīram dhatte agna ukthaśaṁsinam tmanā  
 sahasrapoṣiṇam.<sup>4</sup>  
 (Cf. Rv VIII.103.4)
59. Pra vo yahvam puruṇām viśām devayatinām.  
 Agniṁ sūktebhir vacobhir vṛṇīmahe yaṁ samidanya  
 indhate.<sup>5</sup>  
 (Cf. Rv I.36.1)
60. Ayam agniḥ suvīryasyeśe hi saubhagasya.  
 Rāya īše svapatyasya gomata īše vrtrahathānām.<sup>6</sup>  
 (Cf. Rv III.16.1)
61. Tvam agne grhapatī tvam hotā no adhvare.  
 Tvam potā viśvavāra pracetā yakṣi yāsi ca vāryam.<sup>7</sup>  
 (Cf. Rv VII.16.5)



57. Be up to protect us, like the sun capable of healing; please rise; you are the giver of food and we invoke you with devotion and earnestness.<sup>3</sup>  
(Cf. Ṛv I.36.13)
58. O fire-divine, bestower of dwellings, the mortal whom you wish to live with opulence and who presents offering to you is rewarded to possess a son who is brave and reciter of hymns, and lord of great wealth.<sup>4</sup>  
(Cf. Ṛv VIII.103.4)
59. We sincerely implore with sacred hymns the adorable God, whom the sages who desire to lead divine life, have been worshipping from time immemorial, for the fulfilment of noble desires.<sup>5</sup>  
(Cf. Ṛv I.36.1)
60. This adorable God is the Lord of heroic strength and verily of good fortune. He is the Lord of wealth and giver of progeny and cattle; He commands the forces which repel evils.<sup>6</sup>  
(Cf. Ṛv III.16.1)
61. O fire-divine, you are the head of the family. You are the invoker in our benevolent actions. O Lord of all boons, you are the preserver, and all-knowing. You convey the oblations to other bounties and enjoy yourself.<sup>7</sup>  
(Cf. Ṛv VII.16.5)

सखायस्त्वा ववृमहे देवं मर्तोस ऊतये ।  
 अपां नपातꣳ सुभगꣳ सुदꣳससꣳ सुप्रतूर्तिमनेहसम् ॥८॥

62. Sakhāyas tvā vavrmahe devam martāsa ūtaye.  
 Apām napātaṁ subhagaṁ sūdaṁsasam supratūrttim  
 anehasam.g  
 (Cf. Rv III.9.1)

( ७ ) सप्तमी दशतिः

- (१-१०) दशार्चाया अस्या दशतिः (१) प्रथमाया ऋच आर्चनानसः प्रथमाः, (२) द्वितीयाया वाहिहव्य उपस्तुतः,  
 (३) तृतीयाया वामदेव्यो बृहदुदयः, (४) चतुर्थ्या आङ्गिरसः कुत्सः, (५-६) पञ्चमीषष्ठयोर्वाहस्पत्यो अग्नाः,  
 (७) सप्तम्या गौतमो वामदेवः, (८, ९) अष्टमीदशम्योर्वैजावक्यो वसिष्ठः, (९) नवम्याश्च स्वाष्ट्यश्विनिरा  
 आश्विनयो वा ऋचयः । (१-४, ६, ९-१०) प्रथमादिचतसृणां पृथ्नीनवमीदशमीनाञ्चाङ्गिः, (५) पञ्चम्या  
 अग्निर्वैश्वानरः, (७) सप्तम्या रुद्रः, (८) अष्टम्याश्वाङ्गन्वुषसौ देवताः । (१, ३, ५-९) प्रथमातृतीययोः  
 पञ्चम्यादिपञ्चानाञ्च त्रिष्टुप्, (२, ४) द्वितीयाचतुर्थ्योर्जगती,  
 (१०) दशम्याश्च विराङ्गायची छन्दांसि ॥

आ जुहोता हविषा मर्जयध्वं नि होतारं गृहपतिं दधिध्वम् ।  
 इडस्पदे नमसा रातहव्यꣳ सपर्यता यजतं पस्यानाम् ॥१॥  
 चित्रं इच्छिशोस्तरुणस्य वक्षथो न यो मातरावन्वैति धातवे ।  
 अनूधा यदजीजनदधा चिदा ववक्षत्सद्यो महि दूत्याꣳ चरन् ॥२॥

## Khaṇḍa VII

### Daśati 7

63. Ā juhotā haviṣā marjayadhvam ni hotāram gr̥hapatim  
 dadhidhvam.  
 Idaspade namasā rātahavyaṁ saparyatā yajatam  
 pastyānām.1
64. Citra icchīśostarunaṣya vakṣatho na yo mātārāvaveti  
 dhātave.  
 Anūdḥā yadājī janadadhā cidā vavakṣatsadyo mahi  
 dūtyām caran.2  
 (Cf. Rv X.115.1)

62. We as your mortal friends choose you, the divine, for our protection. You are imperishable life-force suspicious, performer of benevolent deeds, the best guide and sinless and as such take us across the miseries.<sup>8</sup>  
(Cf. Rv III.9.1)

## **Khaṇḍa VII**

### **Daśati 7**

63. May you, O devotees, invoke the fire-divine and offer to Him spiritual devotions, free from blemishes, and purify your heart. May you establish this protector of the house-hold, at the sacred place of worship and along with your offerings surrender to Him with reverence.<sup>1</sup>
64. Wonderful is the conveying capacity of this tender infant (i.e. of the fire-divine in carrying oblations to distances); he does not come to his parents to drink; indeed the udderless heaven and earth have given him birth. He immediately (and directly) bears oblations to Nature's bounties; he is verily their messenger, and he fulfils this office with eagerness.<sup>2</sup>  
(Cf. Rv X.115.1)

इ॒दं त॑ ए॒कं प॑रं उ॒ त ए॒कं तृतीये॑न ज्योति॑षा स॒ं वि॑शस्व ।  
 स॒र्वे॒शानस्त॑न्वे॒३ चा॒स्त्रेधि॑ प्रि॒यो दे॒वानां॑ प॒रमे॑ जनि॒त्रे ॥३॥  
 इ॒मं५ स्तोम॑म॒हते॑ जा॒तवे॑दसे रथमि॒व स॑ं म॒हेमा॑ मनो॒ष्या ।  
 भ॒द्रा हि नः॑ प्र॒माति॑रस्य स॒सद्य॑मे स॒ख्ये मा रि॑षामा वयं तव ॥४॥  
 मूर्धा॑नं दि॒वो अ॑रति॒ पृथि॑व्या वै॒श्वानर॑मृत आ जा॒तम॑ग्निम् ।  
 कवि॑स॒न्नाज॑मतिथि॒ जनाना॑मासन्नः पात्रं जनयन्त दे॒वाः ॥५॥  
 वि॒ त्वदा॑पो न॒ पर्व॑तस्य पृ॒ष्ठादु॑क्थेभि॒रग्ने॑ जनयन्त दे॒वाः ।  
 तं त्वा गि॑रः सु॒ष्टुत॑यो वाजयन्त्याजि॒ न गि॑र्ववा॒हो जि॒ग्युर॑श्वाः ॥६॥

65. Idam ta ekam para ū ta ekam tṛtīyena jyotiṣā sam viśasva.  
 Samveśanastanve cārur edhi priyo devānām parame janitre.<sup>3</sup>  
 (Cf. Rv X.56.1); Av. XVIII.3.7)
66. Imaṁ stomam arhate jātavedase ratham iva sam mahemā manīṣayā.  
 Bhadrā hi naḥ pramatir asya saṁsadyagne sakhye mā riṣāmā vayam tava.<sup>4</sup>  
 (Cf. S. 1064; Rv I.94.1; Av. XX.13.3)
67. Mūrdhānam divo aratim pṛthivyā vaiśvānaram ṛta ā jātam agnim.  
 Kaviṁ samrājam atithim janānām āsannaḥ pātram janayanta devāḥ.<sup>5</sup>  
 (Cf. S. 1140; Rv VI.7.1; Yv. VII.24; XXXIII.8)
68. Vi tvad āpo na parvatasya pṛsthādukthebhiragne janayanta devāḥ.  
 Tam tvā girāḥ suṣṭutayo vājayantyaajim na girvavāho jigyuraśvāḥ.<sup>6</sup>  
 (Cf. Rv VI.24.6)



65. Here is one light for you (the terrestrial fire) and this other is also there for you; (the vital breath of the mid-regions); may you enter into the third one (the celestial sun) and be then united with the supreme radiance. At the entrance of the body, there is the sublimest birth place of divine powers, beautiful and loving.<sup>3</sup>  
(Cf. Rv X.56.1)
66. To him who is reverent and all knowing, we offer our devotional prayers, we thoughtfully construct our hymns as an artisan chisels out his chariot (from wood). In his association, may our intellect become noble. In your friendship, O adorable Lord, let us never suffer injury.<sup>4</sup>  
(Cf. S. 1064; Rv I.94.1)
67. Divine forces of cosmos manifest the glory of our universal leader, the protective fire-divine who is a messenger of earthly beings and symbol of heavenly luminaries. He, an offspring of eternal order is wise, sovereign, a guest dear to men and eternally existing.<sup>5</sup>  
(Cf. S. 1140; Rv VI.7.1)
68. As water descends from mountain tops, so spring forth Nature's bounties through your eulogies. In eagerness and vigour they are like warriors mounted on coursers rushing to the battle field, and bringing blessings from you, for you are accessible by praises only.<sup>6</sup>  
(Cf. Rv VI.24.6)

आ वो राजानमध्वरस्य रुद्र५ होतार५ सत्ययज५ रोदस्योः ।  
 अग्निं पुरा तनयित्रोरचित्ताद्धिरण्यरूपमवसे कृणुध्वम् ॥७॥  
 इन्धे राजा समर्यो नमोभिर्यस्य प्रतीकमाहुतं घृतेन ।  
 नरो हव्येभिरीडते सबाध आग्निरग्रमुपसामशोचि ॥८॥  
 प्र केतुना बृहता यात्यग्निरा रोदसी वृषभो रोरवीति ।  
 दिवश्चिदन्तादुपमामुदानडपामुपस्थे महिषो ववर्ध ॥९॥  
 अग्निं नरो दीधितिभिर्गरण्याहस्तच्युतं जनयत प्रशस्तम् ।  
 दूरेदृशं गृहपतिमथच्युम् ॥१०॥

69. Ā vo rājānam adhvarasva rudraṁ hotāraṁ satyayajam rodasyoh.  
 Agnim purā tanayitrora cittā ddhiranyarūpam avase kṛnudhvam.<sup>7</sup>  
 (Cf. Rv IV.3.1)
70. Indhe rājā samaryo namobhir yasya prāṭikam āhutam ghrtena.  
 Naro havyebhir īdate sabādha āgni aragram upasāma śoci.<sup>8</sup>  
 (Cf. Rv VII.8.1)
71. Pra ketunā brhatā yātyagnir ā rodasī vṛṣabho roravīti.  
 Divaścidantād upamām udānaḍ apām upasthe mahiṣo vavardha.<sup>9</sup>  
 (Cf. Rv X.8.1; Av. XVIII.3. 65)
72. Agnim naro didhitibhir aranyor hastacyutam janayata praśastam.  
 Dūredrśam gṛhapatim athavyum.<sup>10</sup>  
 (Cf. S. 1373; Rv VII.1.1)

69. Before the thunder lightning strikes and lays you senseless, O devotees, for your protection, may you kindle fire-divine, who is the presiding Lord of worship, the invoker, the one that afflicts adversaries, the institutor of sacrificial cosmic order between the earth and heaven and the one invested with golden colours.<sup>7</sup>  
(Cf. Rv IV.3.1)
70. The sovereign fire-divine, supreme of all divine powers, is kindled with tributes, and evoked with the butter of devotional love by his faithful devotees. The men adore him with oblations. The sacred fire-divine is lighted before the advent of dawn.<sup>8</sup>  
(Cf. Rv VII.8.1)
71. The fire divine traverses heaven and earth with his lofty banner; he, the showerer, roars from heaven to earth. He, the mighty, spreads aloft over the remote and proximate regions of the sky, and enhances his strength in the lap of cosmic waters.<sup>9</sup>  
(Cf. Rv X.8.1)
72. As fire-technicians with fingers produce fire from two sticks by the motion of their hands, in the same way with the co-ordinated efforts of their deep thinking and noble actions, wise men manifest and extend the glory of effulgent Lord, who is excellent, and to be realized at depth with subtle eyes — ever vigilant and sovereign Lord of creation. <sup>10</sup>  
(Cf. S. 1373; Rv VII.1.1)

## ( ८ ) अहमी दशतिः

(१-८) अहर्बाया अस्या दशतिः (१) प्रथमाया ऋच आत्रेयी बुधगविष्टरी, (२, ५) द्वितीयापञ्चम्योर्मोत्तन्दनो वत्सग्रीः, (३) तृतीयाया बार्हस्पत्यो भरद्वाजः, (४, ७) चतुर्थीसप्तम्योर्गायिनो विश्वामित्रः, (६) षष्ठ्या वैश्व-  
वरुणो वसिष्ठः, (८) अहम्याश्च भारद्वाजः पायुर्कषयः । (१) प्रथमाया अग्न्युपत्ती, (२, ४-५, ७-८)  
द्वितीयाचतुर्थीषष्ठ्यमीसप्तम्यष्टमीनाममिः, (३) तृतीयायाः पूषा, (६) षष्ठ्याधेन्द्रो देवताः । विष्णु उक्ताः ॥

अवौ॑ध्यमिः॑ समि॑धा ज॒नानां॑ प्र॒ति धे॑नुमिवायतीमुषासम् ।  
य॒क्ता इव॑ प्र॒ वया॑मुज्जिहानाः प्र॒ भान॑वः स॒स्रते॑ नाकमच्छ ॥१॥  
प्र॒ भूर्ज॑यन्तं म॒हां वि॑पो॒द्यां मूर्॑रैर्मूर् पुरां द॑र्माणम् ।  
न॒यन्तं॑ गी॒र्भिर्व॑ना धि॒यं धा॑ हरि॒श्मश्रु॑ न॒ वर्मे॑णा धन॒र्चिम् ॥२॥  
शु॒क्रं ते॑ अ॒न्यद्य॑जते ते॒ अ॒न्यद्वि॑पुरु॒पे अ॒हनी॑ द्यौरि॒वासि॑ ।  
वि॒श्वा हि॑ मा॒या अ॒वसि॑ स्वधाव॒न्भद्रा॑ ते॒ पूष॑न्नि॒ह रा॑तिर॒स्तु ॥३॥

## Khaṇḍa VIII

## Daśati 8

73. Abodhyagniḥ samidhā janānām prati dhenum ivāyatīm uśāsam.

Yahvā iva pra vayām ujjihānāḥ pra bhānavah sasrate nākam accha.₁

(Cf. S. 1746; Rv V.1.1; Yv. XV.24; Av. XIII.2.46)

74. Pra bhūrjayantam mahān vipodhām mūrair amūram darmānam.

Nayantam gīrbhir vanā dhiyam dhā hariśmaśrum na varmaṇā dhanarcim.₂

(Cf. Rv X.46.5)

75. Śukram te anyad yajatam te anyad viṣurūpe ahani dyaaur ivāsi.

Viśvā hi māyā avasi svadhāvan bhadra te pūṣann iha rātir astu.₃

(Cf. Rv VI.58.1)



**Khaṇḍa VIII****Daśati 8**

73. At the approach of dawns, who come like cows, the sacred fire is kindled by fuel offered by man. Its radiant mighty flames rise up like stately trees throwing aloft their branches towards heaven.<sup>1</sup>  
(Cf. S. 1746; Rv V.1.1)
74. He pervades all the three regions, and is the sustainer of celestial realms. Surrounded by flames, he shines upon the altar in the place of sacred worship; from there, having accepted the offerings of the people, he goes without a hurdle to Nature's bounties, guided by the eternal laws.<sup>2</sup>  
(Cf. Rv X.46.5)
75. O the nourishing sun of the southern solstice, one of your forms is luminous, the other is venerable. And such, the day is of various complexions. Verily, you bestow all forms of intellectual food. May your auspicious liberality be manifested on this occasion.<sup>3</sup>  
(Cf. Rv VI.58.1)

इ॒दाम॑मे पु॒रुद॑ꣳसꣳ स॒नि गोः श॑श्वत्तमꣳ हव॑मानाय साध ।  
 स्या॒न्नः स॑नुस्त॒नयो वि॒जावामे॑ सा ते सु॒मति॑भू॒त्वस्मे ॥४॥  
 प्र होता॑ जा॒तो महा॑न्नभावि॒न्ऋष॑द्या सी॒दद॑पां विवर्ते ।  
 दध॑द्यौ धा॒यी सु॒ते वया॑ꣳसि यन्ता॑ वसू॒नि धि॑मे तनू॒पाः ॥५॥  
 प्र सम्रा॑जमसुर॒स्य प्र॑शस्तं पु॒ंसः कृ॑ष्टीनामनु॒माद्य॑स्य ।  
 इन्द्र॑स्येव प्र तव॑म॒मृता॑नि वन्द॒द्वारा॑ वन्द॒माना॑ विव॒ष्टु ॥६॥  
 अ॒र॒ण्योर्नि॑हितो जा॒तवे॑दा गर्भ॑ इवे॒त्सुभृ॑तो गर्भि॒णीभिः ।  
 दि॒वेदि॑व इ॒ड्यौ जा॑गृ॒वद्भि॒हवि॑ष्मद्भि॒र्मनु॑ष्यै॒र्भिर॑ग्निः ॥७॥

76. Idām agne purudaṁsaṁ sanim goḥ śaśvattamaṁ havamānāya sādha.

Syān naḥ sūnus tanayo vijāvāgne sâ te sumatir bhūtvasme.<sup>4</sup>

(Cf. Rv III.1.23; 5.11; 6.11; 7.11; 15.7; 22.5; 23.5; Yv. XII.51)

77. Pra hotâ jâto mahân nabhōvin nr̥ṣadmâ sîdadapām vivarte.

Dadhadyo dhâyī sute vayāṁsi yantâ vasūni vidhate tanûpâh.<sup>5</sup>

(Cf. Rv X.46.1)

78. Pra samrājam asurasya praśastam puṁsaḥ kṛtīnām anumādyasya.

Indrasyeva pra tavaśas kṛtāni vandadvāra vandamānā vivastu.<sup>6</sup>

(Cf. Rv VII.6.1)

79. Aranyor nihito jātavedā garbha ivet subhṛto garbhunibhiḥ.

Divedive idvo jagṛvadbhir havīṣmadbhir manuṣyebhir agniḥ.<sup>7</sup>

(Cf. Rv III.29.2)

76. O fire-divine, may you grant wealth and wisdom to your most devoted worshipper, and may we have sons and grandsons to perpetuate our race. May your gracious favour ever remain with us.<sup>4</sup>  
(Cf. Rv III.1.23; 5.11; 6.11; 7.11; 15.7; 22.5; 23.5)
77. He (the fire-divine) is the mighty ministrant priest; though abiding with men, yet cognizant of heaven, seated in the lap of cosmic waters, protector of the body of living beings; may he, when established high at the altar, be the giver of food and riches to the worshipper.<sup>5</sup>  
(Cf. Rv X.46.1)
78. I glorify the achievements of that terrestrial fire, male personified, and salute the most revered among common men, the universal sovereign, the mighty one like a cloud and the demolisher (of all that is inimical). May we proclaim his victories and exploits with reverential regards — the only one next to him is the resplendent sun (for people on this earth).<sup>6</sup>  
(Cf. Rv VII.6.1)
79. This omnipresent fire lies in the two fire-sticks as an embryo well-cared for in a pregnant woman. This fire-divine must be exalted day by day by men, ever-vigilant, and rich in devotional prayers.<sup>7</sup>  
(Cf. Rv III.29.2)

सनादमे मृणसि यानुधानान्न त्वा रक्षांसि पृतनासु जिग्युः ।

अनु दह सहमूरान्कयादो मा ते हत्या मुक्षत दैव्यायाः ॥८॥

80. Sanād agne mṛṇasi yātudhânān na tvā rakṣāṁsi  
pṛtanāsu jigyuḥ.

Anu daha sahamūrān kayādo mā te hetyā muksata  
daivyāyāḥ.<sup>8</sup>

(Cf. Rv X.87.19; Av. V.29.11; VIII.3.18)

( ९ ) नवमी दशतिः

(१-१०) दशर्चाया अस्या दशतेः (१) प्रथमाया कृच आत्रेयो गयः, (२-५) द्वितीयादितृचम् बार्हस्पत्यो  
भरद्वाजः, (५) पञ्चम्या आत्रेयो धृक्वाहा द्वितः, (६) षष्ठ्या आत्रेयो वसूयवः, (७, ९) सप्तमीनवम्योपात्रेयो  
गोपवनः सप्तवर्धिरा, (८) अष्टम्या आत्रेयः पूतः, (१०) दशम्याश्च भारीवः कश्यपो वैवस्वतो मनुर्वा, उमौ  
वा कश्यपः । (१-८, १०) प्रथमाद्यष्टानां दशम्याध्वग्निः, (९) नवम्याध्वग्निर्हवा देवते । अनुष्टुप् छन्दः ॥

अम ओजिष्ठमा भर द्युम्नमस्मभ्यमग्निगो ।

प्र नो राये पनीयसे रत्सि वाजाय पन्थाम् ॥१॥

यदि वीरो अनु ष्यादग्निमिन्धीत मर्त्यः ।

आजुह्वद्व्यमानुषकर्म भक्षीत दैव्यम् ॥२॥

त्वेषस्ते धूम ऋष्वति दिवि सं च्छुक्र आततः ।

सूरो न हि द्युता त्वं कृपा पावक रोचसे ॥३॥

## Khaṇḍa IX

### Daśati 9

81. Agna ojiṣṭhamā bhara dyumnamasmaḥbyam adhrigo.

Pra no rāye paniyase ratsi vājāya panthām.<sup>1</sup>

(Cf. Rv V.10.1)

82. Yadi viro anu ṣyād agnim in dhīta martyah.

Ājuhvaḍdhavyam ānuṣak śarma bhakṣīta daivyam.<sup>2</sup>

83. Tveṣaste dhūma ṛṇvati divi sam cchukra ātataḥ.

Sūro na hi dyutā tvam kṛpā pāvaka rocase.<sup>3</sup>

(Cf. Rv VI.2.6; Av. XVIII.4.59)



80. O fire-divine, from the days of yore, you have been destroying the evil-doers; these wicked ones have never overcome you in fight; please burn the murderous flesh-eating such creatures one by one; let none of them escape alive against your divine weapons.<sup>8</sup>  
(Cf. Ṛv X.87.19)

## Khaṇḍa IX

### Daśati 9

81. O adorable Lord of irresistible powers, bring to us most powerful and resistless splendour; may you invest us with over-flowing store of wealth, and mark out for us the paths of spiritual enlightenment.<sup>1</sup>  
(Cf. Ṛv V.10.1)
82. In case one has a brave son, full of zeal, may he serve and kindle the spiritual fire within him and serve the society with benevolent deeds. He is blessed with God's protection and favours.<sup>2</sup>
83. O Lord of divine radiance, your pure bright glory like the bright smoke, lifts itself aloft, and shines far-extended in heaven. You shine with radiance like the sun when propitiated by sacred hymns.<sup>3</sup>  
(Cf. Ṛv VI.2.6)

त्व॑ हि क्षै॒तव॑द्यशो॒ग्ने मि॒त्रो न प॑त्यसे ।  
 त्वं वि॒चर्ष॑णे श्र॒वो वसो॑ पु॒ष्टिं न पु॑ष्यसि ॥४॥  
 प्रा॒तर॑ग्निः पु॒रुप्रि॑यो वि॒शो स्त॑वैताति॒थिः ।  
 वि॒श्वे यस्मि॑न्न॒मर्त्ये ह॑व्यं म॒र्तास॑ इ॒न्धते॑ ॥५॥  
 यद्वा॒हि॒ष्टं तद॑ग्नये बृ॒हद॑र्च वि॒भाव॑सो ।  
 म॒हिषी॑व त्व॒द्रयि॑स्त्वद्वाजा उ॒दीर॑ते ॥६॥  
 वि॒शोवि॑शो वो अ॒तिथि॑ वाज॒यन्तः पु॒रुप्रि॑यम् ।  
 अ॒ग्निं वो दुर्य॑ वचः स्तु॒षे शु॒षस्य॑ म॒न्मभिः॑ ॥७॥  
 बृ॒हद्व॑यो हि भान॒वेर्चा दे॒वाया॑ग्नये ।  
 यं मि॒त्रं न प्र॑शस्तये म॒र्तासो॑ दधिरे पु॒रः ॥८॥

84. Tvañ hi ksaitavad yaśo'gne mitro na patyase.  
 Tvam vicarṣaṇe śravo vaso puṣtim na puṣyasi.<sup>4</sup>  
 (Cf. Rv VI.2.1)
85. Prātar agniḥ purupriyo viśa stavetātithiḥ.  
 Viśve yasminnamartye havyam martāsa indhate.<sup>5</sup>  
 (Cf. Rv V.18.1)
86. Yad vāhiṣṭham tad agnaye brhad arca vibhāvaso.  
 Mahiṣiva tvad rayis tvad vājā udirate.<sup>6</sup>  
 (Cf. Rv V.25.7; Yv. XXVI.12)
87. Viśoviśo vo atithim vājayantaḥ purupriyam.  
 Agnim vo duryam vacaḥ stuṣe śuśasya nīnamabhiḥ.<sup>7</sup>  
 (Cf. S. 1564; Rv VIII.74.1)
88. Brhad vayo hi bhānave-reā devāyāgnaye.  
 Yam mitram na praśastaye martāso dadhire purāḥ.<sup>8</sup>  
 (Cf. Rv V.16.1)

84. O adorable Lord, your princely glory sustains us like the sun. O Lord of treasures, beholder of all, you cherish us with food and nourishment.<sup>4</sup>  
(Cf. Ṛv VI.2.1)
85. At early morns, may the fire-divine of devotional spirituality, endeared by all, the guest of the house be glorified. In him, the everlasting one, all mortals make their offerings blaze.<sup>5</sup>  
(Cf. Ṛv V.18.1)
86. The praise, which best conveys our veneration, is directed to the adorable Lord alone. Affluent in splendour, O Lord, may you grant us prosperity since from your grace proceed vast riches and ample spiritual food and strength.<sup>6</sup>  
(Cf. Ṛv V.25.7)
87. O adorable Lord, desirous of strength and food, we glorify you with hymns for the attainment of happiness. You are dear and familiar friend and dear like a venerable guest in every house.<sup>7</sup>  
(Cf. S. 1564; Ṛv VIII.74.1)
88. Sing abundant devotional praises to the divine and radiant adorable God, whom men, by laudations, assign the foremost place, as given to a dearest friend.<sup>8</sup>  
(Cf. Ṛv V.16.1)

अ॒गन्म॑ वृ॒त्रहन्त॑मं ज्येष्ठ॑मग्निमानवम॑ । य स्म श्रुत॑वृ॒क्षाक्षे॑ बृ॒हद॑नीकं द॒ध्यते॑ ॥९॥  
 जातः॑ परेण॑ ध॒र्मणा॑ यत्सवृ॒द्धिः॑ सहा॑भुवः ।  
 पि॒ता यत्कश्य॑पस्याग्निः श्रद्धा॑ मा॒ता मनुः॑ कविः ॥१०॥

89. Aganma vṛtrahantamam jyeṣṭham agnim ānavam.  
 Ya sma śrutarvann ārkṣe bṛhad anika idhyate.<sup>9</sup>  
 (Cf. Rv VIII.74.4)

90. Jātaḥ pareṇa dharmanā yatsavṛdbhiḥ sahābhuvah.  
 Pitā yat kaśyapasyāgniḥ śraddhā mātā manuḥ kaviḥ.<sup>10</sup>

( १० ) दशमी दशतिः

(१-६) पटुचाया अग्न्या दशतिः (१) प्रथमाया ऋच आङ्गिरसस्तापसोऽग्निः, (२) द्वितीयाया आङ्गिरस्वो ब्राह्मण्यो वैवस्वतो यमो वा, (३) तृतीयायाः काश्यपोऽग्निर्देवलो वा, (४) चतुर्थ्या भार्गवः सोमाहुतिः, (५) पञ्चम्या भारद्वाजः पायुः, (६) षष्ठ्याश्च काण्वः प्रमृक्च ऋषयः । (१) प्रथमायाः सोमब्रह्मण्यग्नादित्यविष्णुब्रह्म-  
 बृहस्पतयो विश्वे देवा वा, (२-४) द्वितीयादितृचम्याग्निः, (५) पञ्चम्या भारी रक्षोहा, (६) षष्ठ्याश्च  
 विश्वे देवा लिङ्गोक्ता ब्राह्मण्यसवो ऋद्धा आदित्या देवताः । अनुष्टुप् छन्दः ॥

सोम॑ꣳ राजानं॑ वरु॑णमग्निमन्वार॑भामहे ।  
 आ॒दि॒त्यं वि॒ष्णुꣳ सूर्य॑ ब्र॒ह्माणं॑ च बृ॒हस्प॑तिम् ॥१॥  
 इ॒त ए॒त उ॒दार॑हन्दि॒वः पृ॒ष्ठान्या॑ र॒हन् ।  
 प्र भूर्ज॑यो यथा॑ पथो॒द्याम॑ङ्गिर॒सो ययुः॑ ॥२॥  
 रा॒ये अ॒ग्ने म॒हे त्वा दा॑नाय॑ समि॒धीम॑हि ।  
 ई॒दि॒ष्वा हि म॒हे वृषं॑ द्यावा॑ हो॒त्राय॑ पृथि॒वी ॥३॥

Khanda X

Daśati 10

91. Somañ rājānam varuṇam agnim anvārabhāmahe.  
 Ādityam viṣnuṃ sūryam brahmāṇam ca brhaspatim.<sup>1</sup>  
 (Cf. Rv X.141.3; Yu. IX.26; Av. III.20.4)

92. Ita eta udāruhan divaḥ prsthānyā ruhan.  
 Pra bhūrjayo yathā pathodyām āngiraso yayuḥ.<sup>2</sup>

93. Rāye agne mahe tvā dānāya samidhīmahi.  
 Īdiṣvā hi mahe vṛṣam dyāvā hotrāya prthivī.<sup>3</sup>



89. We have come to that most excellent fire-divine, who is the mightiest destroyer of the wicked. He is the benefactor of men, in whose beams (of radiations), the seer adept in the divine lore always waxes beyond expectation.<sup>9</sup>  
(Cf. Rv VIII.74.4)
90. O fire divine, born as the loftiest among all, comrade of those who grow with him — the intellectual seers, are his fathers. Truth-based faith is the mother and the inner conscience his adorer.<sup>10</sup>

## **Khaṇḍa X**

### **Daśati 10**

91. We invoke and evoke the blissful bounties and venerable sovereignties, the fire of spirituality, the sun, the infinity, the all-pervading energies, the effulgent bounty, the supreme divinity and universal lordship.<sup>1</sup>  
(Cf. Rv X.141.3)
92. Hence these Nature's bounties gone up high and mounted to topmost heights of heaven — they become conquerers on the path by which our divine intellectuals, adept in spiritual practices, travel to the lofty sky.<sup>2</sup>
93. O fire-divine, we always kindle you, so that you ever send down to us ample wealth. O showerer of blessings, for your superb favours, we pray, may the bounties of heaven and earth come to us.<sup>3</sup>

दधन्वे वा यदीमनु वाचद्ब्रह्मेति वैरु तत् ।

परि विश्वानि काव्या नेमिश्चक्रमिवाभुवत् ॥४॥

प्रत्यग्ने हरसा हरः शृणाहि विश्वतस्परि । यातुधानस्य रक्षसो बलं न्युब्जवीर्यम् ॥५॥

त्वमग्ने वसूँरिह रुद्राँ आदित्याँ उत । यजा स्वध्वरं जनं मनुजातं घृतप्रुषम् ॥६॥

॥ इति प्रथमः प्रपाठकः ॥

94. Dadhanve vā yad im anu vocad brahmeti veru tat.  
Pari vaśvāni kāvyā nemiścakram ivābhuvat.<sup>4</sup>  
(Cf. Rv II.5.3)

95. Pratyagne harasā haraḥ śrñāhi viśvatas pari.  
Yātudhānasya rakṣaso balam nyubjavīryam.<sup>5</sup>  
(Cf. Rv X.87.25)

96. Tvam agne vasūṃ riha rudrāṃ ādityāṃ uta.  
Yajā svadhvaram janam manujātam ghṛtapruṣam.<sup>6</sup>  
(Cf. Rv I.45.1)

Here ends Daśati 10 of Prapāthaka I. and also to Ardha II. and also ends Prapāthaka I. Also ends Khanda X of Adhyāya I.

94. When devotee firmly establishes the sacred fire and sings the devotional prayers with a definite objective to glorify it, then all the hymns, as if, embrace this fire from all sides as the rim surrounds the spokes of a wheel.<sup>4</sup>  
(Cf. Rv II.5.3)
95. Shoot forth, O fire-divine, with your flame, to demolish the impetuous strength of the devil; break the vigour of wicked.<sup>5</sup>  
(Cf. Rv X.87.25)
96. O adorable God, with your blessings, may you inspire rich, valorous and learned teachers and other mortal men in the performance of their dedicated noble acts.<sup>6</sup>  
(Cf. Rv I.45.1)

Here ends Daśati 10 of Prapāthaka I, and also to Ardha II, and also ends Prapāthaka I. Also ends Khanda X of Adhyāya I.

अथ द्वितीयः प्रपाठकः

( १ ) प्रथमा दशतिः

- (१-१७) दशार्चाया अस्या दशतिः (१) प्रथमाया ऋच औषध्वो दीर्घतमाः, (२, ४) द्वितीयाचतुर्थ्योर्गोविनो विश्वामित्रः, (३) तृतीयाया पादुगणो गोतमः, (५) पञ्चम्या आश्विनितः, (६) षष्ठ्याः काचव इरिम्बिडिः, (७, ८, १०) सप्तम्यष्टमीदशमीनां वैद्यन्वो व्यन्धमनाः, (९) नवम्याश्च बार्हस्पत्यो भरद्वाज ऋषयः । (१-५, ७-८) प्रथमादिपञ्चानां सप्तम्यष्टम्योश्चाग्निः, (६) षष्ठ्या अग्निरदितिर्वा, (९) नवम्या विश्वे देवाः, (१०) दशम्याश्चामी रक्षोहा देवताः । इणिकृ छन्दः ॥

पुरु त्वा दाशिवाँ वौचेरिरमे तव स्विदा । तौदस्यैव शरण आ महस्य ॥१॥  
 प्र होत्रे पूर्व्यं वचोमये भरता बृहत् । विपां ज्योतीँषि बिभ्रते न वेधसे ॥२॥  
 अग्ने वाजस्य गोमत ईशानः सहसो यहो । अस्मे देहि जातवेदो महि श्रवः ॥३॥  
 अग्ने यजिष्ठो अध्वरे देवां देवयते यज । होता मन्द्रो वि राजस्यति स्मिधः ॥४॥  
 जज्ञानः सप्त मातृभिर्मधामाशासत श्रिये । अयं ध्रुवो रयीणां चिकेतदा ॥५॥

## PRAPĀTHAKA II: ARDHA I

### Khaṇḍa XI

#### Daśati 1

97. Puru tvā dāśivāṁ vocerir agne tava svidā.  
 Todasyeva śaraṇa ā mahasya.<sub>1</sub>  
 (Cf. Rv I.150.1)
98. Pra hotre pūrvyam vacognaye bharatā brhat.  
 Vipām jyotiṁṣi bibhrate na vedhase.<sub>2</sub>  
 (Cf. Rv III.10.5)
99. Agne vājasya gomata īśānaḥ sahaso yaho.  
 Asme dehi jātavedo mahi śravah.<sub>3</sub>  
 (Cf. S. 1561; Rv I.79.4; Yv. XV.35)
100. Agne yajistho adhvare devān devayate yaja.  
 Hotā mandro vi rājas्यati sridhaḥ.<sub>4</sub>  
 (Cf. Rv III.10.7)
101. Jajñānaḥ sapta mātṛbhir medhām āśāsata śriye.  
 Ayam dhruvo rayiṇām ciketadā.<sub>5</sub>  
 (Cf. Rv IX.102.4)



## PRAPĀṬHAKA II: ARDHA I

### Khaṇḍa XI

#### Daśati I

97. Whilst offering homage to you with reverence I, the humble one, implore you in many ways, O adorable. I come to your most honoured presence, as if (like a servant in the house of a great master).<sup>1</sup>  
(Cf. Ṛv I.150.1)
98. To the adorable Lord, may you offer your highest and foremost regards, for He enlightens the intellectual genius, the men of wisdom.<sup>2</sup>  
(Cf. Ṛv III.10.5)
99. O fire-divine, Lord of food and cattle, source of strength, cognizant of all that exists, give us abundant sustenance.<sup>3</sup>  
(Cf. S. 1561; Ṛv I.79.4)
100. O fire-divine, you are profoundly expected at the performance of the dedicated sacred acts. May you honour Nature's bounties on behalf of the devotees aspiring to be divine. We are under supreme sovereignty, since you are the invoker, blissful and giver of protection against calamities.<sup>4</sup>  
(Cf. Ṛv III.10.7)
101. The seven metres (the seven mothers) impel the divine elixir, born of enlightenment, to assure prosperity for the worshipper, since verily the elixir is cognizant of riches.<sup>5</sup>  
(Cf. Ṛv IX.102.4)

उत स्या नो दिवा मतिरदितिरूत्यागमत् । सा शन्ताता मयस्करदप स्निधः ॥६॥  
 ईडिष्व हि प्रतीव्यां यजस्य जातवेदसम् । चरिष्णुधूममगृभीतशोचिषम् ॥७॥  
 न तस्य मायया च न रिपुरीशीत मर्त्यः । यो अग्नये ददाश हव्यदातये ॥८॥  
 अप त्वं वृजिनं रिपुं स्तेनमग्ने दुराध्यम् । दविष्ठमस्य सत्पते कृधी सुगम् ॥९॥  
 श्रुष्ट्यग्ने नवस्य मे स्तोमस्य वीर विशपते । नि मायिनस्तपसा रक्षसो दह ॥१०॥

102. Uta syā no divā matir aditir ūtyāgamat.  
 Sā śantātā mayaskarad apa sridhaḥ.<sup>6</sup>  
 (Cf. Rv VIII.18.7)
103. Īdiṣvā hi pratīvyām yajasva jātavedasam.  
 Carīṣṇudhūmam agr̥bhitaśociṣam.<sup>7</sup>  
 (Cf. Rv VIII.23.1)
104. Na tasya māyayā ca na ripur īśīta martyaḥ.  
 Yo agnaye dadāśa havyadātaye.<sup>8</sup>  
 (Cf. Rv VIII.23.15)
105. Apa tyam vr̥jinaṁ ripuṁ stenam agne durādhyam.  
 Daviṣṭhamasya satpate kṛdhī sugam.<sup>9</sup>  
 (Cf. Rv VI.51.13)
106. Śruṣtyagne navasya me stomasya vīra viśpate.  
 Ni māyinas tapasā rakṣaso daha.<sup>10</sup>  
 (Cf. Rv VIII.23.14)

102. May the wise mother Infinity come to us for our protection by day. May she grant us tranquility by her constant loving kindness, and drive away our enemies.<sup>6</sup>  
(Cf. Rv VIII.18.7)
103. May you adore that omniscient fire divine, who encounters enemies, whose smoke wanders at will and who is of unobstructed radiance.<sup>7</sup>  
(Cf. Rv VIII.23.1)
104. No hostile mortal can ever prevail by fraud over him, who serves fire-divine well with sacred presentations.<sup>8</sup>  
(Cf. Rv VIII.23.15)
105. O fire-divine, may you drive far far away the wicked, foe and felonious, malignant enemy. O protector of virtuous, may you make our path easy.<sup>9</sup>  
(Cf. Rv VI.51.13)
106. O brave fire-divine, lord of men, on hearing my new hymn of praise, you consume the guileful lawless people with your flames.<sup>10</sup>  
(Cf. Rv VIII.23.14)

( २ ) द्वितीया दशतिः

(१-८) भट्टवांवा भट्ट्या दशतिः (१-७) प्रथमादिसप्तर्वा काण्वः सोभरिः, (८) भट्ट्याभ्य वैयथ्यो व्यथमना  
 ऋषी । (१-७) प्रथमादिसप्तानामग्निः, (८) भट्ट्याभ्याग्नी रक्षोहा देवते । (१-७) प्रथमादिसप्तानां  
 ककुबुजिक्, (८) भट्ट्याभ्य पुरउजिक् छन्दसी ॥

प्र म॑हि॒ष्ठा॒य गाय॑त ऋ॒ता॒न्ने बृ॑हते शु॒क्रशो॑चिषे । उप॑स्तुता॒सो अ॒ग्नये ॥१॥  
 प्र सो अ॒ग्ने तवो॑तिभिः सु॒वीरा॑भिस्तरति वा॒जक॑र्मभिः । यस्य॑ त्व॒स्र सख्य॑मावि॒थ ॥२॥  
 तं गूर्ध॑या स्वर्ण॑रं दे॒वासो दे॒वम॑रति दध॒न्विरे । दे॒वत्रा ह॑व्यमू॒हिषे ॥३॥  
 मा नो॑ हृ॒णीथा॑ अति॒धि वसु॑रग्निः पुरु॒प्रश॑स्त ए॒षः । यः सु॒होता॑ स्वध्व॑रः ॥४॥  
 भद्रा॑ नो अ॒ग्निग॑हुतो भद्रा॑ रतिः सु॒भग॑ भद्रा॑ अध्व॑रः । भद्रा॑ उत प्र॒शस्त॑यः ॥५॥

## Khaṇḍa XII

### Daśati 2

107. Pra mañhiṣṭhāya gāyata ṛtāvne bṛhate śukraśociṣe.  
 Upastutāso agnaye.<sub>1</sub>  
 (Cf. S. 878; Rv VIII.103.8)
108. Pra so agne tavotibhiḥ suvīrābhis tarati vājakarmabhiḥ.  
 Yasya tvañ sakhyam āvitha.<sub>2</sub>  
 (Cf. S. 1822; Rv VIII.19.30)
109. Tam gūrdhayā svarṇaram devāso devam aratim  
 dadhanvire.  
 Devatrā havyam ūhiṣe.<sub>3</sub>  
 (Cf. S. 1687; Rv VIII.19.1)
110. Mā no hrñīthā etithim vasur agniḥ puruprasasta eṣaḥ.  
 Yañ suhotā svadhvaraḥ.<sub>14</sub>  
 (Cf. Rv VIII.103.12)
111. Bhadro no agnir āhuto bhadrā rātiḥ subhaga bhadro  
 adhvaraḥ.  
 Bhadrā uta prasastayaḥ.<sub>5</sub>  
 (Cf. S. 1559; Rv VIII.19.19; Yv. XV.38)



**Khaṇḍa XII****Daśati 2**

107. O Chanters, sing forth to the mighty adorable Lord who is most bounteous, servant of truth and radiant with His refulgence.<sub>1</sub>  
(Cf. S. 878; Rv VIII.103.8)
108. O adorable Lord, the one whose friendship you accept prospers through your favour. You grant him profound wealth, vigorous children and food.<sub>2</sub>  
(Cf. S. 1822; Rv VIII.19.30)
109. Glorify that unattached Lord, the leader of light, whom the priests approach with devotion and through him convey their oblations to Nature's bounties.<sub>3</sub>  
(Cf. S. 1687; Rv VIII.19.1)
110. May none obstruct adorable Lord, praised by all, from coming to us. He is dear as our guest and giver of dwellings. He is excellent invoker of Nature's bounties and skilled in cosmic sacrifice.<sub>4</sub>  
(Cf. Rv VIII.103.12)
111. May the fire to whom all our offerings are presented be propitious to us. O blessed Lord, may your gifts be beneficial to us, may the worship we offer be fruitful, and may our praises yield us happiness.<sub>5</sub>  
(Cf. S. 1559; Rv VIII.19.19)

यजिष्ठं त्वा ववृमहे देवं देवत्रा होतास्ममर्त्यम् । अस्य यज्ञस्य सुक्रतुम् ॥६॥  
 तदग्ने द्युम्नमा भर यत्सासाहा सदने कं चिदत्रिणम् । मन्युं जनस्य दूढ्यम् ॥७॥  
 यद्वा उ विश्वपतिः शितः सुप्रौतो मनुषो विशे । विश्वेदग्निः प्रति रक्षांसि सेधति ॥८॥

112. Yajistham tvā vavṛmahe devam devatrā hotāram  
 amartyam.

Asya yajñasya sukratum.<sup>6</sup>

(Cf. S. 1413; Rv VIII.19.3)

113. Tadagne dyumnamā bhara yat sāsāhā sadane kam cid  
 atrinam.

Manyum janasya dūḍhyam.<sup>7</sup>

(Cf. Rv VIII.19.15)

114. Yadvā u viśpatiḥ śitaḥ supṛito manuṣo viśe.

Viśved agniḥ prati rakṣāṁsi sedhati.<sup>8</sup>

(Cf. Rv VIII.23.13)

Here ends Khaṇḍa XII of Adhyāya I and also ends  
 Adhyāya I, and also ends Daśati 2 of the Prapāthaka II.

Also ends here Āgneya Kāṇḍa (Parva)

( ३ ) तृतीया दशतिः

(१-१०) दशर्चाया भव्या दशतिः (१) प्रथमाया ऋचो बार्हस्पत्यः शंयुः, (२, ४-५) द्वितीयायाश्चतुर्थीषष्ठस्यो-  
 भार्हस्पत्यो भुवःकक्षमुकक्षौ, (३) तृतीयायाः प्रागायो हव्यतः, (६) पष्ठया इन्द्रमातरो देवजामयः, (७-८) सप्तम्य-  
 एभ्योः काण्वायनी गोपुत्री भव्यमूर्ती च, (९-१०) नवमीदशस्योश्च काण्वो मेधातिथिरग्निरसः

प्रियमेवश्च ऋचयः । इन्द्रो देवता । गायत्री छन्दः ॥

तद्वा गाय सुते सचा पुरुहूताय सत्वने । शं यद्रवे न शक्निने ॥९॥

## AINDRA KANḌA

### Adhyāya II

#### Khaṇḍa I

#### Daśati 3

115. Tadvo gāya sute sacā puruhūtaya satvane

Śam yadgave na śakine.<sup>1</sup>

(Cf. S. 1666; Rv VI.45.22, Av. XX.78.1)

112. We adore you as you are the most adorable, the invoker of Nature's bounties, the immortal, and wise accomplisher of this cosmic creation.<sup>6</sup>  
(Cf. S. 1413; Rv VIII.19.3)
113. Bestow upon us, O adorable Lord, that splendour which overcomes adversities, consuming evil in our abodes and subdues the wrath of any malignant person.<sup>7</sup>  
(Cf. Rv VIII.19.15)
114. When the fire-divine, the Lord of men, is augmented by sacrifice, and is well pleased to be present in the homes of mankind, he averts all evil spirits from you.<sup>8</sup>  
(Cf. Rv VIII.23.13)

Here ends Khaṇḍa XII of Adhyāya I and also Adhyāya I, and also here ends Daśati 2 of the Prapāṭhaka II. Also ends here Āgneya Kāṇḍa (Parva)

## AINDRA KAṆḌA (PARVA) Adhyāya II

### Khaṇḍa I

### Daśati 3

115. O chanters, may you sing glory of Lord, who is invoked by all and is the subduer of adversaries. Get ready, all in a group, to recite your devotional hymns. This gives delight to Lord just as fresh pastures to cattle.<sup>1</sup>  
(Cf. S. 1666; Rv VI.45.22)

यस्ते नूनं शतक्रतविन्द्र द्युम्नितमो मदः । तेन नूनं मदे मदे ॥२॥  
 गाव उप वदावटे मही यज्ञस्य रप्सुदा । उभा कर्णौ हिरण्यया ॥३॥  
 अरमश्वाय गायत श्रुतकक्षारं गवे । अरमिन्द्रस्य धाम्ने ॥४॥  
 तमिन्द्रं वाजयामसि महं वृत्राय हन्तवे । स वृषा वृषभो भुवत् ॥५॥  
 त्वमिन्द्र बलादधि सहसो जात ओजसः । त्वं सन्वृषन्वृषेदसि ॥६॥  
 यज्ञ इन्द्रमवर्धयद्यद्भि व्यवर्तयत् । चक्राण ओपशं दिवि ॥७॥  
 यदिन्द्राहं यथा त्वमीशीय वस्व एक इत् । स्तोता मे गोसखा स्यात् ॥८॥

116. Yaste nūnaṁ śatakratavindra dyumnitamo madah.  
 Tena nūnam made madeh.<sup>2</sup>  
 (Cf. Rv VIII.92.16)
117. Gāva ūpa vadāvate mahī-yajñasya rapsudā  
 Ubhā karnā hiraṇyayā.<sup>3</sup>  
 (Cf. S. 1602; Rv VIII.72.12; Yv. XXXIII.19.17)
118. Aramaśvāya gāyata śrutakaksāram gave.  
 Aram indrasya dhāmne.<sup>4</sup>  
 (Cf. Rv VIII.92.25)
119. Tam indram vājayāmasi mahe vrtrāya hantave.  
 Sa vṛṣā vṛṣabho bhuvat.<sup>5</sup>  
 (Cf. S. 1222; Rv VIII.93.7; Av. XX.47.1; 137.12)
120. Tvam indra balād adhi sahaso jāta ojaśah.  
 Tvaṁ san vṛṣan vṛṣed asi.<sup>6</sup>  
 (Cf. Rv X.153.2; Av. XX.93.5)
121. Yajña indram avardhayad yad bhūmim vyavartayat.  
 Cakrāṇa opaśam divi.<sup>7</sup>  
 (Cf. S. 1639; Rv VIII.14.5; Av. XX.27.5)
122. Yad indrāham yathā tvam īśiya vasva eka it.  
 Stotā me-gosakhā syāt.<sup>8</sup>  
 (Cf. S. 1834; Rv VIII.14.1; Av. XX.27.1)



116. O resplendent, the performer of hundreds of selfless deeds. May you be pleased to rejoice us whilst you rejoice in that most glorious exhilaration of loving devotion.<sup>2</sup>  
(Cf. Rv VIII.92.16)
117. Draw near, O cows, O divine speech, to the cauldron; the two mighty ones – heaven and earth. The sacrificial fire has been fed plentifully and is fruit-giving; both the ears of the cauldron are golden.<sup>3</sup>  
(Cf. S. 1602; Rv VIII.72.12)
118. The learned preceptors sing their hymns to receive sufficient vigour and wisdom. May the Lord of resplendence come to enshrine their hearts.<sup>4</sup>  
(Cf. Rv VIII.92.25)
119. We invigorate that great resplendent self, for overpowering strong evils; may He be a bounteous showerer.<sup>5</sup>  
(Cf. S. 1222; Rv VIII.93.7)
120. O resplended king, you have been chosen to the mighty position on account of your strength and energy. You, O showerer, are indeed a blessing.<sup>6</sup>  
(Cf. Rv X.153.2)
121. The worship magnifies the glory of the resplendent Lord, while He supports the earth and makes the clouds fertile in firmament.<sup>7</sup>  
(Cf. S. 1639; Rv VIII.14.5)
122. O resplendent Lord, if I were sole monarch of wealth, as you have been, then my worshippers would have been rich in kine.<sup>8</sup>  
(Cf. S. 1834; Rv VIII.14.1)

प॒न्यं॑प॒न्यमि॑त्सो॒तार॑ आ॒ धा॒वत॑ म॒द्याय॑ । सोमं॑ वी॒राय॑ शू॒राय॑ ॥९॥  
 इ॒दं व॑सो सु॒तम॑न्धः पि॒बा सु॑पूर्णमु॒दर॑म् । अना॑भयि॒न्नरि॑मा ते ॥१०॥

123. Panyam-panyam it sotāra ā dhāvata madyāya.  
 Somam vīrāya śūrāya. 9  
 (Cf. S. 1657; Rv VIII.2.25)

124. Idam vaso sutam andhaḥ pibā supūrṇam udaram.  
 Anābhayin rarimā te. 10  
 (Cf. S. 734; Rv VIII.2.1)

( ४ ) चतुर्थी दशतिः

(१-१०) दशर्चाया भस्या दशतिः (१-२, ४) प्रथमादितीयाचतुर्थीनामृचामाङ्गिरसी भुतकलसुकली, (३) तृतीयाया  
 बर्हस्पत्यः शंयुः, (५-६) पञ्चमीषष्ठयोर्वैश्वामित्रो मधुच्छन्दाः, (७, ९-१०) सप्तमीनवमीदशमीनां काण्वस्त्रिशोकः,  
 (८) अष्टम्याश्च मेधावर्णो वसिष्ठ ऋषयः । (१-२) प्रथमादितीयायोः सूर्यः, (३-८) तृतीयादिषण्णामिन्द्रः,  
 (९-१०) नवमीदशम्योश्चाग्निर्वैवताः । गायत्री छन्दः ॥

उ॒द्धे॒दभि॑ श्रु॒ताम॑घं वृ॒षभं॑ न॒र्याप॑सम् । अ॒स्तार॑मे॒षि सूर्य॑ ॥१॥  
 य॒दद्य॑ क॒च्च वृ॒त्रह॑न्नु॒दगा॑ अभि॒ सूर्य॑ । स॒र्वं तदि॑न्द्र ते॒ वशे॑ ॥२॥  
 य आ॒नय॑त्परा॒वतः॑ सु॒नीती॑ तु॒र्वशं॑ यदु॒म् । इन्द्रः॑ स नो यु॒वा सखा॑ ॥३॥

## Khaṇḍa II

### Daśati 4

125. Uddhedabhi śrutāmagham vṛṣabham naryāpasam.  
 Astāram esi sūrya. 1  
 (Cf. S. 1450; Rv VIII.93.1; Av. XX.7.1)

126. Yadadya kacca vṛtrahann udagā abhi sūrya.  
 Sarvam tad indra te vaśe. 2  
 (Cf. Rv VIII.93.4; Yv. XXXIII.35; Av. XX.112.1)

127. Ya ānayat parāvataḥ sunīti turvaśam yadum.  
 Indraḥ sa no yuvā sakhā.  
 (Cf. Rv VI.45.1)

123. O devotees, prepare for Him the elixir, each draught of which you have made as relishing as you could. For it is to be offered to the brave, the conqueror and the showerer of joy.

(Cf. S. 1657; Rv VIII.2.25)

124. Here is the elixir of devotion expressed, O Lord of riches, drink it to your full satisfaction. O undaunted Lord, we offer it to greet you.<sup>10</sup>

(Cf. S. 734; Rv VIII.2.1)

## **Khaṇḍa II**

### **Daśati 4**

125. O sun, you ascend to meet the Lord, the shower of blessings, the bountiful giver, famous for wealth and who is the benefactor of men.<sup>1</sup>

(Cf. S. 1450; Rv VIII.93.1)

126. Whatsoever facing, O sun, the destroyer of darkness, you have brightened up today as ever it is all under your control.<sup>2</sup>

(Cf. Rv VIII.93.4)

127. May that youthful Lord supreme be our friend, who, by good guidance, brings the spirit of wisdom and hard work together.<sup>3</sup>

(Cf. Rv VI.45.1)

मा न इन्द्राभ्याऽऽ दिशः सूरो अकुत्सुवा यमत । त्वा युजा वनेम तत् ॥४॥  
 एन्द्र सानसि५ रयि५ सजित्वान५ सदासहम् । वर्षिष्ठमूतये भर ॥५॥  
 इन्द्र वयं महाधन इन्द्रमर्भे हवामहे । युजं वृत्रेषु वज्रिणम् ॥६॥  
 अपिबत्कद्रुवः सुतमिन्द्रः सहस्रबाह्वे । तत्राददिष्ट पौ५स्यम् ॥७॥  
 वयमिन्द्र त्वायवोभि प्र नोनुमो वृषन् । विद्धी त्वा३स्य नो वसो ॥८॥  
 आ घो ये अग्निमिन्धते स्तृणन्ति बहिरानुषक् । येषामिन्द्रो युवा सखा ॥९॥  
 भिन्धि विश्वा अप द्विषः परि बाधो जही मृधः । वसु स्पाहे तदा भर ॥१०॥

128. Mā na indrābhyā" diśaḥ sūro aktuṣvā yamat.  
 Tvā yujā vanema tat.<sup>4</sup>  
 (Cf. Rv VIII.92.31)
129. Endra sānasimṇ rayimṇ sajitvānaṁ sadāsaham.  
 Varṣiṣṭham ūtaye bhara.<sup>5</sup>  
 (Cf. Rv I.8.1; Av. XX.70.17)
130. Indram vayam mahādhana indram arbhe havāmahe.  
 Yujam vrtreṣu vajriṇam.<sup>6</sup>  
 (Cf. Rv I.7.5; Av. XX.70.11)
131. Apibat kadruvaḥ sutam indraḥ sahasrabāhve.  
 Tatrādadiṣṭa pauṁsyam.<sup>7</sup>  
 (Cf. Rv VIII.45.26)
132. Vayam indra tvāyavobhi pra nonumo vṛṣan.  
 (Viddhī tvāsyā no vaso.<sup>8</sup>  
 (Cf. Rv VIII.31.4; Av. XX.18.4)
133. Ā ghā ye agnim indhate stṛṇanti barhir ānuṣak.  
 Yesām indro yuvā sakhā.<sup>9</sup>  
 (Cf. S. 1338; Rv VIII.45.1; Yv. VII.32)
134. Bhindhi viśvā āpa dviṣaḥ pari bādho jahi mṛdhaḥ.  
 Vasu spārham tad ā bhara.<sup>10</sup>  
 (Cf. S. 1070; Rv VIII.45.40; Av. XX.43.1)



128. O resplendent Lord, let not the ill designs threaten and obstruct us at night; let us crush them with your help.<sup>4</sup>  
(Cf. Rv VIII.92.31)
129. O resplendent Lord, may you bless us with that spiritual wealth of yours which is everlasting and which would lead us to victory and power, and protect us from evil forces.<sup>5</sup>  
(Cf. Rv I.8.1)
130. We invoke our ally, the resplendent Lord, for great prosperity and wisdom, and for protection against evil forces.<sup>6</sup>  
(Cf. Rv I.7.5)
131. The resplendent Lord displays His manly might, after a successful fight against thousands of armed obstructions, and accepting the exhilarating elixir from the gourd-pitcher.<sup>7</sup>  
(Cf. Rv VIII.45.26)
132. O showerer of blessings, we are faithful to you and glorify you. May you be cognizant of this, O giver of wealth.<sup>8</sup>  
(Cf. Rv VII.31.4)
133. The sages who enkindle spiritual fire, continually do their best to purify their hearts; for the simple reason, that their close friend is the ever-young resplendent Lord.<sup>9</sup>  
(Cf. S. 1338; Rv VIII.45.1)
134. May you cleave asunder all the hostile forces, and frustrate their destructive attacks, and bring us that wealth which we long for.<sup>10</sup>  
(Cf. S. 1070; Rv VIII.45.40)

## ( ५ ) पञ्चमी दशतिः

(१-१०) दशर्चाया अस्या दशतिः (१) प्रथमाया ऋचो बौरः काण्वः, (२) द्वितीयायाः काण्वस्त्रिशोकः, (३, २) तृतीया-  
नवम्योः काण्वो वत्सः, (४) चतुर्थ्याः काण्वः कुत्सीदी, (५) पञ्चम्याः काण्वो मेधातिथिः, (६) षष्ठ्या आङ्गिरसः  
सुकभः, (७) सप्तम्या आत्रेयः इयावाश्वः, (८) अष्टम्याः काण्वः प्रगाथः, (९) दशम्याश्च काण्व इरिम्बिडि-  
र्ऋचयः । (१) प्रथमाया मरुतः, (२-३, ६, ८-१०) द्वितीयातृतीयाषष्ठीनामष्टम्यादितृचस्य चेन्द्रः, (४)  
चतुर्थ्या विश्वे देवाः, (५) पञ्चम्या ब्रह्मणस्पतिः, (७) सप्तम्याश्च सविता देवताः । गायत्री छन्दः ॥

इ॒ह॒व॒ श्रृ॒ण्व॒ ए॒षां॑ क॒शा ह॒स्तेषु॑ य॒द्वद॑ान् । नि॒ या॒मं चि॒त्रमृ॑ञ्जते ॥१॥

इ॒म॒ उ॒ त्वा वि॒ चक्ष॑ते स॒खाय॑ इन्द्र॒ सौमि॑नः । पु॒ष्टाव॑न्तौ यथा प॒शुम् ॥२॥

स॒मस्य॑ म॒न्यवे॑ वि॒शो वि॒श्वा नम॑न्त॒ कृ॒ष्टयः॑ । स॒मुद्रा॑ये॒व सि॒न्धवः॑ ॥३॥

दे॒वाना॑मि॒द॒वो म॒हत्त॑दा वृ॒णीम॑हे व॒यम् । वृ॒ष्णा॒म॒स्मभ्य॑मृ॒तये॑ ॥४॥

सो॒मा॒नाः स्वर॑णं कृ॒णु॑हि ब्र॒ह्म॒णस्प॑ते । कक्षी॑वन्तं य॒ औ॒शि॒जः ॥५॥

## Khaṇḍa III

## Daśati 5

135. Iheva śṛṇva eṣāṁ kaśā hasteṣu yadvadān.

Ni yāmam citram rñjate.<sup>1</sup>

(Cf. Rv I.37.3)

136. Ima u tvā vi caksate sakhāya indra sominaḥ.

Pustāvanto yathā paśum.<sup>2</sup>

(Cf. Rv VIII.45.16)

137. Samasya manyave viśo namanta kṛṣṭayaḥ.

Samudrāyeḥva sindhavaḥ.<sup>3</sup>

(Cf. S. 1651; Rv VIII.6.4; Av. XX.107.1)

138. Devānām id avo mahat tadā vṛṇīmahe vayam.

Vṛṣṇām asmabhyam ūtaye.<sup>4</sup>

(Cf. Rv VIII.83.1)

139. Somānāṁ svaranam kṛnuhi brahmaṇaspate.

Kakṣīvantam ya auśijah.<sup>5</sup>

(Cf. S. 1463; Rv I.18.1; Yv. III.28)

**Khaṇḍa III****Daśati 5**

135. We hear the cracking of the whip in the hands of our internal vital forces. They are wonderfully brave and valorous in the fight which goes in the human body complex.<sub>1</sub>  
(Cf. Rv I.37.3)
136. O resplendent, our these friends, effusers, singers of devotionai love, wait and look to you like men with fodder to the herd of cattle.<sub>2</sub>  
(Cf. Rv VIII.45.16)
137. Just as rivers flow towards an ocean, similarly all people, all men of culture, bow down before His strict discipline.<sub>3</sub>  
(Cf. S. 1651; Rv VIII.6.4)
138. For our protection, we solicit the mighty aids of Nature's bounties, the showerers of blessings.<sub>4</sub>  
(Cf. Rv VIII.83.1)
139. O Lord, the preceptor, please make the seeker illustrious, who offers devotions to you, and make him talented too, just as those who specialize in creative activity.<sub>5</sub>  
(Cf. S. 1463; Rv I.18.1)

बो॒ध॒न्मना॑ इ॒दस्तु॑ नो वृ॒त्रहा॑ भू॒र्यसु॑तिः । शृ॒णोतु॑ श॒क्र आ॑शिषम् ॥६॥  
 अद्य॑ नो दे॒व स॑वितः प्र॒जाव॑त्सावीः सौ॒भग॑म् । परा॑ दु॒ष्वप्य॑ सु॒व ॥७॥  
 क्वा॑स्य वृ॒षभो॑ यु॒वा तु॒वि॒ग्री॒वो अ॑ना॒नतः॑ । ब्र॒ह्मा क॑स्त स॒प॒र्य॑ति ॥८॥  
 उप॑ह्वरे गि॒रीणा॑ स॒ङ्गमे॑ च न॒दीना॑म् । धि॒या वि॒प्रो अ॑जायत ॥९॥  
 प्र॒स॒म्राजं॑ च॒र॒षणी॑नामिन्द्र॒ स॒तोता॑ न॒व्यं गी॑भिः । न॒रं वृ॒षाहं॑ म॒हि॒ष्ठम् ॥१०॥

॥ इति द्वितीयस्याख्यः प्रपाठकः ॥

140. Bodhanmanā idastu no vṛtrahā bhūryāsutiḥ.  
 Śrnotu śakra aśiṣam.<sup>6</sup>  
 (Cf. Rv VIII.93.18)
141. Adya no deva'savitaḥ prajāvat sāvīḥ saubhagam.  
 Parā duṣhvapnyaṁ suva.<sup>7</sup>  
 (Cf. Rv V.82.4)
142. Kvāsyā vṛṣabho yuvā tuvigrīvo anānataḥ.  
 Brahmā kastaṁ saparyati.<sup>8</sup>  
 (Cf. Rv VIII.64.7)
143. Upahvare girīṇām saṅgame ca nadīnām.  
 Dhiyā vipro ajāyata.<sup>9</sup>  
 (Cf. Rv VIII.6.28; Yv. XXVI.15)
144. Pra samrājam carṣaṇinām indraṁ stotā navyam  
 gīrbhiḥ.  
 Naram nṛṣāham maṁhiṣṭham.<sup>10</sup>  
 (Cf. Rv VIII.16.1; Av. XX.44.1)

Here ends Khaṇḍa III of Adhyāya II and also ends Ardha I and Daśati 5 of Prapāṭhaka II



140. May the destroyer of evils to whom many libations are offered, know our desires; may the bright and vigorous Lord hear our praises.<sup>6</sup>  
(Cf. Rv VIII.93.18)
141. Grant us today, O divine creator, affluence and progeny, and drive away the painful dreams.<sup>7</sup>  
(Cf. Rv V.82.4)
142. Where is that showerer of benefits, ever young, strong-necked and who bows to none? Who is that learned person that worships Him in the right sense?<sup>8</sup>  
(Cf. Rv VIII.64.7)
143. The all-wise Lord manifests Himself to them who meditate in the valleys of mountains and at the confluences of rivers and streams.<sup>9</sup>  
(Cf. Rv VIII.6.28)
144. May you praise with your hymns the Lord of resplendence, who is the sole sovereign of mankind, adorable, the leader, the subduer of evil persons and the most liberal giver.<sup>10</sup>  
(Cf. Rv VIII.16.1)

Here ends Khaṇḍa III of Adhyāya II and also ends Ardha I and Daśati 5 of Prapāthaka II

## ( ६ ) षष्ठी वशति:

(१-१०) दशर्षाणां अल्पा दशाते: (१, १-७) प्रथमाषष्ठीसप्तमीनाष्ट्यमाङ्गिरसी भुतकक्षमुकक्षौ, (२) द्वितीयायां बार्हस्पत्यः शंभुः, (३) कृतीयायां वाहगणो गोतमः, (४) चतुर्थ्यां बार्हस्पत्यो भरद्वाजः, (५) पञ्चम्या आङ्गिरसो बिन्दुः पुतदक्षो वा, (८) अष्टम्याः कृष्णो वत्सः, (९) नवम्या आङ्गीगर्तिः सुनःशेषः, (१०) दशम्याः पूषा सोमापूषणावाङ्गीगर्तिः सुनःशेषो वा कृषयः । (१-२, १-७, ९) प्रथमाद्वितीयाषष्ठीसप्तमीनवमीनामिन्द्रः, (३) कृतीयायां रश्मिन्वृचन्द्रमसः, (४) चतुर्थ्यां इन्द्रपूषणौ, (५) पञ्चम्या मरुतः, (८) अष्टम्याः

सूर्यः, (१०) दशम्याश्च सोमपूषणौ देवताः । गायत्री छन्दः ॥

अपादु शिष्यन्धसः सुदक्षस्य प्रहोषिणः । इन्द्रोरिन्द्रो यवाशिरः ॥१॥

इमा उ त्वा पुरुवसौभि प्र नौनवुर्गिरः । गावो वत्सं न धेनवः ॥२॥

अत्राह गोरमन्वत नाम त्वष्टुरपीच्यम् । इत्था चन्द्रमसो गृहे ॥३॥

यदिन्द्रो अनयद्रितो महीरपो वृषन्तमः । तत्र पूषाभुवत्सचा ॥४॥

गौर्धयति मरुतां श्रवस्युर्माता मघोनाम् । युक्ता वह्नी रथानाम् ॥५॥

## PRAPĀTHAKA II: ARDHA II

## Khaṇḍa IV

## Daśati 6

145. Apādu śipryandhasaḥ sudakṣasya prahoṣiṇaḥ.

Indor indro yavāśraḥ.<sup>1</sup>

(Cf. Rv VIII.92.4)

146. Imā u tvā puruvasobhi pra nonavur giraṇ.

Gāvo vatsam na dhenavaḥ.<sup>2</sup>

(Cf. Rv VI.45.28)

147. Atrāha gor amanvata nāma tvaṣṭur apīcyam.

Itthā candramaso gr̥he.<sup>3</sup>

(Cf. S. 915; Rv I.84.15; Av. XO.41.3)

148. Yad indro anayad rito mahīrapo vṛṣantamaḥ.

Tatra pūṣā bhuvaṭ sacā.<sup>4</sup>

(Cf. Rv VI.57.4)

149. Gaur dhayati marutāṃ śravasyur mātā maghonām.

Yuktā vahnī rathānām.<sup>5</sup>

(Cf. Rv VIII.94.1)

## PRAPĀṬHAKA II: ARDHA II

## Khaṇḍa IV

## Daśati 6

145. The resplendent supreme, handsome and resolute,  
accepts the over-flowing elixir of love and dedication  
offered by enlightened devotees who are assiduously  
engaged in worship.<sup>1</sup>  
(Cf. Rv VIII.92.4)
146. O Lord, the possessor of immense wealth, may our  
sacred words of prayer repeatedly recur to you, just as  
milk-giving cows fondly approach their calf.<sup>2</sup>  
(Cf. Rv VI.45.28)
147. Then, verily, he recognizes the essential form of the  
Creator's radiance in the mansion of the mind or the  
moving moon.<sup>3</sup>  
(Cf. S. 915; Rv I.84.15)
148. When the showerer, the shining sun, sends down the  
streams of rivers with mighty floods, the other divine  
nourishing elements of Nature also join with him.<sup>4</sup>  
(Cf. Rv VI.57.4)
149. The cow (Firmament), the famous mother of the  
wealthy rain-shedding clouds — she pours her milk.  
She is worthy of all honour, who yokes (the two mares)  
to their cosmic chariots.<sup>5</sup>  
(Cf. Rv VIII.94.1)

उप॑ नो॑ हरि॑भिः सु॑तं या॑हि म॑दानां प॑ते । उप॑ नो॑ हरि॑भिः सु॑तम् ॥६॥  
 इष्टा॑ हो॒त्रा अ॑सृक्षतेन्द्रं वृ॑धन्तो॑ अध्व॑रे । अ॒च्छाव॑भृ॒थमो॑जसा ॥७॥  
 अ॒हमि॑दि॒ पितु॑ष्परि॒ मेधा॑मृतस्य ज॒ग्रह॑ । अ॒हꣳ सूर्य॑ इवाजनि ॥८॥  
 रे॒वती॑र्नः सध॑माद॒ इन्द्रे॑ सन्तु तु॒विवा॑जाः । क्षु॒मन्तो॑ याभि॒र्मदे॑म ॥९॥  
 सोमः॑ पूषा च॑ चेतुर्वि॒श्वासाꣳ सु॑क्षितो॒नाम् । दे॒वत्रा॑ रथ्यो॒हिता ॥१०॥

150. Upa no haribhiḥ sutam yāhi madānām pate.  
 Upa no haribhiḥ sutam.<sup>6</sup>  
 (Cf. S. 1790; Rv VIII.93.31)
151. Īṣṭā hotrā asṛkṣatendram vṛdhanto adhvare.  
 Acchāvabhṛtham ojasā.<sup>7</sup>  
 (Cf. Rv VIII.93.23)
152. Aham idd hi pituṣpari medhāmṛtasya jagraha.  
 Aham sūrya ivājani.<sup>8</sup>  
 (Cf. S. 1500; Rv VIII.6.10; Av. XX.115.1)
153. Revatīr naḥ sadhamāda indre santu tuvivājāḥ.  
 Kṣumanto yābhir madema.<sup>9</sup>  
 (Cf. S. 1084; Rv I.30.13; Av. XX.122.1)
154. Somah pūṣā ca cetatur viśvāsām suksitīnām.  
 Devatrā rathyorhitā.<sup>10</sup>



150. O Lord of rapturous joy, come with vital vigour to our expressed devotion, come with vital faculties to our place of worship.<sup>6</sup>  
(Cf. S. 1790; Rv VIII.93.31)
151. The devotees i.e. the sense organs with a desire to fulfil their aspirations, invigorate the soul by their strength and vigour at the time of worship and thereby bring the task to completion.<sup>7</sup>  
(Cf. Rv VIII.93.23)
152. I have verily acquired the deep knowledge of the eternal truth, from my Supreme Father. I am born with the glory of the sun as if.<sup>8</sup>  
(Cf. S. 1500; Rv VIII.6.10)
153. May you share our spiritual joy, O resplendent God. May we have abundant nourishment, and may our intellect be bright and sharp, so that full of devotion and wealth, we may live in perfect bliss in union with you.<sup>9</sup>  
(Cf. S. 1084; Rv I.30.13)
154. The sustaining Nature's bounties always reward those men who try to go up high in life's progress.<sup>10</sup>

(१-२०) दशर्चाया अष्ट्या दशतिः (१, ५) प्रथमावतुर्थाः क्रमोद्गाहिन्यसौ श्रुतकामुकश्चो, (२) द्वितीयाया मेवा-  
कण्ठो वसिष्ठः, (३) तृतीयायाः काण्वो, मेधातिथिग्राहिन्यसः प्रियमेधश्च, (५) पञ्चम्याः काण्व इष्टिभिः,  
(६, १०) षष्ठीदशम्योर्वैश्वामित्रो मनुचन्द्राः, (७) सप्तम्याः काण्वस्त्रिगोकः, (८) अष्टम्याः काण्वः कुसीदी,  
(९) नवम्याश्चाङ्गिर्गतिः शुन-शेष ऊचयः । (१-५, ७-१०) प्रथमादिपञ्चानां सप्तम्यादिचतसृणाञ्चन्द्रः,  
(६) षष्ठ्याश्च प्रजापतिर्दिने । (१) प्रथमाया अनुष्टुप्, (२-१०) द्वितीयादिनवतानाञ्च गायत्री छन्दसि ॥

अयं तं इन्द्र॑ सामा॑ निपू॒ता अधि॑ ब॒र्हिषि॑ । ए॒हीम॑स्य॒ द्रवा॑ पिब ॥५॥

159. Ayam ta indra somo nipūto adhi barhiṣi.  
Ehīmasya dravā piba.<sub>5</sub>  
(Cf. S. 725; Rv VIII.17.11; Av. XX.5.5)

**Khaṇḍa V****Daśati 7**

155. May you sing the glory of that resplendent Lord, who accepts all your oblations, who subdues all enemies, who is the performer of hundreds of selfless deeds, the most liberal of all men.<sup>1</sup>  
(Cf. S. 713; Ṛv VIII.92.1)
156. O friends, sing a delightful hymn to the resplendent Lord, the supreme master of vital powers and the acceptor of devotional love.<sup>2</sup>  
(Cf. S. 716; Ṛv VII.31.1)
157. O resplendent Lord, we implore you as your devoted friend, with a set purpose, as the most wise men praise you with sacred hymns.<sup>3</sup>  
(Cf. S. 719; Ṛv VIII.2.16)
158. Let the songs of praises expressed with the exhilaration be effectual on every side, resplendent Lord. May the poets sing the songs of praises.<sup>4</sup>  
(Cf. S. 722; Ṛv VIII.92.19)
159. O Lord, of resplendence, here is your devotional love, well sanctified. May you come speedily hither and cherish our affection.<sup>5</sup>  
(Cf. S. 725; Ṛv VIII.17.11)

सुरूपकृन्मृतये सुदुधामिव गौदुहे । जुहूमसि यवियवि ॥६॥  
अभि त्वा वृषभा सुते सुते५ सृजामि पीतये । तम्पा व्यश्रुही मदम् ॥७॥  
य इन्द्र चमसेध्वा सोमश्चमूपु ते सुतः । पिबेदस्य त्वमौशिषे ॥८॥  
योगैयोगे तवस्तरं वाजेवाजे हवामहे । सखाय इन्द्रमृतये ॥९॥  
आ त्वेता नि पीदतेन्द्रमभि प्र गायत । सखाय स्तोमवाहसः ॥१०॥

160. Surūpakṛtnum ūtaye sudughām iva goduḥe.  
Juhūmasi dyavidyavi.<sup>6</sup>  
(Cf. S. 1087; Rv I.4.1; Av. XX.57.1; 68.1)
161. Abhi tvā vṛṣabhā sute sutaṁ sṛjāmi pītaye.  
Tṛmpā vyaśnuhī madam.<sup>7</sup>  
(Cf. S. 731; Rv VIII.45.22; Av. XX.22.1)
162. Ya indra camaseśvā somaś camūṣu te sutah.  
Pibedasya tvamīśiṣe.<sup>8</sup>  
(Cf. Rv VIII.82.7)
163. Yogeyoge tavastaram vājevāje havāmahe.  
Sakhāya indram ūtaye.<sup>9</sup>  
(Cf. S. 743; Rv I.30.7; Yv. XI.14; Av. XX.26.1)
164. Ā tvetā ni śīdatendram abhi pra gāyata.  
Sakhāyaḥ stomavāhasah.<sup>10</sup>  
(Cf. S. 740; Rv I.5.1; Av. XX.68.11)



160. Day by day, we invoke the resplendent God, the inspirer of all beneficial works for our assistance, as a good milch-cow is called (by the milker) for milking.<sup>6</sup>  
(Cf. S. 1087; Rv I.4.1)
161. When the prayers are repeated, I pour out the libation to you, O showerer, for your acceptance. May you accept it to your satisfaction and enjoy the exhilarating elixir of devotion.<sup>7</sup>  
(Cf. S. 731; Rv VIII.45.22)
162. O sovereign Lord of resplendence, whatever elixir of devotional invocation has been poured in the sacred ceremonial vessels, cups and bowls for you, may you honour us by accepting it.<sup>8</sup>  
(Cf. Rv. VIII.82.7)
163. On every occasion, in every noble work, we invoke the resplendent God, the best amongst our friends, for our protection and happiness.<sup>9</sup>  
(Cf. S. 743; Rv I.30.7)
164. I et us all, O friends and devotees, assemble here and offer our congregational prayer to Him; and repeatedly sing the glory of the resplendent Lord.<sup>10</sup>  
(Cf. S. 740; Rv I.5.1)

(८) अष्टमी दशतिः

(१-१०) दशावांया अस्या दशतिः (१) प्रथमाया ऋचो गाधिनो विश्वामित्रः, (२) द्वितीयाया वैश्वामित्रो मधुच्छन्दाः, (३) तृतीयायाः काण्वः कुसीदी, (४) चतुर्थ्या आङ्गिरसः प्रियमेघः, (५, ८) पञ्चम्याष्टम्योर्गीतमो दाम्यदेवः, (६, ९) षष्ठीनवम्योर्गाङ्गिरसो भुतकक्षमुकक्षो, (७) सप्तम्याः काण्वो मेघातिथिः, (१०) दशम्याश्चाङ्गिरसो विन्दुः  
 पुनर्दशो वा ऋचयः । (१-२, ४, ६, ८, ९) प्रथमाद्वितीयाचतुर्थीपञ्चम्याष्टमीनवमीनामिन्द्रः, (३) तृतीयायाः प्रजापतीन्द्रः, (५) पञ्चम्याः प्रजापतिः, (७) सप्तम्याः सदसस्पतिः, (१०) दशम्याश्च सोम-  
 मरुतोऽश्विनौ देवताः । गाधनी इन्द्रः ॥

इदं ह्यन्वोजसा सुतं राधानां पते । पिबा त्वांस्य गिर्वणः ॥१॥

महा इन्द्रः पुरश्च नो महित्वमस्तु वज्रिणे । द्यौर्न प्रथिना शवः ॥२॥

आ तू न इन्द्र क्षुमन्तं चित्रं ग्राभं सं गृभाय । महाहस्ती दक्षिणेन ॥३॥

अभि प्र गोपतिं गिरेन्द्रमर्च यथा विदे । सूनुं सत्यस्य सत्पतिम् ॥४॥

कया नश्चित्र आ भुवदूती सदावृधः सखा । कया शचिष्ठया वृता ॥५॥

## Khaṇḍa VI

### Daśati 8

165. Idam hyanvojasā sutam rādhānām pate.

Pibā tvāsyā girvanah.<sub>1</sub>

(Cf. S. 737; Rv III.51.10)

166. Mahām indrah puraś ca no mahitvam astu vajriṇe.

Dyaur na prathinā śavaḥ.<sub>2</sub>

(Cf. Rv I.8.5; Av. XX.70.1)

167. Ā tū na indra kṣumantam citram grābham sam grbhāya.

Mahāhastī dakṣinena.<sub>3</sub>

(Cf. S. 728; Rv VIII.81.1)

168. Abhi pra gopatim girendram arca yathā vide.

Sūnuṁ satyasya satpatim.<sub>4</sub>

(Cf. S. 1489; Rv VIII.69.4; Av. XX.22.4; 92.1)

169. Kayā naścitra ā bhuvadūti sadāvṛdhaḥ sakhā.

Kayā ścisthayā vṛtā.<sub>5</sub>

(Cf. S. 682; Rv IV.31.1; Yv. XXVII.39; XXXVI.4;

Av. XX.124.1)

**Khaṇḍa VI****Daśati 8**

165. O Lord of riches, deserving our praise, this nectar of sweet devotions is prepared for you with deep emotion; may you come to cherish it quietly.<sup>1</sup>  
(Cf. S. 737; Rv III.51.10)
166. Great is God, greater than the greatest, — beyond our measure. He is boundless, much beyond the celestial space and is the source of all greatness.<sup>2</sup>  
(Cf. Rv I.8.5)
167. O resplendent Lord of the mighty hand, may you gather for us with your right hand manifold, marvellous and nutritious food, as sustenance for our inner complex.<sup>3</sup>  
(Cf. S. 728; Rv VIII.81.1)
168. May you praise as prescribed, with melodies the resplendent Lord, the son of truth, the guardian of wisdom and protector of true and good.<sup>4</sup>  
(Cf. S. 1489; Rv VIII.69.4)
169. By that means would He, who is ever augmenting, wonderful and friendly, come to us, and by what most effective accomplishments on our part?<sup>5</sup>  
(Cf. S. 682; Rv IV.31.1)

त्यसु वः सत्रासाहं विश्वासु गीर्ष्वायतम् । आ च्यावयस्पृतये ॥६॥  
 सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् । सनि मेधामयासिषम् ॥७॥  
 ये ते पन्था अधो दिवो येभिर्यश्वमेरेयः । उत श्रोषन्तु नो भुवः ॥८॥  
 भद्रंभद्रं न आ भरेषमूर्जैश्च शतक्रतो । यदिन्द्र मृडयासि नः ॥९॥  
 अस्ति सोमो अयश्च सुतः पिबन्त्यस्य मरुतः । उत स्वराजो अश्विना ॥१०॥

170. Tyam u vah satrāsāham viśvāsu gīrśvāyatam.  
 Ā cyāvayasyūtaye.<sup>6</sup>  
 (Cf. S. 1642; Rv VIII.92.7)
171. Sadasaspatim adbhutam priyam indrasya kāmiam.  
 Sanim medhām ayāśiṣam.<sup>7</sup>  
 (Cf. Rv I.18.6; Yv. XXXII.13)
172. Ye te panthā adho divo yebhir vyaśvamairayah.  
 Uta śroṣantu no bhuvaḥ.<sup>8</sup>
173. Bhadram-bhadram na ā bhareṣamūrjaṁ śatakrato.  
 Yad indra mṛdayāsi naḥ.<sup>9</sup>  
 (Cf. Rv VIII.93.28)
174. Asti somo ayaṁ sutaḥ pibantyasya marutaḥ.  
 Uta svarājo aśvinaḥ.<sup>10</sup>  
 (Cf. S. 1785; Rv VIII.94.4)



170. May He be brought hither for our protection, who is resplendent, supreme, the conqueror of many, and the one who pervades even all our thoughts of praises.<sup>6</sup>  
(Cf. S. 1642; Rv VIII.92.7)
171. I solicit understanding from the presiding Lord, most covetable, the bountiful and the wonderful, who befriends souls.<sup>7</sup>  
(Cf. Rv I.18.6)
172. There are innumerable paths beneath the celestial region for the guidance of all of us. May our prayers rise (to spiritual heights). Would you kindly indicate to us the one such in clear words, as would lead us to the onward journey.<sup>8</sup>
173. Bring to us what is most auspicious, O performer of hundreds of noble deeds, bring to us food and strength, for, O resplendent Lord, you have been ever kind to us.<sup>9</sup>  
(Cf. Rv VIII.93.28).
174. This elixir has been effused by us. Let the self-resplendent twin-divines and the vital principles accept it.<sup>10</sup>  
(Cf. S. 1785; Rv VIII.94.4)

( ९ ) नवमो दशतिः

- (१-१०) दशर्चाया अस्या दशतिः (१) प्रथमाया ऋषो इन्द्रमातरो देवशाययः, (२) द्वितीयाया भाङ्गनसी गोषा,  
 (३) तृतीयाया भाषर्वणः सविता, (४) चतुर्थ्याः काण्वः प्रस्कण्वः, (५) पञ्चम्या राहुगणो गोनमः, (६) षष्ठ्या  
 वैश्वामित्रो मधुच्छन्दाः, (७) सप्तम्या गौतमो वामदेवः, (८) अष्टम्याः काण्वो वत्सः, (९) नवम्या भार्जीगतिः  
 शुनःशेषः, (१०) दशम्याश्च वातायन उल्ल ऋषयः । (१, ५-९) प्रथमायाः पञ्चम्यादिपञ्चानाञ्छेन्द्रः,  
 (२) द्वितीयाया विश्वे देवाः, (३) तृतीयायाः सविता, (४) चतुर्थ्याः अश्विनौ,

(१०) दशम्याश्च वायुर्देवताः । गायत्री छन्दः ॥

ई॒ङ्ख॑यन्ती॒रप॑स्युव॒ इन्द्र॑ जा॒तमु॑पासते । व॒न्वा॒नासः॑ सु॒वीर्य॑म् ॥१॥

न॒ किं॑ दे॒वा इ॒नीम॑सि न॒ क्या॑ यो॒पयाम॑सि । मन्त्र॑श्रुत्यं च॒राम॑सि ॥२॥

दो॒षो आ॒गाद्द॒हद्वा॑य॒ द्युम॑द्राम॒न्नाथ॑र्वण । स्तु॒हि दे॒व स॑वि॒तार॑म् ॥३॥

ए॒षो उ॑षा॒ अपू॑र्व्या॒ व्यु॑च्छति प्रि॒या दि॒वः । स्तु॒षे वा॑म॒श्विना॑ बृ॒हत् ॥४॥

इन्द्रो॑ दधी॒चो अ॑स्थभि॒र्वृत्रा॑ण्यप्रतिष्कुतः । ज॒घान॑ न॒वतो॑र्न॒व ॥५॥

## Khaṇḍa VII

### Daśati 9

175. Īṅkhayantīr apasyuva indram jātamupāsate.

Vanvānāsaḥ suvīryam.<sub>1</sub>

(Cf. Rv X.153.1; Av. XX.93.4)

176. Na ki devā inīmasi na kyā yopayāmasi.

Mantraśrutyam carāmasi.<sub>2</sub>

(Cf. Rv X.134.7)

177. Doso āgād bṛhadgāya dyumadgāmann ātharvaṇa.

Stuhi devaṁ savitāram.<sub>3</sub>

(Cf. Av. VI.1.1)

178. Eso uṣā apūrvyā vyucchati priyā divaḥ.

Stuṣe vāmasvinā bṛhat.<sub>4</sub>

(Cf. S. 1728; Rv I.46.1)

179. Indro dadhico asthabhir vṛtrānyapratiskutaḥ.

Jaghāna navatīr nava.<sub>5</sub>

(Cf. S. 913; Rv I.84.13; Av. XX.41.1)

**Khaṇḍa VII****Daśati 9**

175. With full enthusiasm, people of state approach the resplendent Supreme king and honour him as soon as He is coronated. They get His blessings in respect of progeny and prosperity.<sup>1</sup>  
(Cf. Rv X.153.1)
176. O divine powers, we never offend you; we never inflict annoyance on you; we follow the teaching of the holy text; closely we clasp and cling to your loving shelter.<sup>2</sup>  
(Cf. Rv X.134.7)
177. This is the evening time, O devotee, the singer of the Vedic hymns; chant in the sweetest tone, and sing the glory addressed to God, the impeller and creator.<sup>3</sup>  
(Cf. Av. VI.1.1)
178. So, the unparalleled beloved dawn is here; likewise may you also, O twins (a pair of cosmic vitality and cosmic consciousness), shine in the midst of the divine glory.<sup>4</sup>  
(Cf. S. 1728; Rv I.46.1)
179. The resplendent Self destroys ninety times nine (innumerable) evils with the help of the rock-like firmness of devotees.<sup>5</sup>  
(Cf. S. 913; Rv I.84.13)

इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः । महो५ अभिष्टिरोजसा ॥६॥  
 आ तू न इन्द्र वृत्रहन्मस्माकमर्धमा गहि । महान्महीभिरुतिभिः ॥७॥  
 ओजस्तदस्य तित्विष उभे यत्समवर्तयत् । इन्द्रश्चमेव रोदसी ॥८॥  
 अयमु ते समतसि कपोत इव गर्भधिम् । वषस्तच्चिन्न ओहसे ॥९॥  
 वात आ वातु भेषजं शम्भु मयोभु नो हृदे । प्रेन आयुं५षि तारिषत् ॥१०॥

180. Indrehi matsyandhaso viśvebhiḥ somaparvabhiḥ.  
 Mahām abhistirojasā.<sup>6</sup>

(Cf. Rv I.9.1; Yv. XXX.25; Av. XX.71.7)

181. Ā tū na indra vrtrahann asmākam ardham ā gahi.  
 Mahānmaḥī bhir ūtibhiḥ.<sup>7</sup>

(Cf. Rv IV.32.1; Yv. XXXIII.65)

182. Ojastadasya titviṣa ubhe yat samavartayat.  
 Indraścarmeṣa rodasī.<sup>8</sup>

(Cf. S. 1653; Rv VIII.6.5; Av. XX.107.2)

183. Ayamū te samatasi kapota iva garbhadhim.  
 Vacastaccinna oḥase.<sup>9</sup>

(Cf. S. 1599; Rv I.30.4; Av. XX.45.1)

184. Vāta ā vātu bheṣajam śambhu mayobhu no hr̥de.  
 Pra na āyur̥ṣi tāriṣat.<sup>10</sup>

(Cf. S. 1840; Rv X.186.1)



180. Come to us, resplendent God, with all your grandeur and majesty, to guide the sincere seeker of truth in his pursuit and accept his homage with delight.<sup>6</sup>  
(Cf. Rv I.9.1)
181. O mighty resplendent Lord, dispeller of darkness, may you come to help us with your mighty protections.<sup>7</sup>  
(Cf. Rv IV.32.1)
182. This powers of His omnipotence shines forth brightly when the Lord of resplendence folds and unfolds celestial and terrestrial regions like the rolling and unrolling of a skincoat.<sup>8</sup>  
(Cf. S. 1653; Rv VIII.6.5)
183. This devotional prayer is offered to you. Please accept it as a pigeon, eagerly awaiting his pregnant mate.<sup>9</sup>  
(Cf. S. 1599; Rv I.30.4)
184. May the Cosmic Breath (the divine vitality) fill our hearts with health and bring happiness; may he prolong our lives.<sup>10</sup>  
(Cf. S. 1840; Rv X. 186.1)

( १० ) दशमी दशतिः

(१-९) नवर्चाया अस्या दशतिः (१) प्रथमाया ऋचो बौरः कण्वः, (२, ९) द्वितीयानवम्योरम्यो वशः, (३) तृतीयायाः काण्वो वन्सः, (४) चतुर्थ्या आङ्गिरसः सुकशः, (५) पञ्चम्या वैश्वामित्रो मधुच्छन्दाः, (६) षष्ठ्या वैतहन्वोऽरुणः काण्वः सोमरिश्भ, (७) सप्तम्याः काण्व इरिभिर्भिः, (८) अष्टम्याश्च बारुणिः सत्यधृतिः  
 क्रमेणः । (१) प्रथमाया मित्रार्यमवरुणाः, (२-४, ६-७, ९) द्वितीयादितृचस्य षष्ठीसप्तमीनवमीनाञ्छेन्द्रः,  
 (५) पञ्चम्याः सरस्वती, (८) अष्टम्याश्च मित्रावरुणार्यमादित्या देवताः । गायत्री छन्दः ॥

य॑ र॒क्षन्ति॑ प्र॒चेत॑सो वरु॒णो मि॒त्रो अ॒र्यमा॑ । न॒ किः स॑ द॒भ्यते॑ ज॒नः ॥१॥  
 ग॒व्यो पु॒णौ यथा॑ पु॒राश्च॑योत रथ॒या । वरि॑वस्या॒ महाना॑म् ॥२॥  
 इमा॑स्त इन्द्र॒ पृश्न॑यो घृ॒तं दु॒हत आ॑शिरम् । ए॒नामृ॑तस्य॒ पिप्यु॑षीः ॥३॥  
 अ॒या धि॒या च॑ ग॒व्यया॑ पु॒रुणा॑मन्पु॒रुष्टु॑त । य॒त्सोमे॑सोम॒ आभु॑वः ॥४॥  
 पा॒वका॑ नः सर॒स्वती॑ वा॒जेभि॑र्वा॒जिनो॑वती । यज्ञं॑ वष्टु॒ धिया॑वसुः ॥५॥

## Khaṇḍa VIII

### Daśati 10

185. Yañ rakṣanti pracetaso varuṇo mitro aryamā.  
 Na kiḥ sā dabhyate janah. 1  
 (Cf. Rv I.41.1)

186. Gavyo ṣu ṇo yathā purāśvayota rathayā.  
 Varivasyā mahonām. 2  
 (Cf. Rv VIII.46.10)

187. Imāsta indra prṣnayo ghrtam duhata āśiram.  
 Enām ṛtasya pipyuṣih. 3  
 (Cf. Rv VIII.6.19)

188. Ayā dhiyā ca gavyayā puruṇāman puruṣtuta.  
 Yatsomesoma ābhuvah. 4  
 (Cf. Rv VIII.93.17)

189. Pāvakā naḥ sarasvatī vājebhir vājinīvati.  
 Yajnam vastu dhiyāvasuḥ. 5  
 (Cf. Rv I.3.10; Yv. XX.84)

**Khaṇḍa VIII****Daśati 10**

185. Never is he suppressed whom the venerable and friendly law-giver offers protection.<sup>1</sup>  
(Cf. Rv I.41.1)
186. O Lord of wealth, greatest of the great, may you, responding to our wishes for cows, horses and chariots, be gracious to us as ever.<sup>2</sup>  
(Cf. Rv 46.10)
187. O Lord of resplendence, these spotted cows of yours, the nourishers of sacrifice, furnish butter, as well a mixture of milk and curd.<sup>3</sup>  
(Cf. Rv VIII.6.19)
188. O Lord, bearing many names and praised by many, when you are present at our various public accomplishments, may we be endowed with keen intellect followed by virtuous actions.<sup>4</sup>  
(Cf. Rv VIII.93.17)
189. May the divine speech, the fountain head of all faculties (mental and spiritual), the purifier and bestower of knowledge, the recompenser of worship, be the source of inspiration and accomplishment for all our organised benevolent acts.<sup>5</sup>  
(Cf. Rv I.3.10)

क इमं नाहुषीष्वा इन्द्र५ सोमस्य तर्पयात् । स नो वसून्वा भरात् ॥६॥  
 आ याहि सुपुमा हि त इन्द्र सोमं पिबा इमम् । एदं बर्हिः सदो मम ॥७॥  
 महि त्रीणामवरस्तु युक्षं मित्रस्यार्यम्णः । दुराधर्षं वरुणस्य ॥८॥  
 त्वावतः पुरुवसो वयमिन्द्र प्रणेतः । स्मसि स्थातर्हरीणाम् ॥९॥

॥ इति द्वितीयः प्रपाठकः ॥

190. Ka imam nāhuṣiṣvā indraṁ somasya tarpayāt.  
 Sa no vasūnyā bharāt.<sup>6</sup>
191. Ā yāhi suṣumā hi ta indra somam pibā imam.  
 Edam barhiḥ sado mama.<sup>7</sup>  
 (Cf. S. 666; Rv VIII.17.1; Av. XX.3.1; 38.1; 47.7)
192. Mahi trīṇām avar astu dyukṣam mitrasyāryamṇaḥ.  
 Durādharṣa varuṇasya.<sup>8</sup>  
 (Cf. Rv X.185.1; Yv. III.31)
193. Tvāvataḥ purūvaso vayam indra pranetaḥ.  
 Smasi sthātār harīṇām.<sup>9</sup>  
 (Cf. Rv VIII.46.1)

Here ends Ardhha II and Daśati 10 of Prapāṭhaka II and also ends Prapāṭhaka II. Also ends Khaṇḍa VIII of Adhyāya II.



190. Who (the person) is there in the midst of our human race, who with devotional songs satisfies the resplendent Lord — with pleasure I shall join him in his devotional offerings to our Lord. We are sure, all the while, the resplendent Lord would bless us with precious wealth.<sup>6</sup>
191. O resplendent Lord, come to bless us; we offer you the loving prayers; please accept and enjoy them. May you be enshrined in our worshipful heart.<sup>7</sup>  
(Cf. S. 666; Rv VIII.17.1)
192. May, (by Lord's grace) the great protection of the friendly sun (of springs), the brilliant protection of the ordainer sun (of summers), and the unassailable protection of the venerable sun (of the winters) be granted to me.<sup>8</sup>  
(Cf. Rv X.185.1)
193. O resplendent Lord of ample wealth, our guide, we are privileged to belong to one like you. You are the controller of all cosmic vital energies.<sup>9</sup>  
(Cf. Rv VIII.46.1)

Here ends Ardha II and Daśati 10 of Prapāthaka II and also ends Prapāthaka II. Also ends Khaṇḍa VIII of Adhyāya II.

अथ तृतीयः प्रपाठकः

( १ ) प्रथमा दशतिः

(१-१०) दशर्चाया भूम्या दशतिः (१) प्रथमाया ऋचः काण्वः प्रगाथः, (२) द्वितीयाया गायितो विश्वामित्रः, (३) तृतीयायाः कौन्तो दुर्मित्रो गुणतः मुमित्रः, (४, ६) चतुर्थोपहयोगाङ्गिरसो भुनक्तुभुक्तभौ, (५) पञ्चम्या वैश्वामित्रो मधुच्छन्दाः, (७) सप्तम्याः शौनको गृन्तमदः, (८) अष्टम्या बार्हस्पत्यः शंभुः, (९) नवम्या बार्हस्पत्यो भरद्वाजः, (१०) दशम्याश्च शौनको वामदेव ऋषयः । (१-८) प्रथमाष्टानामिन्द्रः, (९) नवम्या इन्द्रपुष्पणो, (१०) दशम्याश्चेन्द्रो बृहदा देवताः । गायत्री छन्दः ॥

उ॒त्वा म॑न्दन्तु॒ सोमाः॑ कृ॒णुष्व॑ ग॒र्धो अ॒द्रिवः॑ । अ॒व ब्र॑ह्म॒द्विषो॑ ज॒हि ॥१॥  
 गि॒र्वणः॑ पा॒हि नः॑ सु॒तं म॑धो॒र्द्धाग॑भिर॒ज्यसे॑ । इन्द्र॑ त्वादा॒तमि॑द्यशः ॥२॥  
 सदा॑ व इन्द्र॑श्चक्रेषदा॒ उपो॑ नु स सप॑र्यन् । न दे॒वो वृ॒तः शू॒र इन्द्रः॑ ॥३॥  
 आ त्वा॑ वि॒शान्ति॑वन्दवः॒ समु॑द्रमि॒व सिन्ध॑वः । न त्वा॑मिन्द्रा॒ति रि॑च्यते ॥४॥  
 इन्द्र॑मि॒द्राधि॑तो बृ॒हदिन्द्र॑मर्के॒भिर्गर्कि॑णः । इन्द्र॑ वा॒णोर॑नृष॒त ॥५॥

## PRAPĀṬHAKA III: ARDHA I

## Khaṇḍa IX

## Daśari 1

194. Ut tvā mandantu somah kṛṇuṣva radho adrivah.  
 Ava brahmadviṣo jahi.<sub>1</sub>  
 (Cf. S. 1354; Rv VIII.64.1; Av. XX.93.1)
195. Girvaṇaḥ pāhi naḥ sutam madhor dhārābhir ajyase.  
 Indra tvādātamidyaśaḥ.<sub>2</sub>  
 (Cf. Rv III.40.6; Av. XX.6.6)
196. Sadā va indraś carakṛṣadā upo nu sa saparyan.  
 Na devo vṛtaḥ sūra indrah.<sub>3</sub>
197. Ā tvā viśantvindaḥ samudramiva sindhavaḥ.  
 Na tvām indrāti ricyate.<sub>4</sub>  
 (Cf. S. 1660; Rv VIII.92.22)
198. Indram id gāthino brhad indram arkebhir arkiṇaḥ.  
 Indram Vānīranūsata.<sub>5</sub>  
 (Cf. S. 796; Rv I.7.1; Av. XX.38.4; 47.4; 70.7)

## PRAPĀṬHAKA III: ARDHA I

### Khaṇḍa IX

#### Daśati I

194. May our hymns please you; O Lord of resolute will power, please display your bounty. May you drive off the infidels.<sup>1</sup>  
(Cf. S. 1354; Rv VIII.64.1)
195. O widely praised resplendent Lord, accept our loving homage. These exhilarating streams of love flow to you. May we obtain food sanctified by you.<sup>2</sup>  
(Cf. Rv III.40.6)
196. The resplendent Lord is always close to you. He is ever-drawn to you whenever you perform selfless services. He is indeed great, ever-victorious, brave, supreme, benevolent and universally accepted by us.<sup>3</sup>
197. Let the drops of divine love enter your heart as the rivers finally enter sea. None surpassed you, O resplendent Lord.<sup>4</sup>  
(Cf. S. 1660; Rv VIII.92.22)
198. The chanters of the Saman extol the resplendent Lord with songs. the reciters of the Rk with prayers, the priests of the Yajus, with divine verses.<sup>5</sup>  
(Cf. S. 796; Rv I.7.1)

इन्द्र इषे ददातु न ऋभुक्षणमृभु रयिम् । वाजी ददातु वाजिनम् ॥६॥  
 इन्द्रो अङ्ग महद्भयमभी षदप चुच्यवत् । स हि स्थिरो विचर्षणिः ॥७॥  
 इमा उ त्वा सुतेसुते नक्षन्ते गिर्वणो गिरः । गावो वत्सं न धेनवः ॥८॥  
 इन्द्रा नु पूषणा वयं सख्याय स्वस्तये । हुवेम वाजसातये ॥९॥  
 न कि इन्द्र त्वदुत्तरं न ज्यायो अस्ति वृत्रहृत् । न क्येवं यथा त्वम् ॥१०॥

199. Indra iṣe dadātu na ṛbhukṣaṇam ṛbhuṁ rayim.  
 Vājī dadātu vājinam.<sup>6</sup>  
 (Cf. Rv VIII.93.34)
200. Indro aṅga mahad bhayam abhī ṣad apa cucyavat.  
 Sa hi sthīro vicarṣaṇih.<sup>7</sup>  
 (Cf. Rv II.41.10; Av. XX.20.5; 57.8)
201. Imā u tvā sutesute nakṣante girvaṇo girah.  
 Gāvo vatsam na dhenavaḥ.<sup>8</sup>  
 (Cf. Rv VI.45.28)
202. Indrā nu pūṣaṇā vayarṁ sakhyāya svastaye.  
 Huvema vājasātaye.<sup>9</sup>  
 (Cf. Rv VI.57.1)
203. Na ki indra tvad uttaram na jyāyo asti vṛtrahan.  
 Na kyevam yathā tvam.<sup>10</sup>  
 (Cf. Rv IV.30.1)



199. May the Lord of resplendence give us the bounteous enlightened person to partake our sacred winds. May He, the mighty, give us physical strength.<sup>6</sup>  
(Cf. Rv VIII.93.34)
200. May resplendent Lord drive away from us all terrors and overpowering dangers for He is firm and active; and beholder of all.<sup>7</sup>  
(Cf. Rv II.41.10)
201. O resplendent Lord, glorified by our devotional hymns, our laudations rapidly flow to you as the milch-kine hasten to their calves.<sup>8</sup>  
(Cf. Rv VI.45.28)
202. O the resplendent sun of the northern solstice and the nourishing sun of the southern one, we invoke you, for obtaining your friendship, our well-being, and for obtaining food.<sup>9</sup>  
(Cf. Rv VI.57.1)
203. There is no one, O resplendent dispeller of darkness, superior to you; no one better than you; there is no one, verily, such as you are.<sup>10</sup>  
(Cf. Rv IV.30.1)

## ( २ ) द्वितीया दशतिः

(१-१०) दशर्षाया अस्या दशतिः (१, ४) प्रथमाचतुर्थ्योक्तयोः काण्वस्त्रिशोकः, (२) द्वितीयाया वैश्वामित्रो मधुच्छन्दाः, (३) तृतीयाया अश्विनो वराः, (५, १०) पञ्चमीदशम्योराङ्गिरसः सुकक्षः, (६) षष्ठ्या भाङ्गिरसोऽभीष्टुः, (७) सप्तम्या गायिनो विश्वामित्रः, (८) अष्टम्याः काण्वायनो गोवृत्तयश्चतुर्गतिनी, (९) नवम्याश्च कौत्सः सुमित्र ऋषयः । (१-२, ४-१०) प्रथमाद्वितीययोश्चतुर्थ्यादिसप्तमानाञ्छेन्द्रः, (३) तृतीयायाश्च

विश्वे देवा मरुतोऽयंममित्रा वा देवताः । गायत्री छन्दः ॥

तरणिं वो जनानां त्रदं वाजस्य गोमतः । समानमु प्र शंसिषम् ॥१॥

असृग्रमिन्द्र ते गिरः प्रति त्वामुदहासत । सजोषा वृषभं पतिम् ॥२॥

सुनीथो घा स मर्यो यं मरुतो यमर्यमा । मित्रास्पान्त्यद्रुहः ॥३॥

यद्वीडाविन्द्र यत्स्थिरे यत्पर्शानि पराभृतम् । वसु स्पर्हं तदा भर ॥४॥

श्रुतं वो वृत्रहन्तमं प्र शर्द्धं चर्षणीनाम् । आशिषे राधसे माहे ॥५॥

## Khaṇḍa X

## Daśati 2

204. Taraṇim vo janānam tradam vājasya gomataḥ.  
Samānam u pra śaṁsiṣam.1  
(Cf. Rv VIII.45.28)

205. Asrgram indra te girah prati tvām udahāsata.  
Sajoṣā vṛṣabham patim.2  
(Cf. Rv I.9.4; Av. XX.71.10)

206. Sunītho ghā sa martyo yam maruto yam aryamā.  
Mitrās pāntyadruhaḥ.3  
(Cf. Rv VIII.46.4)

207. Yad vidāvindra yat sthire yat parśāne parābhṛtam.  
Vasu spārham tadā bhara.4  
(Cf. S. 1072; Rv VIII.45.41; Av. XO.43.2)

208. Śrutam vo vṛtrahamtamam pra śardham carṣaṇīnām.  
Āśiṣe rādhase mahe.5  
(Cf. Rv VIII.93.16)

## Khaṇḍa X

### Daśati 2

204. I praise the universal Lord, the deliverer of our families, the destroyer of evils, and the bestower of food and cattle.<sup>1</sup>  
(Cf. Rv VIII.45.28)
205. Resplendent God, showerer of blessings and protector of your worshippers, I have sung to you the divine hymns with the hope that they would reach you. We invoke you for their acceptance.<sup>2</sup>  
(Cf. Rv I.9.4)
206. Fortunate in life is that mortal whom the faultless Supreme Lord, who is also the Lord of vital principles, Lord of Justice, and the Lord of Light, gives protection.<sup>3</sup>  
(Cf. Rv VIII.46.4)
207. O resplendent Lord, what is concealed in the strongholds of evil forces, and in places not easily accessible, bring us that wealth which we long for.<sup>4</sup>  
(Cf. S. 1072; Rv VIII.45.41)
208. The best evil-destroyer and the famous champion of mankind, I urge Him to grant munificence.<sup>5</sup>  
(Cf. Rv VIII.93.16)

अ॒रं त इन्द्र॑ श्रव॑से गमे॑म शू॒र त्वा॑वतः । अ॒रꣳ श॑क्र प॒रेम॑णि ॥६॥  
 धा॒नाव॑न्तं क॒रम्भि॑णमपू॒पव॑न्तमु॒क्थि॑नम् । इन्द्र॑ प्रा॒तर्जु॑प॒म्य नः ॥७॥  
 अ॒पां फे॑नेन नमु॒चैः शि॒र इन्द्रो॑दव॒र्तयः॑ । वि॒श्वा य॑द॒जय॑ स्पृ॒धः ॥८॥  
 इमे॑ त इन्द्र॑ सोमाः सु॒तासो॑ ये च सो॒त्वाः । तेषां॑ म॒त्स्य प्र॑भृ॒वमो॑ ॥९॥  
 तुभ्यꣳ सु॒तासः॑ सोमाः स्ती॒र्णं ब॑र्हिर्वि॒भाव॑सो । स्तो॒तृभ्य॑ इन्द्र॑ मृ॒डय॑ ॥१०॥

209. Aram ta indra śravase gamema śūra tvāvataḥ.  
Araṁ śakra paremaṇi.<sup>6</sup>
210. Dhānāvantam karambhiṇam apūpavantam ukthinam.  
Indra prātar juṣasva naḥ.<sup>7</sup>  
(Cf. Rv III.52.1; Yv. XX.29)
211. Apām fpenena namuceḥ śira indrod avartayaḥ.  
Viśvā yadajaya sprdhaḥ.<sup>8</sup>  
(Cf. Rv VIII.14.13; Yv. XIX.71; Av. XX.29.3)
212. Ime ta indra somāḥ sutāso ye ca sotvāḥ.  
Teṣām matsva prabhūvaso.<sup>9</sup>  
(Cf. VIII.2.10)
213. Tubhyam sutāsaḥ somāḥ stīrṇam barhir vibhāvaso.  
Stotr̥bhya indra mṛdaya.<sup>10</sup>  
(Cf. Rv VIII.93.25)



209. O resplendent Lord, brave and heroic, we have come to you with plentiful divine prayers, dedicated specially to you. O Lord, of selfless benevolence and supreme protection, may we have numerous opportunities of offering our sincere heartfelt sentiments to such a glorious Lord as you are.<sup>6</sup>
210. Accept, O resplendent Lord, at our morning festivity, this homage of worldly gains consisting of fresh barley, roasted corn, curds, and bread, along with the sentiments of our gratefulness expressed for these favours of yours.<sup>7</sup>  
(Cf. Ṛv III.52.1)
211. O resplendent Lord, you are capable of tearing off the heads of clinging evils, by the foam of water, which means, by merely a gesture of yours. Please subdue all obstructing forces.<sup>8</sup>  
(Cf. Ṛv VIII.14.13)
212. All these sincere sentiments and heart-felt eulogies are addressed to you, O resplendent Lord. This elixir of devotion is for you. May you be pleased to accept it with delight, O Lord, of princely wealth and munificence.<sup>9</sup>  
(Cf. Ṛv VIII.2.10)
213. O brilliant fire, these sweet decoctions of medicinal herbs are ready for all patients to be used as cures. May the resplendent Lord be now invoked for the benefit of worshippers.<sup>10</sup>  
(Cf. Ṛv VIII.93.25)

## ( ३ ) तृतीया दशतिः

(१-९) नवर्चाया अस्या दशतिः (१) प्रथमाया ऋच आजीगतिः गुनःशेषः, (२) द्वितीयाया आङ्गिरसौ भुवकभ-  
सुकर्षौ, (३) तृतीयायाः काण्वस्मिन्नोकः, (४, ५) चतुर्थीनवम्योः काण्वो मेघातिथिः, (६) पञ्चम्या राहुगणो  
गोतमः, (६) षष्ठ्याः काण्वो ब्रह्मातिथिः, (७) सप्तम्या गायिनो विश्वामित्रो भार्गवो जमदग्निर्वा, (८) अष्टम्याश्च  
षौरः कण्व ऋचयः । (१-४) प्रथमादिचतसृणामिन्द्रः, (५) पञ्चम्या वरुणमित्रार्यमाणः, (६) षष्ठ्या अभिनी,  
(७) सप्तम्या मित्रावरुणौ, (८) अष्टम्या मरुतः, (९) नवम्याश्च विष्णुर्देवताः । गायत्री छन्दः ॥

आ व इन्द्रं कृवि यथा वाजयन्तः शतक्रतुम् । म॥हिष्ठ५ सिञ्च इन्दुभिः ॥१॥

अतश्चिदिन्द्र न उपा याहि शतवाजया । इषा सहस्रवाजया ॥२॥

आ बुन्द वृत्रहा देदे जातः पृच्छाद्वि मातरम् । क उग्राः के ह शृण्विरे ॥३॥

वृवदुक्थ५ हवामहे सृप्रकरन्नमृतये । साधः कृष्वन्तमवसे ॥४॥

ऋजुनीती नो वरुणो मित्रो नयति विद्वान् । अर्यमा देवैः सजोषाः ॥५॥

## Khaṇḍa XI

## Daśati 3

214. Ā va indram kṛvim yathā vājayantaḥ śatakratum.  
Maṁhiṣṭhaṁ siñca indubhiḥ.  
(Cf. Rv I.30.1)

215. Ataścid indra na upā yāhi śatavājayā.  
Iṣā sahasravājayā.  
(Cf. Rv VIII.92.10)

216. Ā bundam vṛtrahā dade jātaḥ pṛcchādvī mātaram.  
Ka ugrāḥ ke ha śṛṇvire.  
(Cf. Rv VIII.45.4)

217. Bṛbad ukthaṁ havāmahe sṛprakarasnam ūtaye.  
Sādhaḥ kṛṇvantam avase.  
(Cf. Rv VIII.32.10)

218. Rjunitī no varuṇo mitro nayati vidvān.  
Aryamā devaiḥ sajoṣāḥ.  
(Cf. Rv I.90.1)

**Khaṇḍa XI****Daśati 3**

214. May we, desirous of wealth and wisdom, offer homage, and draw with devotions, the heart of the resplendent God, the embodiment of selfless actions, just as the farmers dig a well and fill their fields with water.<sub>1</sub>  
(Cf. Rv I.30.i)
215. Come to us, O resplendent Lord, from any place with food that gives hundred-fold spiritual strength, a thousand-fold strength.<sub>2</sub>  
(Cf. Rv VIII.92.10)
216. As soon as born, the resplendent self, the destroyer of evils, seizes an arrow and asks the mother Eternity "who are the terrible, who are the renowned opponents."<sub>3</sub>  
(Cf. Rv VIII. 45.4)
217. Let us call Him for help whose arm is stretched out for the protection of others, and who strives nobly to defend us.<sub>4</sub>  
(Cf. Rv VIII.32.10)
218. May the persons, most virtuous and most dedicated, guide and lead us along straight paths. May the law-givers lead us to peace and harmony.<sub>5</sub>  
(Cf. Rv I.90.1)

- दूरादिहेवँ यत्सतोरुणप्सुरशिश्नितत् । वि भानुं विश्वथातनत् ॥६॥  
 आ नो मित्रावरुणा घृतेर्गव्यूतिमुक्षतम् । मध्वा रजांसि सुक्रतू ॥७॥  
 उदु त्ये सूनवो गिरः काष्ठा यज्ञेष्वनत । वाश्ना अभिज्ञु यातवे ॥८॥  
 इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् । समूढमस्य पांसुले ॥९॥

219. Dūrād iheva yat satoruṇapsur aśiśvitat.

Vi bhānum viśvathātanat.<sup>6</sup>

(Cf. Rv VIII.5.1)

220. Ā no mitrāvaruṇā ghṛtair gavyūtim ukṣatam.

Madhvā rajāṁsi sukratū.<sup>7</sup>

(Cf. S. 663; Rv III.62.16; Yv. XXI.8)

221. Udu tye sūnavo girah kāsthā yajñesvatnata.

Vāśrā abhijñu yātave.<sup>8</sup>

(Cf. Rv I.37.10)

222. Idam viṣṇur vi cakrame tredhā ni dadhe padam.

Samūḍham asya pāṁsule.<sup>9</sup>

(Cf. S. 1669; Rv I.22.17; Yv. V.15; Av. VII.26.4)

( ४ ) चतुर्थी दशतिः

- (१-१०) दशर्चाया अस्या दशतेः (१. ७-८) प्रथमासप्तम्यष्टमीनामुक्तां काण्वो मेधातिथिः, (२) द्वितीयाया मारीचः कश्यपः, (३, ५) तृतीयापञ्चम्योः काण्वो मेधातिथिराङ्गिरसः प्रियमेधश्च, (४) चतुर्थ्या वामदेव्यो बृहदुक्थः, (६) षष्ठ्याः कौन्तो दुर्मित्रो गुणतः सुमित्रः, (७) नवम्या गाधिनो विश्वामित्रोऽभीषाद् उदतो वा. (१०) दशम्याश्वाङ्गिरसौ धुनकसमुकसौ ऋषयः । (१. १-१०) प्रथमायाः स्तुतीयाघटानाञ्जेन्द्रः, (२) द्वितीयायाश्च विश्वे देवा देवताः । (१-८, १०) प्रथमाघटानां दशम्याश्च गायत्री, (९) नवम्याश्च पादनिष्ठायात्री छन्दसी ॥

अतीहि मन्युषाविण् सपुवांसमुपेरय । अस्य रातौ सुतं पिब ॥१॥

## Khaṇḍa XII

### Daśati 4

223. Atīhi manyuṣāvināṁ suṣuvāṁsam uperaya.

Asya rātau sutam piba.<sup>1</sup>

(Cf. Rv VIII.32.21)



219. When lovely dawn, far away in the east, and yet still close by, glows over the world, she starts spreading the light all over.<sup>6</sup>  
(Cf. Rv VIII.5.1)
220. May our Lord, friend and venerable, the performer of good works furnish our cow-stalls with butter and moisten these worlds with sweetness.<sup>7</sup>  
(Cf. S. 663; Rv III.62.16)
221. These vital forces are the generators of speech and they spread out the waters of thoughts in their courses, so that the kine, the sense organs, may get into the knee-deep water to drink.<sup>8</sup>  
(Cf. Rv I.37.10)
222. The omnipresent and the all-powerful God dominates the three regions, earth, midregion and the celestial. His own step is rooted in the deep dark mystery, beyond the knowledge of mankind.<sup>9</sup>  
(Cf. S. 1669; Rv I.22.17)

## Khaṇḍa XII

### Dasati 4

223. May you ignore him who offers libation in angry mood or who presents on a disapproved spot. May you accept the devotion of those who offer with love.<sup>1</sup>  
(Cf. Rv VIII.32.21)

क॒दु प्र॑चेत॒से म॑हे व॒चो दे॑वाय शस्यते । तदि॒ध्यस्य॑ व॒र्द्धन॑म् ॥२॥  
 उ॒क्तं च॑ न शस्य॒मानं॑ ना॒गो रयि॑रा चि॒केत॑ । न गाय॑त्रं गी॒यमा॑नम् ॥३॥  
 इन्द्र॑ उ॒क्त्येभि॑र्मन्दि॒ष्ठो वा॑जा॒नां च॑ वा॒जप॑तिः । हरि॑वान्सु॒तानां॑ सखा ॥४॥  
 आ या॑ह्युप॒ नः सु॑तं वा॒जेभि॑र्मा ह॒णीय॑थाः । म॒हा स॑ इव यु॒वजा॑निः ॥५॥  
 कदा॑ व॒सो स्तो॒त्रं ह॑र्येत आ अव॑ श्म॒शा रु॒धद्वाः॑ । दी॒र्घं सु॑तं वा॒ताप्या॑य ॥६॥  
 ब्रा॒ह्मणा॑दिन्द्र॒ राध॑सः पि॒बा सोम॑मृ॒तृरनु॑ । तवे॒दं स॑ख्यमस्तु॒तम् ॥७॥  
 वयं॑ घा॒ ते अ॑पि स्मसि स्तो॒तार॑ इन्द्र॒ गिर्व॑णः । त्वं नो॑ जिन्व सोम॒पाः ॥८॥

224. Kadu pracetase mahe vaco devāya śasyate.  
Tadidhyasya vardhanam.<sup>2</sup>
225. Uktham ca na śasyamānam nāgorayir ā ciketa.  
Na gāyatram gīyamānam.<sup>3</sup>  
(Cf. S. 1805; Rv VIII.2.14)
226. Indra ukthebhir mandīṣṭho vājānām ca vājapatiḥ.  
Harivānt sutānām sakhā.<sup>4</sup>
227. Ā yāhyu pa naḥ sutam vājebhir mā kṛṇīyathāḥ.  
Mahān iva yuvajāniḥ.<sup>5</sup>  
(Cf. Rv VIII.2.19)
228. Kadā vaso stotraṁ haryata ā ava śmaśā rudhad vāḥ.  
Dirghaṁ sutam vātāpyāya.<sup>6</sup>  
(Cf. Rv X.105.1)
229. Brāhmaṇād indra rādhasaḥ pibā somamṛtūṁranu.  
Tavedaṁ sakhyam astritam.<sup>7</sup>  
(Cf. Rv I.15.5)
230. Vayam ghā te api smasi stotāra indra girvanah.  
Tvam no jinva somapāḥ.<sup>8</sup>  
(Cf. Rv VIII.32.7)

224. How amazing! Even a little praise of Him, He magnifies and accepts it with delight, indeed, while we exalt Him, we exalt ourselves.<sup>2</sup>
225. (The resplendent Lord), the enemy of the unbeliever in the *words*-divine, apprehends whatever prayer is repeated and whatever chant is being chanted.<sup>3</sup>  
(Cf. S. 1805; Rv VIII.2.14)
226. We glorify the resplendent Lord in our eucharistic hymns. He is the giver of strength to the strong, the Lord of provisions, giver of speed to Nature's bounties and He is always delighted while we offer our sweet prayers, the divine elixir, to Him.<sup>4</sup>
227. May you, our Lord of resplendence, come and accept our devotional sentiments; may you not be snatched away from us by others by their nutrient offerings. May you not be bashful like an ardent husband who has a new young bride.<sup>5</sup>  
(Cf. Rv VIII.2.19)
228. When will our praise reach you, O Lord of Wealth, O lover of Praises? When will you accept it and let loose the long-protracted blessings for showering rain?<sup>6</sup>  
(Cf. Rv X.105.1)
229. Resplendent Lord, please come and accept these seasonal devotional prayers offered by your truly-dedicated devotees. We solicit your friendship since only your friendship is unbroken and ever-lasting.<sup>7</sup>  
(Cf. Rv I.15.5)
230. O resplendent Lord, the one adored by praises, O lover of devotion, we are your adorers; may you, therefore, be generous unto us.<sup>8</sup>  
(Cf. Rv VIII.32.7)

एन्द्रं पृक्षु कासु चिन्नृम्णं तनूषु धेहि नः । सत्राजिदुग्रं पौंश्यम् ॥९॥  
 एवा ह्यसि वीरयुरेवा शूर उत स्थिरः । एवा ते राध्यं मनः ॥१०॥

231. Endra prkṣu kāsu cin nrmṇam tanūṣu dhehi naḥ.  
 Satrājīd ugra pauṁsyam.<sup>9</sup>

232. Evā hyasi vīrayur evā śūra uta sthiraḥ.  
 Evā te rādhyam manah.<sup>10</sup>  
 (Cf. S. 824; Rv VIII.92.28; Av. XX.60.1)

Here ends Khaṇḍa XII of Adhyāya II, and also ends  
 Adhyāya II and ends Daśati 4 of Prapāthaka III

( ५ ) पञ्चमी दशति

(१-१०) दशर्चाया अस्या दशतेः (१, १, ९) प्रथमापठनीयवमीनादृचां नैषावकमो वसिष्ठः, (२) द्वितीयाया  
 चार्हस्पत्यो भरद्वाजः, (३) कृतीयायाः काण्वः प्रस्कण्वो बालकिल्या वाङ्मित्रसः श्वेतो वा, (४) चतुर्थ्या  
 गौतमो नोषाः, (५) पञ्चम्याः प्रागायः कलिः, (६) सप्तम्याः काण्वो मेघातिथिः, (८) अष्टम्याः  
 प्रागायो भर्गः, (१०) दशम्याश्च काण्वः प्रागाय कथयः । (१) प्रथमाया ईशानः,  
 (२-८, १०) द्वितीयादिसप्तर्चा दशम्याभेन्द्रः, (९) नवम्याश्च  
 मरुतो देवताः । बृहती छन्दः ॥

अभि त्वा शूर नोनुमोदुग्धा इव धेनवः ।  
 ईशानमस्य जगतः स्वईशमीशानमिन्द्र तस्थुषः ॥१॥

### Adhyāya III

#### Khaṇḍa I

#### Daśati 5

233. Abhi tvā śūra nonumo-dugdhā iva dhenavaḥ.  
 Īśānam asya jagataḥ swardṛśam īśānam indra  
 tasthusaḥ.<sup>1</sup>  
 (Cf. S. 680; Rv VII.32.22; Yv. XXVII.35; Av.  
 XX.121.1)



231. O resplendent Lord, in our battles of life and contests, give to our muscular arms the manly strength. O strong Lord, always bless us with ever-conquering might.<sup>9</sup>
232. You verily love to over-come the wicked. You are a hero and firm; your mind is to be propitiated. (As soon as it occurs in your mind), there is no delay in your overcoming the wicked.<sup>10</sup>  
(Cf. S. 824; Rv VIII.92.28)

Here ends Khaṇḍa XII of Adhyāya II; also ends Adhyāya II, and Daśati 4 of Prapāṭhaka III.

### Adhyāya III

#### Khaṇḍa I

#### Daśati 5

233. O brave resplendent Lord, the Lord of all movable and stationary things, the beholder of the universe, we call loudly to you like an un milked cow (with udders full).<sup>1</sup>  
(Cf. S. 680; Rv VII.32.22)

त्वामिदि हवामहे सातौ वाजस्य कारवः ।  
 त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्ववतः ॥२॥  
 अभि प्र वः सुराधसमिन्द्रमर्चे यथा विदे ।  
 यो जरितृभ्यो मघवा पुरुवसुः सहस्रेणेव शिक्षति ॥३॥  
 तं वो दस्ममृतीषहं वसोर्मन्दानमन्धरुः ।  
 अभि वत्सं न स्वसरेषु धेनव इन्द्र गोभिर्नवामहे ॥४॥  
 तरोभिर्वो विदद्वसुमिन्द्र सबाध उत्तये ।  
 बृहद्वायन्तः सुतसोमे अध्वरे हुवे भरं न कारिणम् ॥५॥

234. Tvām iddhi havāmahe satau vājasya kāravaḥ.  
 Tvām vṛtreṣvindra satpati narastvām kāsthāsvarvataḥ.<sup>2</sup>  
 (Cf. S. 809, Rv VI.46.1; Yv. XXVII.37; Av. XX.98.1)
235. Abhi pra vaḥ surādhasam indram arca yathāvindhe.  
 Yo jaritr̥bhyo maghavā purūvasuḥ sahasreneva  
 śikṣati.<sup>3</sup>  
 (Cf. S. 811; Rv VIII.49.1; Av. XX.51.1)
236. Tam vo dasmam ṛtīśaḥ vāsoṛ mandānam andhasaḥ.  
 Abhi vatsam na svasareṣu dhenava indram gīrbhir  
 navāmahe.<sup>4</sup>  
 (Cf. S. 685; Rv VIII.88.1; Yv. XXVI.11; Av. XX.9.1;  
 49.4)
237. Tarobhirvo vidadvasumindram sabādha ūtaye.  
 Br̥had gāyantaḥ sutasome adhvare huve bharam na  
 kāriṇam.<sup>5</sup>  
 (Cf. S. 687; Rv VIII.66.1)

234. O resplendent Lord, we, the poet-sages invoke you to obtain intellect-strengthening food. You are the protector of good men. We invoke you from all directions to overcome impediments, in the conflicts of life.<sup>2</sup>  
(Cf. S. 809; Rv VI.46.1)
235. My praises to you, O bounteous resplendent Lord, greater of all riches; I praise the one who, with thousands-fold treasures, loves to help those who serve Him with dedication.<sup>3</sup>  
(Cf. S. 811; Rv VIII.49.1)
236. We offer love and praise with our hymns, as cows love to their calf in the stalls; we invoke the glorious resplendent Lord, the subduer of evil spirits, who delights in accepting the beverage of loving devotion.<sup>4</sup>  
(Cf. S. 685; Rv VIII.88.1)
237. May you worship the resplendent Lord for your protection against the miseries. He is full of might and the revealer of spiritual wealth. Invoke Him, singing loudly the Br̥hat-Sāman in the festivity where the devotional sentiments are cherished. I invoke Him as men invoke a beneficial master of a household.<sup>5</sup>  
(Cf. S. 687; Rv VIII.66.1)

तर॑णि॒रित्सि॑षासति वा॒जं पु॒रन्ध्या यु॒जा ।  
 आ व इन्द्रं॑ पु॒रुहू॑तं ने॒मे गिरा॑ ने॒मि तष्टे॑व सु॒द्रुवम् ॥६॥  
 पि॒बा सु॒तस्य॑ रसि॒नो मत्स्वा॑ न इन्द्र गो॒मतः ।  
 आपि॑र्नो बो॒धि सध॑मा॒द्ये वृधे॑स्माँ॒ अव॑न्तु ते धि॒यः ॥७॥  
 त्वँ ह्येहि॑ चे॒रवे वि॒दा भग॑ वसु॒त्तये ।  
 उ॒द्वावृ॑षस्व म॒घवन्ग॑विष्ट॒य उ॒दिन्द्रा॑श्चमिष्ट॒ये ॥८॥  
 न हि व॑श्चर॒मं च न॑ वसि॒ष्ठः परि॑मँ॒ सते ।  
 अ॒स्माक॑म॒द्य मरु॑तः सु॒ते सचा॑ विश्वे पिबन्तु का॒मिनः॑ ॥९॥

238. Taranirit siśāsati vājam purandhyā yujā.  
 Ā va indram puruhūtam name girā nemim taṣṭeva  
 sudruvam.<sup>6</sup>  
 (Cf. S. 867; Rv VII.32.20)
239. Pibā sutasya rasino matsvā na indra gomataḥ.  
 Āpir no bōdhi sadhamādye vṛdhe-smāñ avantu te  
 dhiyah.<sup>7</sup>  
 (Cf. S. 1421; Rv VIII.3.1)
240. Tvañ hyehi cerave vidā bhagam vasuttaye.  
 Udvāvṛṣasva maghavan gaviṣṭaya ud  
 indrāśvamīṣṭaye.<sup>8</sup>  
 (Cf. S. 1581; Rv VIII.61.7)
241. Na hi vaścaramam ca na vasiṣṭhaḥ parimarṣate.  
 Asmākam adya marutaḥ sute sacā viśve pibantu  
 kāmīnaḥ.<sup>9</sup>  
 (Cf. Rv VII.59.3)



238. Only an active man who solemnly worships acquires wealth and wisdom. O resplendent Lord, invoked by all, I bend down with the words of reverence to you, as a carpenter bends the wooden circumference of the wheel.<sup>6</sup>  
(Cf. S. 867; Rv VII.32.20)
239. O resplendent Lord, may you accept our delightful elixir mingled as if with milk, and get exhilarated. Please consider yourself as our kith and kin. May we both enjoy the spiritual experience together. May your wise counsels protect and guide us to prosperity.<sup>7</sup>  
(Cf. S. 1421; Rv VIII.3.1)
240. Bounteous as you are, come, and get wealth to be distributed to your worshippers. O bounteous Lord, may you shower your bounty on a wisdom-seeker, and O resplendent Lord, shower your bounty on a vitality-seeker.<sup>8</sup>  
(Cf. S. 1581; Rv VIII.61.7)
241. The celebrated sages do not disregard even the extremest one amongst you all. O vital principles, desirous of libations, may you all drink here together today the effused elixir of devotional love.<sup>9</sup>  
(Cf. Rv VII.59.3)

मा चिदन्यद्दि श९सत सखायो मा रिषण्यत ।

इन्द्रमिस्तोता वृषण९ सचा सुते मुहुरुक्था च श९सत ॥१०॥

॥ इति तृतीयस्यान्तः प्रपाठकः ॥

242. Mā cid anyad vi śarṣata sakhāyo mā riṣanyata.  
Indramit stotā vṛṣaṇaṁ sacā sute muhur ukthā ca  
śarṣata.<sup>10</sup>  
(Cf. S. 1360; Rv VIII.1.1; Av. XX.85.1)

Here ends Khaṇḍa I of Adhyāya III and also ends Ardha  
I and Daśati 5 of Prapāṭhaka III.

( १ ) षष्ठी दशतिः

- (१-१०) दशर्षाया अस्या दशतेः (१) प्रथमाया ऋच आङ्गिरसः पुरुहन्ता, (२-३, ७-९) द्वितीयाहूरीचकोः  
सप्तम्यादितृचस्य च काण्वो मेधातिथिः, (४) बतुर्ध्या गाधिनी विश्वामित्रः, (५) यजाम्बा राहृग्नो  
गोतमः, (६) षष्ठ्या आङ्गिरसौ वृमेयपुरुमेयौ, (१०) दशम्याश्च काण्वो  
देवातिथिर्कचयः । इन्द्रो देवता । वृहती छन्दः ।

न किष्टं कर्मेणा नशद्यश्चकार सदावृधम् ।

इन्द्रं न यज्ञैर्विश्वगूर्तमृभ्वसमधृष्टं धृष्णुमोजसा ॥११॥

## PRAPĀṬHAKA III: ARDHA II

### Khaṇḍa II

#### Daśati 6

243. Na kiṣṭam karmanā naśadyaś cakāra sadāvṛdham.  
Indram na yajñair viśvagūrtam r̥bhvasam adhr̥ṣṭam  
dhr̥ṣṇum o jaśā.<sup>1</sup>  
(Cf. S. 1155; Rv VIII.70.3; Av. XX.92.18)

242. O friend, do not worship anybody but Him, the divine one. Let no grief perturb you. Praise Him alone, the radiant, the showerer of benefits. During the course of self-realization go on repeatedly uttering hymns in his Honour.<sup>10</sup>  
(Cf. S. 1360; Rv VIII.1.1)

Here ends Khaṇḍa I of Adhyāya III and also Ardha I, Daśati 5 of Prapāṭhaka III.

### PRAPĀṬHAKA III: ARDHA II

#### Khaṇḍa II

##### Daśati 6

243. No one obstructs him in his action, and never can he be restrained from performing his duties, and none can separate him from his family nor can the family desert him. The man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship.<sup>1</sup>  
(Cf. S. 1155; Rv VIII.70.3)

य ऋते चिदभिध्रिषः पुरा जत्रुभ्य आतृदः ।  
 सन्धाता सन्धिं मघवा पुरुवसुनिष्कतो विहुतं पुनः ॥२॥  
 आ त्वा सहस्रमा शतं युक्ता रथे हिरण्यये ।  
 ब्रह्मायुजो हरय इन्द्र केशिनो वहन्तु सोमपीतये ॥३॥  
 आ मन्द्रेरिन्द्र हरिभिर्याहि मयूररोमभिः ।  
 मा त्वा के चिन्नि येमुरिन्न पाशिनोति धन्वेव तां इहि ॥४॥  
 त्वमङ्ग प्र शंसिषो देवः शविष्ठ मर्त्यम् ।  
 न त्वदन्यो मघवन्नस्ति मर्दितेन्द्र ब्रवीमि ते वचः ॥५॥  
 त्वमिन्द्र यशा असृजोषी शवसस्पतिः ।  
 त्वं वृत्राणि हंस्यप्रतीन्येक इत्पुर्वनुत्तश्चर्षणोऽर्धृतिः ॥६॥

244. Ya ŋte cidabhiśriṣaḥ purā jatrubhya ātrdaḥ.  
 Sandhātā sandhim maghavā purūvasur niskartā  
 vihrutam punaḥ.<sub>2</sub>  
 (Cf. Rv VIII.1.12; Av. 2.47)
245. Ā tvā sahasramā śatam yuktā rathe hiraṇyaye.  
 Brahmayujo haraya indra keśino vahantu somapīṭaye.<sub>3</sub>  
 (Cf. S. 1391; Rv VIII.1.24)
246. Ā mandrair indra haribhir yāhi mayūraromabhiḥ.  
 Mā tvā ke cinni yemurinna pāśinoti dhanveva tāñ ihi.<sub>4</sub>  
 (Cf. S. 1718; Rv III.45.1; Yv. XX.53; Av. VII.117.1)
247. Tvamaṅga pra śaṁsiṣo devaḥ śaviṣṭha martyam.  
 Na tvad anyo maghavann asti marḍitendra bravīmi te  
 vacaḥ.<sub>5</sub>  
 (Cf. S. 1723; Rv I.84.19; Yv. VI.37)
248. Tvam indra yaśā asyrjīṣi śavasaspatih.  
 Tvam vṛtrāṇi haṁsyapratīnyeka it purvanuttas  
 carṣanīdhṛtiḥ.<sub>6</sub>  
 (Cf. S. 1411; Rv VIII.90.5)



244. The bounteous Lord is a great healer. He even before injury to neck or any part, is afflicted, confers capacity in the body to heal up the wound and closes the injured part, and hastens the recovery. He, the bounteous Lord, without ligature or healing material, closes up the wound again before making incision in the neck or any injured part and makes whole the dissevered part.<sup>2</sup> (Cf. Ṛv VIII.1.12)
245. O resplendent Lord, a thousand and a hundred seed-like forces are harnessed to your golden-chariot, i.e. to this rolling universe. So, may the long-ranged bounties, yoked by devotion, bring the Lord to accept the draught of our loving devotion.<sup>3</sup> (Cf. S. 1391; Ṛv VIII.1.24)
246. Come, resplendent Lord, with your beautiful multi-colour radiant rays shining like the colours on the tail of a peacock. Let no obstruction detain you and catch you as the fowlers catch a bird by throwing snares, ignore them and get across quickly as travellers cross a desert.<sup>4</sup> (Cf. S. 1718; Ṛv III.45.1)
247. O loving one, O mighty resplendent Self, may you be with us and be favourable to the mortals. There is none else to give us felicity. Addressed to you alone, I recite my praises.<sup>5</sup> (Cf. S. 1723; Ṛv I.84.19)
248. O resplendent Lord, possessor of strength, far-renowned, and the lover of elixir, you alone protect men with your punitive justice and subdue adversities that none else can conquer or drive away.<sup>6</sup> (Cf. S. 1411; Ṛv VIII.90.5)

इन्द्रमि॒दे॒वता॒तय॑ इन्द्रं प्रयत्यध्वरे ।  
 इन्द्र॑ ५ समी॒के व॑निनो हवामह इन्द्रं धनस्य सा॒तये॑ ॥७॥  
 इमा॑ उ॒ त्वा पु॒रु॒वसो॑ गि॒रो वर्ध॑न्तु या॒ मम॑ ।  
 पा॒वक॑वर्णाः शु॒चयो॑ वि॒पश्चितो॑भि॒ स्तोमै॑रनूषत ॥८॥  
 उ॒दु॒ त्ये म॒धु॒मत्त॑मा गि॒र स्तो॑मास ई॒रते॑ ।  
 स॒त्राजि॑तो धनसा अक्षि॒तोत॑यो वा॒जय॑न्तो र॒था इव॑ ॥९॥  
 यथा॑ गौ॒रो अ॒पा कृ॑तं तृ॒प्यन्ने॒त्यवे॑रिणम् ।  
 आ॒पित्वे॑ नः प्र॒पित्वे॑ तू॒यमा॑ ग॒हि क॑ण्वेषु सु स॒चा पि॑ब ॥१०॥

249. Indramiddevatātaya indram prayatyadhvare.  
 Indram samīke vanino havāmaha indram dhanasya  
 sātaye.7  
 (Cf. S. 1587; Rv VIII.3.5; Av. XX.118.3)
250. Imā u tvā purūvaso giro vardhantu yā mama.  
 Pāvakavarṇāḥ śucayo vipaścito-bhistomair anūṣata.8  
 (Cf. S. 1607; Rv VIII.3.3; Yv. XXXIII.81; Av.  
 XX.104.1)
251. Udu tye madhumattamā gira stomāsa īrate.  
 Satrājito dhanasā aksitotayo vājayanto rathā iva.9  
 (Cf. S. 1362; Rv VIII.3.15; Av. XX.10.1; 59.1)
252. Yathā gauro apā kṛtam tṛṣyannetyaveriṇam.  
 Āpitive naḥ prapitve tūyam ā gahi kaṇveṣu su sacā  
 piba.10  
 (Cf. S. 1721; Rv VIII.4.3)

249. We invoke the resplendent Lord for conveying our homage to Nature's bounties when sacred works are proceeding. We call Him amidst our struggles of life for the attainment of wisdom and prosperity.<sup>7</sup>  
(Cf. S. 1587; Rv VIII.3.5)
250. O Lord of immense riches, may these songs of praise exalt you. The learned men, pure and brilliant like fire, offer hymns to you for your glorification.<sup>8</sup>  
(Cf. S. 1607; Rv VIII.3.3)
251. These our exceedingly sweet songs, the hymns of praises, ascend to you like ever-conquering chariots laden with wealth, charged with unfailing protections intended to procure food.<sup>9</sup>  
(Cf. S. 1362; Rv VIII.3.15)
252. Come soon at the morning and also in the evening with the fleetness of a thirsty wild deer running to the desert's pool full of water and partake of your share of the divine love in the midst of the learned.<sup>10</sup>  
(Cf. S. 1721; Rv VIII.4.3)

## ( ७ ) सप्तमी दशतिः

- (१-१०) दशर्चाया अस्या दशतिः (१) प्रथमाया ऋचः प्रागाथो भर्गः, (२, ८) द्वितीयाष्टम्योः काश्यपो रेभः,  
 (३) तृतीयाया भार्गवो जमदग्निः, (५, ९) चतुर्वीनवम्योः काण्वो मेधातिथिः, (५-६) पञ्चमीषष्ठयोरग्निरसौ  
 तृमेधपुरुमेधौ, (७) सप्तम्या वासिष्ठः शक्तिः, (१०) दशम्याश्च बार्हस्पत्यः शंयुर्कश्यपः ।  
 (१-२, ८-१०) प्रथमाद्वितीययोरष्टम्यादितृचस्य हेन्द्रः, (३) तृतीयाया इन्द्रवरुण-  
 मित्रायमादित्या विश्वे देवा वा, (५) चतुर्थ्या ऋभवो रुद्राः, (५-६) पञ्चमी-  
 षष्ठयोर्मरुत इन्द्रो वा, (७) सप्तम्याश्चेन्द्रसूर्यौ देवताः । बृहती उन्द्रः ॥

१ २ १ २ ३ १ २ ३ १ २ ३ १ २ ३  
 शग्ध्यू३पु शचीपत इन्द्र विश्वाभिरूतिभिः ।  
 २ १ १ २ ३ १ २ ३ १ २ ३ १ २ ३  
 भर्गं न हि त्वा यशसं वसुविदमनु शूर चरामसि ॥१॥  
 १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३  
 या इन्द्र भुज आभरः स्वर्वाँ अमुरेभ्यः ।  
 १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३  
 स्तोतारमिन्मघवन्नस्य वर्धय ये च त्वे वृक्तबर्हिषः ॥२॥  
 १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३  
 प्र मित्राय प्रार्यम्णे सचध्यमृतावसो ।  
 १ २ ३ १ २ ३ १ २ ३ १ २ ३ १ २ ३  
 वरूथ्ये३ वरुणे छन्द्ये वचः स्तोत्रं५ राजसु गायत ॥३॥

## Khaṇḍa 3

## Daśati 7

253. Śagdhyū ṣu śacīpata indra viśvābhir ūtibhiḥ.  
 Bhagam na hi tvā yaśasam vasuvidam anu śūra  
 carāmasi.<sup>1</sup>  
 (Cf. S. 1579; Rv VIII.61.5; Av. XX.118.1)
254. Yā indra bhuja ābharah svarvāñ asurebhyah.  
 Stotāram in maghavann asya vardhaya ye ca tve  
 vrktabarhisah.<sup>2</sup>  
 (Cf. Rv VIII.97.1; Av. XX.55.2)
255. Pra mitrāya prāryamṇe sacathyam ṛtāvaso.  
 Varūthye varuṇe chandiyam vacaḥ stotraṁ rājasu  
 gāyata.<sup>3</sup>  
 (Cf. Rv VIII.101 ५)



**Khaṇḍa III****Daśati 7**

253. O resplendent Lord of cosmic creation, may you fulfil our aspirations with all your possible assistance. We, O hero, obey your commands as you are bliss-giving, glorious, and granter of wealth and wisdom.<sup>1</sup>

(Cf. S. 1579; Ṛv VIII.61.5)

254. O resplendent, the Lord of celestial light, with those enjoyable things, which you carry off from the wicked, may you prosper and along, O bounteous Lord, may they prosper who praise you and who surrender their worldly gains at your feet.<sup>2</sup>

(Cf. Ṛv VIII.97.1)

255. O rich in righteousness, sing to the Lord of light and to the ordainer, a reverential hymn produced in the worship hall; recite a propitiating poem to the Lord of Bliss; sing a hymn of praise to those radiant divine forces.<sup>3</sup>

(Cf. Ṛv VIII.101.5)

अभि॑ त्वा॒ पूर्व॑पीतय॑ इन्द्र॑ स्तोमे॑भिर्गाय॑वः ।  
 समी॑चीना॒स ऋ॑भवः॒ सम॑स्वर॒न्नुद्रा॑ गृणन्त॑ पू॒र्व्यम् ॥४॥  
 प्र॒ व इन्द्रा॑य बृ॒हते॑ म॒रुतो॑ ब्रह्मा॑र्चत ।  
 वृ॒त्रं ह॑नति वृ॒त्रहा॑ श॒तक्र॑तुर्व॒ज्रेण॑ श॒तप॑र्वणा ॥५॥  
 बृ॒हदिन्द्रा॑य गाय॑त म॒रुतो॑ वृ॒त्रह॑न्तमम् ।  
 येन॑ ज्योति॑र॒जन॑यन्नु॒तावृ॑धो दे॒वं दे॒वाय॑ जा॒गृवि॑ ॥६॥  
 इन्द्र॑ क्र॒तुं न आ॑ भर॒ पिता॑ पु॒त्रेभ्यो॑ यथा॑ ।  
 शि॒क्षा॒णो अ॑स्मिन्पु॒रुहू॑त॒ याम॑नि जी॒वा ज्योति॑रशीमहि ॥७॥  
 मा॒ न इन्द्र॑ परा॒ वृण॑ग्भवा॒ नः सध॑मा॒द्ये ।  
 त्वं न॑ ऊ॒ती त्वमि॑न्न॒ आप्य॑ मा॒ न इन्द्र॑ परा॒ वृण॑क् ॥८॥

256. Abhi tvā pūrvapītaya indra stomebhir āyavaḥ.  
 Samicīnāsa ṛbhavaḥ samasvaran rudrā gṛṇanta  
 pūrvyam.<sup>4</sup>  
 (Cf. S. 1537; Rv VIII.3.7; Av. XX.99.1)
257. Pra va indrāya bṛhate maruto brahmārcata.  
 Vṛtraṇhanati vṛtrahā śatakratur vajreṇa śataparvaṇā.<sup>5</sup>  
 (Cf. Rv VIII.89.3; Yv. XXXIII.96)
258. Bṛhad indrāya gāyata maruto vṛtrahantamam.  
 Yena jyotir ajanayann ṛtārdho devam devāya jāgrvi.<sup>6</sup>  
 (Cf. Rv VIII.89.1; Yv. XX.30)
259. Indra kratum na ā bhara pitā putrebhyo yathā.  
 Śikṣāṇo asmin puruhūta yāmani jīvā jyotiraśīmaḥ.<sup>7</sup>  
 (Cf. S. 1456; Rv VII.32.26; Av. XVIII.3.67;  
 XX.79.1)
260. Mā na indra parā vṛṇag bhavā naḥ sadhamādye.  
 Tvam na ūti tvamin na āpyam mā na indra parāvṛṇak.<sup>8</sup>  
 (Cf. Rv VIII.97.7)

256. 'O resplendent Lord, men glorify you with hymns, so that you may cherish their noble deeds; the spiritually awakened sages, in one accord, lift up their voice to praise you first and men possessing vital energy also sing forth your praises prior to their (work).<sup>4</sup>  
(Cf. S. 1537; Rv VIII.3.7)
257. O priest, may you utter forth the hymn to your great Lord of resplendence. Let the performer of hundreds of selfless works, the slayer of shrouding Nesoience, conquer the devil with his hundred-edged thunderbolt.<sup>5</sup>  
(Cf. Rv VIII.89.3)
258. Priests sing to the Lord of resplendence, the most evil-destroying sacred hymn the Br̥hat-Sāman, by which the upholders of truth generate divine ever-wakeful radiance for enlightenment.<sup>6</sup>  
(Cf. Rv VIII.89.1)
259. O resplendent Lord, give us wisdom as a father giving to his sons. O much invoked Lord, bestow wealth upon us on this occasion so that we may live long to see the divine light.<sup>7</sup>  
(Cf. S. 1456; Rv VII.32.26)
260. O Lord of resplendence, turn us not away but share in our joy; you are our protector, you are kith and kin; turn us not away.<sup>8</sup>  
(Cf. Rv VIII.97.7)

व॑यं च॑ त्वा सु॒तावन्त॑ आपो॑ न वृ॒क्तब॑र्हिषः ।  
 पवि॑त्रस्य प्र॒स्रव॑णेषु वृ॒त्रह॑न्परि स्तो॒तार॑ आसते ॥९॥  
 यदिन्द्र॑ नाहु॒षीष्वा॑ ओजो॑ नृ॒म्णं च॑ कृ॒ष्टिषु॑ ।  
 यद्वा प॑ञ्च क्षि॒तीनां॑ द्यु॒म्ना भर॑ सत्रा विश्वानि पौ॒२स्या ॥१०॥

261. Vayam gha tvā sutāvanta āpo na vr̥ktabarhiṣaḥ.  
 Pavitrasya prasravanēṣu vṛtrahan pari stotāra āsate. 9  
 (Cf. S. 264; Rv VIII.33.1; Av. XX.52.1; 57.14)

262. Yad indra nāhuṣīṣvā ojo nṛmṇam ca kṛṣṭiṣu.  
 Yadvā pañca kṣitīnām dyumnā ā bhara satrā viśvāni  
 pauṃsya. 10  
 (Cf. Rv VI.46.7)

( c ) अष्टमी दशतिः

(१-१०) दशावाया अस्या दशतिः (१, ९) प्रथमानवम्योर्कयोः काण्यो मेवातिषिः, (२) द्वितीयावाः काण्ययो  
 रेभः, (३) तृतीयावा अस्या दशतिः, (४) चतुर्थ्या वाईत्यस्यः शंषुः, (५) पञ्चम्या आङ्गिरसो नृमेघः,  
 (६) षष्ठ्या आङ्गिरसः पुरुङ्गमा, (७) सप्तम्या आङ्गिरसो नृमेघपुरुमेघौ, (८) अष्टम्या  
 मेवावरुनो वसिष्ठः, (१०) दशम्याश्च प्रागायः कतिकर्षयः । इन्द्रो देवता । (१-२,  
 ४-१०) प्रथमाद्वितीययोश्चतुर्थ्यादिसप्तम्याश्च वृद्धती, (१) तृतीयावाश्च  
 विपीलिकमप्या विपङ्कृती कन्दली ॥

स॒त्यमि॑त्था वृ॒षेद॑सि वृ॒षजू॑तिर्नो॒विता॑ ।  
 वृ॒षा ह्य॒ग्नं श्रृ॑ण्विषे प॒राव॑ति वृ॒षो अ॑र्वावति श्रु॒तः ॥१॥

## Khaṇḍa IV

### Daśati 8

263. Satyamitthā vṛṣed asi vṛṣajūtir novitā.  
 Vṛṣā hyugra śṛṇviṣe parāvati vṛṣo arvāvati śrutah. 1  
 (Cf. Rv VIII.33.10)

261. We are pouring forth to you the devotional prayers like water. Our heart is pure and full of devotion. The praisers adore you, O destroyer of evils at the ceremony where the streams of pious prayers are oozing water from filters.<sup>9</sup>

(Cf. S. 864; Rv VIII.33.1)

262. O resplendent Lord, provide us with for ever the strength and opulence, worthy of a human being and the splendored fame, that all the five groups of men (best, better, good, worse and worst, from the most enlightened to the most wicked) enjoy. May you grant us all manly powers.<sup>10</sup>

(Cf. Rv VI.46.7)

#### **Khaṇḍa IV**

##### **Daśatī 8**

263. Verily, you are a showerer of blessings; inspired by vigorous actions, you come to us. You are unarrested by adversities and celebrated as a showerer of benefits from all the places far and near.<sup>1</sup>

(Cf. Rv VIII.33.10)



यच्छक्रासि परावति यदर्ववति वृत्रहन् ।  
 अतस्त्वा गीर्भिर्द्युगदिन्द्र केशिभिः सुतावाँ आ विवासति ॥२॥  
 अभि वो वीरमन्धसो मदेषु गाय गिरा महा विचेतसम् ।  
 इन्द्र नाम श्रुत्यँ शाकिनं वचो यथा ॥३॥  
 इन्द्र त्रिधातु शरणं त्रिवरूथँ स्वस्तये ।  
 छर्दियँच्छ मघवद्भ्यश्च मह्यं च यावया दिद्युमेभ्यः ॥४॥  
 श्रायन्त इव सूर्य विश्वेदिन्द्रस्य भक्षत ।  
 वसूनि जातो जनिमान्योजसा प्रति भागं न दीधिमः ॥५॥

264. Yacchakrāsi parāvati yad arvārvati vṛtrahan.  
 Atastvā gīrbhir dyugad indra keśibhiḥ sutāvāñ ā  
 vivāsatī.<sup>2</sup>  
 (Cf. Rv VIII.97.4)
265. Abhi vo vīram andhaso madeṣu gāya girā mahā  
 vicetasam.  
 Indram nāma śrutyañ śākinam vaco yathā.<sup>3</sup>  
 (Cf. Rv VIII.46.14)
266. Indra tridhātu śaraṇam trivarūthañ svastaye.  
 Chardir yaccha maghavadbhyaśca mahyam ca yāvaya  
 didyumebhyah.<sup>4</sup>  
 (Cf. Rv VI.46.9; Av. XX.83.1)
267. Śrāyanta iva sūryam viśved indrasya bhakṣata.  
 Vasūni jāto janimāmyojasā prati bhāgam na  
 dīdhi mah.<sup>5</sup>  
 (Cf. S. 1319; Rv VIII.99.3; Yv. XXXIII.41; Av.  
 XX.58.1)

264. O Lord of splendour, whether you are in the far-distant region or O the dispeller of darkness, whether you are near at hand the worshipper longs to bring you, from thence by his hymns, as if speedily rushing on divine long-mained steeds.<sup>2</sup>  
(Cf. Ṛv VIII.97.4)
265. O devotees, may you sing with a loud voice the sacred lores in the wild rapture of spiritual joy; may your wise and strong Lord, humbler of adversaries, be ever honoured by your praises.<sup>3</sup>  
(Cf. Ṛv VIII.46.14)
266. O resplendent Lord, may you grant to the affluent and to me a happy and prosperous home, a triple refuge, which is triply strong. Keep your dart afar from them.<sup>4</sup>  
(Cf. Ṛv VI.46.9)
267. As the gather solar rays proceed to the sun, so the vital principles and clouds turn back to Lord of resplendence and by their power divide all his loftiest glories among those who have been or will be born; may we meditate on our share.<sup>5</sup>  
(Cf. S. 1319; Ṛv VIII.99.3)

न॑ सीम॑दे॒व आप॑ तदि॒षे दी॒र्घायो॑ म॒र्त्यः ।  
 ए॒त॒ग्वा चि॒द्य ए॒त॒शो यु॒योज॑त इन्द्रो॑ ह॒री यु॒योज॑ते ॥६॥  
 आ॒ नो वि॒श्वा॒सु ह॒व्यमिन्द्र॑ꣳ स॒म॒त्सु भू॑षत ।  
 उ॒प ब्र॒ह्माणि॑ स॒वनानि॑ वृ॒त्रह॑न्परम॒ज्या ऋ॑चीषम ॥७॥  
 त॒वेदिन्द्रा॑वमं॒ वसु॑ त्वं पु॒ष्यसि॑ म॒ध्यम॑म् ।  
 स॒त्रा वि॒श्वस्य॑ पर॒मस्य॑ राज॒सि न॑ कि॒ष्ठा गो॑षु वृ॒ष्वते ॥८॥  
 क्वे॒यथ॑ क्वे॒दसि॑ पु॒रुत्रा॑ चि॒द्धि ते॑ म॒नः ।  
 अ॒ल॒र्षि यु॒ध्म ख॒जकृ॑त्पु॒रन्दर॑ प्र गाय॒त्रा अ॒गासि॑षुः ॥९॥  
 व॒यमे॒नमि॑दा॒ ह्योपी॑पेमे॒ह वज्रि॑णम् ।  
 त॒स्मा उ॒ अद्य॑ स॒वने॑ सु॒तं भ॑रा नू॒नं भू॑षत श्रु॒ते ॥१०॥

268. Na sīm adeva āpa tadiṣam dirghāyo martyaḥ.  
 Etagvā cidya etaśo yuyojata indro harī yuyojate.<sup>6</sup>  
 (Cf. Rv VIII.70.7)
269. Ā no viśvāsu havyam indraṁ samatsu bhūṣata.  
 Upa brahmāṇi savanāni vṛtrahan paramajyā ṛciṣam.<sup>7</sup>  
 (Cf. S. 1492; Rv VIII.90.1; Av. XX.104.3)
270. Taved indrāvamam vasu tvam puṣyasi madhyamam.  
 Satrā viśvasya paramasya rājasi na kiṣṭvā goṣu  
 vṛnvate.<sup>8</sup>  
 (Cf. Rv VII.32.16)
271. Kveyatha kvedasi purutrā cidddhi te manah.  
 Alarṣi yudhma khajakṛt purandara pra gāyatrā  
 agāsiṣuḥ.<sup>9</sup>  
 (Cf. Rv VIII.1.7)
272. Vayam enam idā hyopīpemeḥ vajriṇam.  
 Tasmā u adya savane sutam bharā nūnam bhūṣata  
 śrute.<sup>10</sup>  
 (Cf. S. 1691; Rv VIII.66.7; Av. XX.97.1)

268. O eternally long-lived Lord of resplendence, the mortal who does not pay homage to you as the sole adorable deity, shall not get his food, nor the one flourish who does not praise the Lord who yokes to his cosmic car a pair of variegated horses and a pair of bay steeds.<sup>6</sup>  
(Cf. Rv VIII.70.7)
269. May the resplendent Lord, who must be invoked in all the struggles of life accept our hymns and our libations. He is the powerful destroyer of the shrouding darkness and therefore, is worthy of praise.<sup>7</sup>  
(Cf. S. 1492; Rv VIII.90.1)
270. O resplendent Lord, you cherish the vast wealth of the lower order, also cherish the middling, and you rule over the one that is most precious. In the recovery of wealth and wisdom, no one can resist you.<sup>8</sup>  
(Cf. Rv VII.32.16)
271. Where indeed are you now? Where have you gone? Verily, your mind must be wandering amongst many. O veteran among the warriors, the destroyer of the citadels of ignorance, please come here, where the chanters are singing your praises.<sup>9</sup>  
(Cf. Rv VIII.1.7)
272. Today, yesterday, and all the days, let the resolute will-power accept our tribute to His full satisfaction. We offer Him our reverence. Let him now hasten hither to our place on hearing our admiration.<sup>10</sup>  
(Cf. S. 1691; Rv VIII.66.7)

( ९ ) नवमी दशतिः

- (१-१०) दशार्थाया अस्या दशतिः (१, ६) प्रथमाष्टयोर्कषोपाङ्गितसः पुष्कण्या, (२) द्वितीयायाः प्राणायो अर्गः,  
 (३) कृतीयायाः काण्व हरिश्चिडिः (४) चतुर्थ्या भार्गवो जगद्वि, (५, ७) पञ्चमीसप्तम्योः काण्वो देवा-  
 तिथिः, (८) अष्टम्या मैत्रावरुणो वसिष्ठः, (९) नवम्या बार्हस्पत्यो भरद्वाजः, (१०) दशम्याश्च  
 काण्वो मेघ्यो वातस्त्रित्या वयोवा वैश्वानस ऋषयः । (१-२, ५, ७-८, १०) प्रथमा-  
 द्वितीयापञ्चमीसप्तम्यष्टमीदशमीनामिन्द्रः, (१) कृतीयाया वायुः, (४) चतुर्थ्याः  
 सूर्यः, (६) षष्ठ्या इन्द्रसूर्यौ, (९) नवम्याश्वेन्द्राद्वी देवताः । (१) नवमाया  
 विराड्बृहती, (२, ४-१०) द्वितीयायाश्चतुर्थ्यादिसप्तम्याश्च  
 बृहती, (३) कृतीयायाश्चातुर्थ्यं कन्दोषि ॥

यो राजा चर्षणीनां याता रथैभिरध्रिगुः ।  
 विश्वासां तरुता पृतनानां ज्येष्ठं यो वृत्रहां गृणे ॥१॥  
 यत इन्द्र भयामहे ततो नो अभयं कृधि ।  
 मधवञ्छग्धि तव तन्न ऊतये वि द्विषो वि मृधो जहि ॥२॥  
 वास्तोष्पते ध्रुवा स्थूणां सत्रं सोम्यानाम् ।  
 द्रप्सः पुरां भेत्ता शश्वतीनामिन्द्रो मुनीनां सखा ॥३॥

## Khaṇḍa V

### Daśati 9

273. Yo rājā carṣaṇīnām yātā rathebhīr adhriguḥ.  
 Viśvāsām tarutā pṛtanānām jyeṣṭham yo vṛtrahā gr̥ṇe. 1  
 (Cf. S. 933; Rv VIII.70.1; Av. XX.92.16; 105.4)
274. Yata indra bhayāmahe tato no abhayam kṛdhi.  
 Maghavañchgḍhi tava tanna ūtaye vi dviṣo vi mṛdho  
 jahi. 2  
 (Cf. S. 1321; Rv VIII.61.13; Av. XIX.15.1)
275. Vāstoṣpate dhruvā sthūṇāṁ satraṁ somyānām.  
 Drapsaḥ purām bheṭṭā śaśvatīnām indro munīnām  
 sakḥā. 3  
 (Cf. Rv VIII.17.14)



**Khaṇḍa V****Daśati 9**

273. I praise that pre-eminent Lord of resplendence who is the sovereign ruler of mankind, who moves unrestrained in his cosmic chariots, the vanquisher of all adversities and the destroyer of evils.<sup>1</sup>  
(Cf. S. 933; Ṛv VIII.70.1)
274. O resplendent Lord, may you give us security from one whom we are afraid of. O bounteous Lord, be firm to give us your protections; drive away our enemies who try to harm us.<sup>2</sup>  
(Cf. S. 1321; Ṛv VIII.61.13)
275. O Lord of all habitations, by your grace the pillars of this creation are held firm. May you become the armour of the offerers of the libation. May your love-divine break down the strongholds of evils. May you become friendly to the pious sages.<sup>3</sup>  
(Cf. Ṛv VIII.17.14)

ब॒ष्महा॑ ५ अ॒सि सूर्य॑ ब॒डादित्य॑ म॒हा ५  
 म॒हस्ते॑ स॒तो म॒हिमा॑ प॒निष्टम॑ म॒ह्ना दे॒व म॒हा ५ अ॒सि ॥४॥  
 अ॒श्वी रथी॑ सु॒रूप॑ इ॒होमा॑ ५ य॒दिन्द्र॑ ते सखा ।  
 श्वा॒त्रभा॒जा वयसा॑ स॒चते॑ स॒दा च॒न्द्रैर्योति॑ स॒भामुप॑ ॥५॥  
 य॒द्याव॑ इन्द्र॑ ते श॒त ५ श॒तं भूमी॑स्त॒ स्युः ।  
 न त्वा वज्रि॑न्त्सहस्र॑ ५ सूर्या॑ अनु॒ न जा॒तमष्ट॑ रोदसी ॥६॥  
 य॒दिन्द्र॑ प्रा॒गपा॒गुद॑ग्न्य॒ग्वा हूय॑से नृ॒भिः ।  
 सि॒मा पु॒रू नृ॒षूतो॑ अ॒स्यान॑वे॒सि प्र॒शर्ध॑ तु॒र्वशे॑ ॥७॥  
 क॒स्तमि॑न्द्र॒ त्वा वस॑वा म॒र्त्यो दध॑र्षति ।  
 श्र॒द्धा हि ते॑ म॒घव॑न्पार्ये॑ दि॒वि वा॒जी वाज॑ ५ सि॒षास॑ति ॥८॥

276. Banmahāñ asi sūrya baḍāditya mahāñ asi.  
 Mahas te sato mahimā paniṣṭama mahnā deva mahāñ  
 asi.<sup>4</sup>  
 (Cf. S. 1788; Rv VIII.101.11; Yv. XXXIII.39; Av.  
 XIII.2.29; XX.58.3)
277. Aśvī rathī surūpa id gomām yad indra te sakhā.  
 Śvātrabhājā vayasā sacate sadā candrair yāti sabhām  
 upa.<sup>5</sup>  
 (Cf. Rv VIII.4.9)
278. Yad dyāva indra te śataṁ śatam bhūmīr uta syuh.  
 Na tvā vajrint sahasraṁ sūryā anu na jātamaṣṭa rodasī.<sup>6</sup>  
 (Cf. S. 862; Rv VIII.70.5; Av. XX.81.1; 92.20)
279. Yad indra prāg apāg udag nyag vā hūyase nṛbhih.  
 Simā purū nṛṣūto' asyānave'si praśardha turvaśe.<sup>7</sup>  
 (Cf. S. 1231; Rv VIII.4.1; 65.1; Av. XX.120.1)
280. Kas tam indra tvā vasavā martyo dadharṣati.  
 Śraddhā hi te maghavan pārye divi vājī vājaṁ siṣāsati.<sup>8</sup>  
 (Cf. S. 1682; Rv VII.32.14)

276. Verily, you are great, O radiant Sun and the Divine behind the Sun; verily, you are great O eternal, the greatness of the great one, we adore; verily you are great; O supreme God.<sup>4</sup>  
(Cf. S. 1788; Rv VIII.101.11)
277. O resplendent Lord, he who is friendly with you, gets rich in chariots, horses and kine. Fully, illuminated like moon, and accompanied with wealth and food, he always goes to attend conferences of the learned.<sup>5</sup>  
(Cf. Rv VIII.4.9)
278. O Lord of resplendence, were there a hundred heavens or a hundred earths — not even a thousand suns could be equal to you at your manifestation, nor both the worlds of heaven and earth could be equal to your splendour.<sup>6</sup>  
(Cf. S. 862; Rv VIII.70.5)
279. O resplendent Lord, in whichever quarter you may be dwelling, whether in the east, west, north or south, men invoke you to come for their well-being. O destroyer of evils, O excellent, may you readily come when invoked, to them who follow you and possess vigour.<sup>7</sup>  
(Cf. S. 1231; Rv VIII.4.1; 65.1)
280. O resplendent Lord, what mortal can assil a man who has favour of your support? O bounteous Lord, the one who offers homage to you with faith, shall immediately win the reward on the day of completion.<sup>8</sup>  
(Cf. 1682; Rv VII.32.14)

इन्द्राग्नी अपादियं पूर्वागात्पद्वतीभ्यः ।  
 हित्वा शिरो जिह्वया रारपच्चरत्त्रिंशत्पदा न्यक्रमीत् ॥९॥  
 इन्द्र नेदीय एदिहि मितमेधाभिरूतिभिः ।  
 आ शं तम शं तमाभिरभिष्टिभिरा स्वापे स्वापिभिः ॥१०॥

281. Indrāgnī apād iyam pūrvāgāt padvatībhyah.  
 Hitvā śiro jihvayā rārapac carat trimśatpadā  
 nyakramīt.<sup>9</sup>  
 (Cf. Rv VI.59.6; Yv. XXXIII.93)

282. Indra nedīya edihi mitamedhābhir ūtibhiḥ.  
 Ā śam tama śam tamābhir abhiṣtibhir ā svāpe  
 svāpibhiḥ.<sup>10</sup>  
 (Cf. Rv VIII.53.5)

( १० ) दशमी दशतिः

(१-१०) दशर्वाया अम्या दशतिः (१) प्रथमाया ऋच आङ्गिरसो नृमेधः, (२-३) द्वितीयाक्षीययोर्मेषावरुणो  
 वसिष्ठः, (४) चतुर्थ्या बार्हस्पत्यः शंखुः, (५) पञ्चम्या देवोदासिः परुच्छेयः, (६) षष्ठ्या वासिष्ठः वाङ्मनो  
 वा मरुतः, (७, ९-१०) सप्तमीनवमीदशमीनां काण्वो मेधातिथिः, (८) अष्टम्याथ प्रागापो  
 भर्गः ऋषयः । (१-४, ७-१०) प्रथमादिचतसृणां सप्तम्यादिचतसृणाञ्जेन्द्रा, (५) पञ्चम्या  
 अभिर्नी, (६) षष्ठ्याथ वरुणो देवताः । बृहती छन्दः ॥

इत ऊती वा अजरं प्रहेतारमप्रहितम् ।  
 आशुं जेतारं हेतारं रथीतममतूर्तं तुमियावृधम् ॥१॥

## Khaṇḍa VI

### Daśati 10

283. Ita ūti vo ajaram prahetāram aprahitam.  
 Āsum jetāraṁ hetāraṁ rathitamam atūrtam  
 tugriyāvṛdham.<sup>1</sup>  
 (Cf. Rv VIII.99.7; Av. XX.105.3)

281. This dawn, O lightning and fire-divine, though herself footless, comes before the footed sleepers, and stretching her head, she awakens people, who then utter loud sounds with their tongues and passing onward she traverses thirty steps.<sup>9</sup>

(Cf. Ṛv VI.59.6)

282. O resplendent Lord, come very near to us with your aids of firmly-based resolves. Come, O most suspicious Lord, with your most auspicious help. Come, O brother, with your brotherly feelings.<sup>10</sup>

(Cf. Ṛv VIII.53.5)

## **Khaṇḍa VI**

### **Daśatī 10**

283. Summon Him hither for protection; Him who never grows old, who is the repeller of enemies himself never repelled. The resplendent Lord is swift in victory, a good guide, the best of charioteers, unharmed of any, the augments of water.<sup>1</sup>

(Cf. Ṛv VIII.99.7)



मो पु त्वा वाघतभ नारे अस्मिन्नि रीरमन् ।  
 आरात्ताद्वा सधमादं न आ गहीह वा सन्नप श्रुधि ॥२॥  
 सुनाते सोमपात्रे सोममिन्द्राय वज्रिणे ।  
 पचता पक्तीरवसे कृणुध्वमित्पृणन्नित्पृणते मयः ॥३॥  
 यः सत्राहा विचर्षणिरिन्द्रं तं हूमहे वयम् ।  
 सहस्रमन्यो तुविनृम्य सत्पते भवा समत्सु नो वृधे ॥४॥  
 शचीभिर्नः शचीवस् दिवानक्तं दिशस्यतम् ।  
 मा वा रातिरुप दसत्कदा च नास्मद्रातिः कदा च न ॥५॥  
 यदा कदा च मीढुषे स्तोता जरेत मर्त्यः ।  
 आदिहन्देत वरुण विपा गिरा धर्त्तारं विप्रतानाम् ॥६॥

284. Mo śu tvā vāghataś ca nāre asmanni rīraman.  
 Ārāttādvā sadhamādam na ā gahīha vā sannupa śrudhi.<sup>2</sup>  
 (Cf. S. 1675; Rv VII.32.1)
285. Sunota somapāvne somam indrāya vajrine.  
 Pacatā paktir avase kṛṇudhvamit pṛṇannit pṛṇate  
 mayah.<sup>3</sup>  
 (Cf. Rv VII.32.8; Av. VI.2.3)
286. Yaḥ satrāhā vicarṣaṇir indram tarṇ hūmahe vayam.  
 Sahasramanyo tuvinṛmṇa satpate bhavā samatsu no  
 vrdhe.<sup>4</sup>  
 (Cf. Rv VI.46.3)
287. Śacībhir nah śacīvasū divānaktam diśasyatam.  
 Mā vāṁ rātir upadasat kadā ca nāsmad rātiḥ Kadā ca  
 na.<sup>5</sup>  
 (Cf. Rv I.139.5)
288. Yadā kadā ca mīdhuṣe stotā jareta martyaḥ.  
 Ādid vandeta varuṇam vipā girā dharttāram  
 vivratānām.<sup>6</sup>

284. Let none, not even your worshipper, for a moment detain you far away from us. Even from long distances, come to our place of worship and hear our prayers.<sup>2</sup>  
(Cf. S. 1675; Rv VII.32.1)
285. May you offer the elixir of devotion to its drinker, the possessor of adamant justice. Make ready the sweet preparations of dedication to please him for winning His favour, for He bestows happiness on him whom He so chooses.  
(Cf. Rv VII.32.8)
286. We invoke the resplendent Lord, the destroyer of mighty evil forces and the supervisor of all things. May you, equipped with a thousand powers, grant us blessings for triumph in the struggles of life.<sup>4</sup>  
(Cf. Rv VI.46.3)
287. With your valorous deeds, O twin-divines, grant us, by day and by night, all good things, having been pleased with our noble deeds; may your munificent grants never diminish, never may our assigned favours become less.<sup>5</sup>  
(Cf. Rv I.139.5)
288. Whenever a mortal devotee likes to sing praises in favour of the supreme bounteous giver, let him with his songs loudly chanted, invoke the venerable Lord, the supporter of our pledges and benevolent undertakings.<sup>6</sup>

पाहि॑ गा अ॒न्धसो॑ म॒द इन्द्रा॑य मे॒ध्याति॑थे ।  
 यः स॒म्मि॒श्लो ह॒र्यो॒र्यो हिर॑ण्यय इन्द्रो॑ वज्री॑ हिर॑ण्ययः ॥७॥  
 उ॒भय॑ꣳ शृ॒णव॑श्च न इन्द्रो॑ अ॒र्वा॒गिदं॑ वचः ।  
 स॒त्रा॒च्या म॒घवा॑न्त्सोमपी॑तये धि॒या श॑वि॒ष्ठ आ ग॑मत् ॥८॥  
 म॒हे च॑ न त्वा॒द्रिवः॑ परा॑ शु॒ल्काय॑ दी॒यसे॑ ।  
 न स॒हस्रा॑य ना॒युता॑य वज्रि॒वो न श॑ताय॑ श॒ताम॑घ ॥९॥  
 व॒स्याꣳ इन्द्रा॑सि मे पि॒तुस्त॑ आ॒तुरभु॑ञ्जतः ।  
 मा॒ता च॑ मे छ॒दय॑थः स॒मा व॑सो वसु॒त्वना॑य रा॒धसे॑ ॥१०॥

॥ इति तृतीयः प्रपाठकः ॥

289. Pāhi gā andhaso mada indrāya medhyātithe.  
 Yah sammiślo haryoryo hiraṇyaya indro vajrī  
 hiraṇyayah.<sup>7</sup>  
 (Cf. Rv VIII.33.4)
290. Ubhayaṁ śṛṇavac ca na indro arvāg idam vacaḥ.  
 Satrācyā maghavānt somapītaye dhiyā śaviṣṭha ā  
 gāmatt.<sup>8</sup>  
 (Cf. S. 1233; Rv VIII.61.1; Av. XX.113.1)
291. Mahe ca na tvādrivaḥ parā śulkāya diyase.  
 Na sahasrāya nāyutāya vajrivo na śatāya śatāmagha.<sup>9</sup>  
 (Cf. Rv VIII.1.5)
292. Vasyāṁ indrāsi me pituruta bhrātur abhuñjataḥ.  
 Mātā ca me chadayathaḥ samā vaso vasutvanāya  
 rādhase.<sup>10</sup>  
 (Cf. Rv VIII.1.6)

Here ends Daśati 10 and Ardha II of Prapāthaka III and also ends Prapāthaka III. Here also ends Khaṇḍa VI of Adhyāya III.

289. O adorable guest, may you, in the exhilaration of pure joy, sing prayers to the resplendent Lord, who harnesses His horses when glorified. He is the wielder of bolt of justice and His chariot shines like gold.<sup>7</sup>  
(Cf. Ṛv VIII.33.4)
290. May the resplendent Lord come here and listen to both our hymns (i.e. of praises and prayers both), whether recited or sung. May the mightiest supreme Lord with thought inclined to us be pleased to come near to cherish the elixir of devotion.<sup>8</sup>  
(Cf. S. 1233; Ṛv VIII.61.1)
291. O opulent Lord, mighty as thunder, the wielder of adamantine justice, I shall not sell my devotion to you for all the wealth in the world, not for a hundred, not for a thousand, nor for a million, for you are Lord of countless wealth.<sup>9</sup>  
(Cf. Ṛv VIII.1.5)
292. O resplendent Lord, you are much more to me than what my ancestors, or non-affectionate brothers are. O all-pervading one, you are dear to me, like my mother and I owe to both of you (Supreme Lord and parents) for my celebrity and riches.<sup>10</sup>  
(Cf. Ṛv VIII.1.6)

Here ends Daśati 10 and Ardha II of Prapāṭhaka III, and also ends Prapāṭhaka III.

अथ चतुर्थः प्रपाठकः

( १ ) प्रथमा दशतिः

- (१-१०) दशार्चाया भूम्या दशतिः (१) प्रथमाया ऋचो मैत्रावरुणो बसिष्ठः, (२) द्वितीयायाः शौनको कृत्स्नमदः, (३. ५. ९) तृतीयापञ्चमीनवमीनां काण्वो मेघातिथिः, (४) चतुर्थ्या गौतमो नोधाः, (६) षष्ठ्या भाङ्गिरसस्तु-  
रश्रवाः, (७) सप्तम्याम्बुदुः पर्वी, (८) अष्टम्याः काण्व आयुः, (१०) दशम्याभाङ्गिरसो नृमेघ ऋचयः ।

(१-६, ८-१०) प्रथमादितृचद्वयम्याष्टम्यादितृचस्य वेन्द्रः, (७) सप्तम्याश्च

परमेन्यब्रह्मणम्यन्यदितयो विश्वे देवा वा देवताः । बृहती छन्दः ॥

इ॒म इन्द्रा॑य सु॒न्विरे॑ सो॒मा॒सो दध्या॑शिरः ।

ता॒ आ म॑दाय वज्रहस्त पीतये हरिभ्यां याह्यो॒क आ ॥१॥

इ॒म इन्द्र॑ म॒दाय ते॑ सोमा॒श्विकि॑त्र उ॒क्थिनः॑ ।

म॒धोः प॑पा॒न उप॑ नो गिरः शृ॒णु रा॑स्व स्तोत्रा॒य गि॑र्वणः ॥२॥

आ त्वा॒द्य स॑व॒दुघा॑ आ हु॒वे गा॑यत्रवे॒पसम् ।

इन्द्र॑ धेनु॒ आ सु॒दुघा॑म॒न्यामि॑षमु॒धारा॑मर॒ङ्कतम् ॥३॥

## PRAPĀṬHAKA IV: ARDHA I

### Khanda VII

#### Daśati 1

293. Ima indrāya sunvire somāso dadhyāśirah.  
Tān ā madāya vajrahasta pītaye haribhyām yāhyoka ā.  
(Cf. Rv VII.32.4)

294. Ima indra madāya te somāścikitra ukthinah.  
Madhoḥ papāna upa no girah śṛṇu rāsva stotrāya  
girvanah.<sup>2</sup>

295. Ā tvādyā sabardughām huve gāyatravepasam.  
Indram dhenuṁ sudughām anyām iṣam urudhārām  
araṇkṛtam.<sup>3</sup>  
(Cf. Rv VIII.1.10)



## Prapāṭhaka IV

### Khaṇḍa VII

#### Daśati 1

293. These elixirs of devotional prayers mixed with the curds of pious action are dedicated to the resplendent Lord. Come to our heart, O wielder of the bolt of justice, with your two vital and mental powers to bless them for our spiritual joy.<sup>1</sup>  
(Cf. Rv VII.32.4)
294. These heartfelt sentiments accompanied with sacred hymns are offered to invoke you, O resplendent Lord. May you be pleased to respond to our sentiments, listen to our songs and grant the chanter of hymns his request, O Lord, the lover of songs.<sup>2</sup>
295. I hasten to invoke Him, who is comparable to the richly-yielding milch-cow, and who provides unfailing food in profuse streams.<sup>3</sup>  
(Cf. Rv VIII.1.10)

न त्वा बृहन्तो अद्रयो वरन्त इन्द्र वीडवः ।  
 यच्छिक्षसि स्तुवते मावते वसु न किष्टदा मिनाति ते ॥४॥  
 क ई वेद सुते सचा पिबन्तं कद्वया दधे ।  
 अयं यः पुरो विभिनत्योजसा मन्दानः शिष्यन्धसः ॥५॥  
 यदिन्द्र शासो अव्रतं च्यावया सदसम्परि ।  
 अस्माकम॒श्नुं मघवन्पुरु॑स्पृहं वसव्ये अधि बर्हय ॥६॥  
 त्वष्टा नो दैव्यं वचः पर्जन्या ब्रह्मणस्पतिः ।  
 पुत्रैर्भ्रातृभिर्दिति॑नुं पातु नो दुष्टरं त्रामर्णं वचः ॥७॥  
 कदा च न स्तरीरसि नेन्द्र सश्वसि दाशुषे ।  
 उपोपे॑न्नु मघवन्भूय इन्नु ते दानं देवस्य पृच्यते ॥८॥

296. Na tvā bṛhanto adrayo varanta indra vīḍavaḥ.  
 Yacchikṣasi stuvate māvate vasu na kiṣṭadā mināti te.<sup>4</sup>  
 (Cf. Rv VIII.88.3)
297. Ka īm veda sute sacā pibantam kadvayo dadhe.  
 Ayam yaḥ puro vibhinatyojasā mandānaḥ  
 śiprayandhasaḥ.<sup>5</sup>  
 (Cf. S. 1696; Rv VIII.33.7; Av. XX.53.1; 57.11)
298. Yad indra śāso avratam cyāvayā sadasaspari.  
 Asmākam aṁśum maghavan puruspr̥ham vasavye adhi  
 barhaya.<sup>6</sup>
299. Tvastā no daivyam vacaḥ parjanya brahmaṇaspatiḥ.  
 Putrair bhrātr̥bhir aditir nu pātu no duṣṭaram trāmāṇam  
 vacaḥ.<sup>7</sup>  
 (Cf. Av. VI.4.1)
300. Kadā ca na starīrasi nendra saścasi dāśuṣe.  
 Upopennu maghavanbhūya in nu te dānam devasya  
 pṛcyate.<sup>8</sup>  
 (Cf. Rv VIII.51.7; Yv. III.34; VIII.2)

296. The lofty and firm mountains cannot stop you, O resplendent Lord. Whatever wealth you wish to give to a worshipper, such as to me, none can object you therein.<sup>4</sup>  
(Cf. Ṛv VIII.88.3)
297. No one knows what vital drinks He enjoys when devotional prayers are offered to Him and when and what food He takes! He looks resolute as a man having strong jaws; exhilarated by the spiritual joy. He breaks down the strongholds of evil forces by His strength.<sup>5</sup>  
(Cf. S. 1696; Ṛv VIII.33.7)
298. While the resplendent Lord, the possessor of riches, punishes the offenders of divine law and order, He turns them out beyond the pale of noble assembly. May we, by the grace of Lord, carry forward to success our benevolent projects undertaken to serve the society.<sup>6</sup>
299. May our Lord, the divine artist, never deprive us with a gracious gift of speech. May the Lord, the giver of supreme wisdom, shower on us, the spiritual delight. May the mother Infinity save us and also our sons and grandsons from the malicious violence and reproach of our enemy.<sup>7</sup>  
(Cf. Av. VI.4.1)
300. Never are you fruitless, O resplendent Lord, never do you desert the worshipper; now, O bounteous, your liberality as the enlightened giver, is poured out ever more and more.<sup>8</sup>  
(Cf. Ṛv VIII.51.7)

यु॒ह॒स्वा हि वृ॒त्रह॑न्तम॒ हरी॑ इन्द्र॒ परा॑वतः ।  
 अ॒र्वाची॑ना॒ मघ॑वन्त्सोमपीतय॒ उग्र॑ ऋ॒ष्वेभि॑रा ग॒हि ॥९॥  
 त्वा॒मि॒दा ह्यो नरो॑पी॒प्यन्व॑ज्जिन्भू॒र्णयः॑ ।  
 स इन्द्र॒ स्तोम॑वाहस इ॒ह श्रु॑ध्युप॒ स्वस॑रमा ग॒हि ॥१०॥

301. Yanksvā hi vtrahantama harī indra parāvataḥ.  
 Arvācīno maghavant somapītaya ugra ṛṣvebhir ā gahi. 9  
 (Cf. Rv VIII.3.17)

302. Tvām idā hyo naropīpyan vajrin bhūrṇayaḥ.  
 Sa indra stomavāhasa iha śrudhyupa svasaram ā gahi. 10  
 (Cf. S. 813; Rv VIII.99.1)

( २ ) द्वितीया दशतिः

(१-१०) दशार्चाया अस्या दशतिः (१-२, ७-८) प्रथमाद्वितीयासप्तम्यष्टमीनाम्नां मैत्रावरुणो वसिष्ठः, (१) दुतीयाया  
 देवस्वतावशिनी, (४) सतुर्थाः काण्वः प्रमकण्वः, (५) पञ्चम्याः काण्वो योवार्तिविः, (६) षष्ठ्याः  
 काण्वो देवार्तिविः, (७) सप्तम्या आङ्गिरसो नृमेघः, (१०) दशम्याश्च गौतमो मोवा  
 क्रतवः । (१) प्रथमाया उषाः, (२-४) द्वितीयाद्विचम्यावशिनी, (५) पञ्चम्याः  
 सोमः, (६-१०) षष्ठ्यादियजानावेन्द्रो देवताः । बृहती छन्दः ॥

प्र॒त्यु अ॒दर्श॑यत्यू॒च्छन्ती॑ दु॒हिता॑ दि॒वः ।  
 अपो॑ म॒ही वृ॑णुते च॒क्षुषा॑ तमो॒ ज्योति॑ष्कृ॒णोति॑ सू॒नरी॑ ॥१॥  
 इ॒मा उ॑ वा॒ दि॒विष्ट॑य उ॒स्वा ह॑वन्ते अ॒श्विना॑ ।  
 अ॒यं वा॑म॒क्ष्वसे॑ श॒चीव॑सू॒ विश॑विश॒ हि ग॑च्छथः ॥२॥

## Khaṇḍa VIII

### Daśati 2

303. Pratyū adarśyātyūcchantī duhitā divaḥ.  
 Apo mahī vṛṇute cakṣuṣā tamo jyotiṣkṛṇoti sūnarī. 1  
 (Cf. S. 751; Rv VII.81.1)

304. Imā u vām diviṣṭaya usrā havante aśvinā.  
 Ayam vāmahve-vase śacīvasū viśam viśam hi  
 gacchatha. 2  
 (Cf. S. 753; Rv VII.74.1)

301. O the destroyer of darkness and bounteous resplendent Lord, may you yoke your vital forces even from afar, and, O renowned for your fierce and prudent acts, come to us to drink the elixir of devotional love.<sup>9</sup>  
(Cf. Ṛv VIII.3.17)
302. O thunderer, your rich and opulent worshippers every day, today and yesterday, have been offering devotion; which you have accepted. Listen to us, O resplendent, who offer you praise. May you please come to our dwellings.<sup>10</sup>  
(Cf. S. 813; Ṛv VIII.99.1)

### **Khanda VIII**

#### **Daśati 2**

303. The daughter of heaven is everywhere seen, advancing and sending forth her lustre. She drives away the deep darkness, so that objects may be visible to eye. She is the kind guide of every man, when she diffuses light.<sup>1</sup>  
(Cf. S. 751; Ṛv VII.81.1)
304. These pious praises glorify you. O radiant twin-divines, at the break of day, I invoke you, who are rich in power and action for preservation; for, house by house, you visit every individual.<sup>2</sup>  
(Cf. S. 753; Ṛv VII.74.1)



कु॑ षुः को॑ वा॒मश्चि॑ना त॒पानो॑ दे॒वा म॑र्त्यः ।  
 घ॒ता वा॒मश्च॑या क्ष॒पमा॑णोऽशु॒नेत्य॑सु आ॒ह॒न्यथा॑ ॥३॥  
 अ॒यं वा॑ म॒धुम॑त्तमः सु॒तः सोमो॑ दि॒विष्टि॑षु ।  
 त॒मश्चि॑ना पि॒बतं॑ ति॒रोअ॒ह्नयं॑ ध॒त्तं र॒त्नानि॑ दा॒शुषे॑ ॥४॥  
 आ त्वा सोम॑स्य ग॒ल्दया॑ स॒दा या॑च॒न्नहं॑ ज्या ।  
 भू॒र्णि मृ॑गं न स॒वने॑षु चु॒क्रुधं॑ क ई॒शानं॑ न या॒चिष॑त् ॥५॥  
 अ॒ध्वर्यो॑ द्रा॒वया॑ त्वं सोम॑मिन्द्रः पिपा॑सति ।  
 उ॒पो नू॒नं यु॒युजे॑ वृ॒षणा॑ ह॒रो आ च॑ जगा॒म वृ॒त्रहा॑ ॥६॥  
 अ॒भी ष॑तस्तदा भ॒रेन्द्र॑ ज्यायः क॒नीय॑सः ।  
 पु॒रुव॑सुहिं म॒घव॑न्बभू॒विथ॑ भ॒रेभ॑रे च ह॒व्यः ॥७॥

305. Kuṣṭhaḥ ko vāmaśvinā tapāno devā martyaḥ.  
 Ghnatā vāmaśmayā kṣayamāṇo śunetthamu  
 ādvanyathā.<sup>3</sup>
306. Ayam vām madhumattamaḥ sutah somo diviṣṭisu.  
 Tamaśvinā pibatam tiroahnayam dhattam ratnāni  
 dāśuse.<sup>4</sup>  
 (Cf. Rv I.47.1)
307. Ā tvā somasya galdayā sadā yācannaham jyā.  
 Bhurnim mṛgam na savaneṣu cukrudham ka īśānam  
 yāciṣat.<sup>5</sup>  
 (Cf. Rv VIII.1.20)
308. Adhvaryo drāvayā tvamsomamindraḥ pipāsati.  
 Upo nūna yuyuje vṛṣaṇā harī ā ca jagāma vṛtrahā.<sup>6</sup>  
 (Cf. Rv VIII.4.11)
309. Abhiṣatastadā bharendra jyāyaḥ kanīyaṣaḥ.  
 Purūvasurhi maghavanbabhūvitha bharebhare ca  
 havyaḥ.<sup>7</sup>  
 (Cf. Rv VII.32.24)

305. O Cosmic twins, of vitality and consciousness, where is that person staying on this earth, who really can reveal to us all your secrets? Here is the house-holder who never feels tired while he incessantly offers you loving prayers, which flow with ease from his inner conscience as the creeper releases the sap when crushed under a stone.<sup>3</sup>
306. Here are sweet devotional songs for you, O twins (pair of cosmic vitality and consciousness); may you enjoy the sparkling glory of God, fresh as if born yesterday. Accept the devotions and confer blessings upon the dedicated devotees.<sup>4</sup>  
(Cf. Rv I.47.1)
307. May we, while pouring the elixir of devotional love to you at the sacrifice, not provoke you to anger, as one excites a wild beast. Who would not beseech Him who has the power to grant all wishes?<sup>5</sup>  
(Cf. Rv VIII.1.20)
308. O priest, let the devotional love flow forth, for the Lord loves to enjoy it. Lo, the destroyer of the foes comes seated in a chariot.<sup>6</sup>  
(Cf. Rv VIII.4.11)
309. O victorious resplendent Lord, you are the eldest whilst I am the youngest and you have been possessing infinite spiritual treasure from the beginning, and therefore, bestow upon me that wealth. We adore you at every solemn worship.<sup>7</sup>  
(Cf. Rv VII.32.24)

यदिन्द्र यावतस्त्वमेतावदहमीशीय ।  
 स्तोतारमिद्धधिषे रदावसो न पापत्वाय र९सिषम् ॥८॥  
 त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः ।  
 अशस्तिहा जनिता वृत्रतूरसि त्वं तूर्य तरुष्यतः ॥९॥  
 प्र यो रिरिक्ष ओजसा दिवः सदोभ्यस्परि ।  
 न त्वा विव्याच रज इन्द्र पार्थिवमति विश्वं ववक्षिथ ॥१०॥

310. Yadindra yāvatastvametaṅavadahamīśīya.  
 Stotāramiddadhiṣe radāvaso na pāpatvāya ramsiṣama. 8  
 (Cf. S. 1796; Rv VII.32.18; Av. XX.82.1)
311. Tvamindra pratūrtiṣvabhi viśvā asi sprdhaḥ.  
 Aśastihā janitā vṛtratūrasi tvam turya taruṣyatah. 9  
 (Cf. S. 1637; Rv VIII.99.5; Yv. XXXIII.66, Av.  
 XX.105.1)
312. Pra yo ririkṣa ojasā divaḥ sadobhyaspari.  
 Na tvā vivyāca raja indra pāṛthivamati diśvam  
 vavakṣitha. 10  
 (Cf. Rv VIII.88.5)

310. O resplendent Lord, the granter of wealth, if I were the possessor of as much wealth as you do, when I would favour sincere worshippers only and not squander it ever upon wickedness.<sup>8</sup>  
(Cf. S. 1796; Ṛv VIII.32.18)
311. O resplendent Lord, you in conflicts are the subduer of all opposing elements. You are the vanquisher of the wicked, as well as the progenitor. You are the destroyer of all enemies, O opposer, you beat down the opponents.<sup>9</sup>  
(Cf. S. 1637; Ṛv VIII.99.5)
312. O resplendent Lord, by your might you extend beyond the limits of heaven and the region of the earth cannot comprehend you. May you bring us food and milk.<sup>10</sup>  
(Cf. Ṛv VIII.88.5)

( १ ) तृतीया दशतिः

(१-१०) दशर्चाया अस्या दशतिः (१-२, ६) प्रथमाद्वितीयापठनीयावृत्तां मैत्रावरुणो वसिष्ठः, (१) तृतीयाया आर्षेणो गानुः, (७) चतुर्थ्या वैत्यः वृधुः, (५) पञ्चम्या वैकुण्ठः सप्तगुः, (७) सप्तम्याः शाक्यो गौरिषीतिः,

(८) अष्टम्या भार्गवो वेनः, (९) नवम्या आङ्गिरसो ब्रह्मणस्पतिः, (१०) दशम्याश्च पार्श्वस्पत्यो भगदात्र ऋषयः । (१-६, १०) प्रथमाविषण्णां दशम्याश्चेन्मन्त्रः, (७) सप्तम्याः सूर्येन्द्रो,

(८) अष्टम्या वेनपमवरुणाः, (९) नवम्याश्च बृहस्पतिर्वेदा वा देवताः । शिष्टेषु कृत्वा ।

असावि देवं गोऽमन्त्रमन्धो न्यस्मिन्निन्द्रो जनुषेमुवोच ।

बोधामसि त्वा हयश्च यज्ञैर्बोधो न स्तोममन्धसो मदेषु ॥१॥

योनैष्ट इन्द्रं सदाने अकारि तमा नृभिः पुरुहूतं प्र याहि ।

असौ यथा नोविता वृधश्चिह्नदो वसूनि ममदश्च सोमैः ॥२॥

अदहस्त्वमसृजो वि स्वानि त्वमर्णवान्ब्रह्मधाना अरम्णाः ।

महान्तमिन्द्रं पर्वतं वि यद्वः सृजद्वारा अव यद्वानवान् ॥३॥

## Khaṇḍa IX

## Daśati 3

313. Asāvi devam gorjīkamandho nyasmindro  
januṣemuvoca.Bodhāmasi tvā haryaśv... yajñairbodhā na  
stomamandhaso madeṣu.1

(Cf. Rv VII.21.1)

314. Yoniṣṭa indra sadane akāri tamā nṛbhiḥ puruhūta pra  
yāhi.Aso yathā no-vitā vṛdhaściddado vasūni mamaśca  
somaiḥ.2

(Cf. Rv VII.24.1)

315. Adardarutsamasrjo vi khāni tvamarnavānva-  
dvadhānām aramṇāḥ.Mahāntamindra parvatam vi yadvaḥ sṛjadvārā ava  
yaddānavānhan.3

(Cf. Rv V.32.1)



**Khaṇḍa IX****Daśati 3**

313. Pressed is the juice divine, blended with milk of devotion and wisdom; and by nature, the resplendent Self has ever been fond of it. O Lord of remarkable facilities, we make you up with sacrificial deeds. May you acknowledge our praises in the ecstasy of spiritual joy.<sup>1</sup>  
(Cf. Ṛv VII.21.1)
314. O much-invoked, resplendent Lord, fit place for you to enshrine is in our hearts. May you grace it, along with other human graces. You are our protector; make us prosperous, grant us riches; and be delighted to accept our loving devotion.<sup>2</sup>  
(Cf. Ṛv VII.24.1)
315. You, resplendent self, cleave the dark forces as under. You set free the fountains of knowledge, you liberate the obstructed streams. You open the vast cloud of darkness, and give vent to the showers of blessings, having destroyed wickedness.<sup>3</sup>  
(Cf. Ṛv V.32.1)

सु॒ष्वाणा॑स इन्द्र॒ स्तुम॑सि॒ त्वा स॑नि॒ष्यन्ते॑भित्तुवि॒नृम्ण॑ वा॒जम् ।  
 आ नो॑ भर सु॒वितं॑ यस्य को॒ना तना॑ त्मना स॒ह्यामा॑ त्वो॒ताः ॥४॥  
 जगृ॒ह्मा ते दक्षि॑णमिन्द्र॒ हस्तं॑ वसू॒यवो॑ वसु॒पते॑ वसू॒नाम् ।  
 वि॒द्मा हि॒ त्वा गो॑पति॒ ५ शू॒र गो॑नामस्मभ्य॒ चित्रं॑ वृष॒ण ५ रयि॑न्दाः ॥५॥  
 इन्द्रं॑ नरो नेम॒धिता॑ हवन्ते॒ यत्पा॑र्यो युन॒जते॑ धिय॒स्ताः ।  
 शू॒रो नृ॑षाता श्रवसश्च का॒म आ गो॑मति॒ ब्रजे॑ भजा त्वं नः ॥६॥  
 वयः॑ सु॒पर्णा उप॑ सेदुरिन्द्रं॒ प्रिय॑मेधा॒ ऋष॑यो नाध॒मानाः ।  
 अप॑ ध्वान्तमूर्ग॒हि पू॒र्धि चक्षु॑र्मुमुग्ध्या॒ ३स्मान्नि॑धयेव ब॒द्धान् ॥७॥

316. *Susvānāsa indra stumasi tvā sanīṣyantaścittu-  
vinrmṇa vājam.  
 Ā no bhara suvitam yasya konā tanā tmanā  
 sahyāmātvotāh.*  
 (Cf. Rv X.148.1)
317. *Jagrhmā te dakṣiṇamindra hastam vasūyavo vasūpate  
 vasūnām.  
 Vidmā hi tvā gopatiṁ śura gonāsmabhyam citram  
 vṛṣaṇam rayim hāh.*  
 (Cf. Rv X.47.1)
318. *Indram naro nemadhitā havante yatpāryā yunajate  
 dhiyastāh.  
 Śūro nṛṣātā śravasaśca kāma ā gomati vraje bhajā tvam  
 nah.*  
 (Cf. Rv VII.27.1)
319. *Vayaḥ suparnā upa sedurindram priyamedhā ṛsayo  
 nādhāmānāh.  
 Apa dhvāntamūrnuhi pūrdhi cakṣurmumugdhyā  
 smānnidhayeva baddhān.*  
 (Cf. Rv X.73.11)

316. O bounteous Lord of resplendence, we pay you our homage, we present you the sacrificial food along with praises. Please bring us prosperity as every-one longs for. Under your protection and with your blessings, may we acquire wealth and wisdom.<sup>4</sup>  
(Cf. Rv X.148.1)
317. O resplendent Lord of abundant wealth of wisdom, give us wisdom that we grasp your right hand of liberality. O powerful protector, we know you as the Lord of wisdom; may you give us splendrous-productive riches.<sup>5</sup>  
(Cf. Rv X.47.1)
318. Men invoke the resplendent Lord in life struggles, so that He may reveal to them in their inner conscience the way that leads to success. May you, O hero, the supreme benefactor of men, by way of distribution of food and other provisions, please enrich us with pastures abounding with cattle.<sup>6</sup>  
(Cf. Rv VII.27.1)
319. Like the swift moving birds of bounteous wings, the solar rays, who dispel darkness and who fulfil the needs of our vision, come out released from the resplendent sun; may they be released for us like men bound with a net.<sup>7</sup>  
(Cf. Rv X.73.11)

नाके सुपर्णसुप यत्पतन्त ५ हृदा वेनन्तो अभ्यचक्षत त्वा ।  
 हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुनं भुरण्युम् ॥८॥  
 ब्रह्म जज्ञानं प्रथमं पुरस्ताद्वि सीमतः सुरुचो वेन आवः ।  
 स बुध्या उपमा अस्य विष्टाः सतश्च योनिमसतश्च विवः ॥९॥  
 अपूर्व्या पुस्तमान्यस्मै महे वीराय तवसे तुराय ।  
 विरप्शिने वज्रिणे शन्तमानि वचा ५स्यस्मै स्थविराय तक्षुः ॥१०॥

320. Nāke suparṇamupa yatpatantam hrdā venanto  
 abhyacakṣata tvā.  
 Hiranyapakṣam varuṇasya dūtam yamasya yonau  
 śakunam bhuṇanyum.<sup>8</sup>  
 (Cf. S. 1846; Rv X.123.6; Av. XVIII.3.66)
321. Brahma jajñānam prathamam purastādvi sīmataḥ  
 suruco venā āvaḥ.  
 Sa budhnayā upamā asya viṣṭhaḥ sataśca  
 yonimasataśca vivah.<sup>9</sup>  
 (Cf. Yv. XIII.3; Av. IV.1.1; V.6.1)
322. Apūrvyā purutamānyasmai mahe vīrāya tavase turāya.  
 Virapśine vajriṇe śantamāni vacāmsyasmai sthavirāya  
 takṣuh.<sup>10</sup>  
 (Cf. Rv VI.32.1)

320. They, with a longing in their hearts, gaze at you, while you, the aspirant sages and seers, travel in your intellectual realm as a strong-winged bird; you are the golden-winged messenger of our venerable Lord, — the bird that moves on with speed to the central abode of the Ordainer.<sup>8</sup>

(Cf. S. 1846; Rv X.123.6)

321. In the beginning of the creation, the Supreme Lord alone knew all the details. From all sides, this effulgent wise one has manifested bright rays. In the mid-space, our Lord has set up beautifully the celestial bodies, which speak of His unparalleled eminence. He is the sole cause of the today-existing, and yet non-existing creation.<sup>9</sup>

(Cf. Yv. XIII.3; Av. IV.1.1; V.6.1)

322. I have fashioned in my words unprecedented, comprehensive, and gratifying praises to you, O mighty, heroic, powerful, speedy, adorable, and ancient wielder of justice.<sup>10</sup>

(Cf. Rv VI.32.1)



( ४ ) चतुर्थी दशतिः

(१-९) नषर्चाया अस्या दशतिः (१-२, ४) प्रथमाद्वितीयाचतुर्थीनाम्बुचां मारुतो घुतानः, (३) तृतीयाया शमहेन्यो बृहदुक्तयः, (५) पञ्चम्याः सूर्यवर्चा भृष्टिमान्, (६, ८) षष्ठ्यष्टम्योर्भवावल्गो बसिष्ठः, (७) सप्तम्या गापिनो विश्वामित्रः, (९) नवम्याश्च शान्तयो गौरिर्वानिक्रपयः । (१०) प्रथमाया इन्द्राबृहस्पती, (२) द्वितीयाया इन्द्रो लिङ्गोत्ता वा, (३) तृतीयायाः सूर्यः, (४-९) चतुर्थ्यादिषण्णाञ्चन्द्रो देवताः । (१-५, ७-८)

प्रथमादिषण्णानां सप्तम्यष्टम्योश्च त्रिष्टुप्, (६, ९) षष्ठीनवम्योश्च विराद् ऊन्दासी ॥

अव द्रप्सा अ॒श्चुमती॑मतिष्ठदीयानः कृष्णा दशभिः सहस्रैः ।

आवत्तमिन्द्रः शच्या धमन्तमप स्त्रीहिति नृमणा अधद्राः ॥१॥

वृत्रस्य त्वा श्वसधादीषमाणा विश्वे देवा अजहुर्वे सखायः ।

मरुद्भिरिन्द्र सख्यं ते अस्त्वथेमा विश्वाः पृतना जयासि ॥२॥

विधुं देद्राण॑श्च समने बहूना॑श्च युवान॑श्च सन्तं पलितो जगार ।

देवस्य पश्य काव्यं महित्वाद्या ममार स ह्यः समान ॥३॥

## Khaṇḍa X

### Daśati 4

323. Ava drapso aṁśumatimatīṣṭhadīyānaḥ kṛṣṇo daśabhiḥ sahasraih.

Āvattamindraḥ śacyā dhamantamapa śtrīhitim nṛmaṇā adhadrāḥ.<sup>1</sup>

(Cf. Rv VIII.96.13; Av. XX.137.7)

324. Vṛtrasya tvā śvasathādīṣamāṇā viśve devā ajahurye sakhāyah.

Marudbhirindra sakhyam te astvathemā viśvāḥ pṛtanā jayāsi.<sup>2</sup>

(Cf. Rv VIII.96.7)

325. Vidhum dadrāṇam samane bahūnām yuvānam santam polito jagāra.

Devasya paśya kāvyam mahitvādyā mamāra sa hyaḥ samāna.<sup>3</sup>

(Cf. S. 1782; Rv X.55.5; Av. IX.10.9)

**Khaṇḍa X****Daśati 4**

323. The swift-moving darkness of nescience with ten thousand dark elements stood in the depths of celestial ocean. By his might, the resplendent Supreme (the Sun, the source of enlightenment) catches him sporting in the water; He, the benevolent to man, smites His malicious bands.<sup>1</sup>  
(Cf. Rv VIII.96.13)
324. All the divine forces, so far your friends, forsake you, and in fear fly away from the snort of dark evil forces. O resplendent, let your friendship with the vital principles continue as ever and may you conquer all adverse forces.<sup>2</sup>  
(Cf. Rv VIII.96.7)
325. Even a young man, having manifold vigour to scatter the adversaries in battles, is besieged by old age. Behold the mighty miraculous power of supreme divine in such greatness. The one who has been alive yesterday, dies, and one who dies today is alive tomorrow.<sup>3</sup>  
(Cf. S. 1782; Rv X.55.5)

त्व॑ ह॒ त्यत्सप्त॑भ्यो जा॒यमानो॑ऽशत्रु॒भ्यो अभवः॑ शत्रु॒रिन्द्र ।  
 गूढे॑ द्यावा॒पृथिवी॑ अन्वविन्दो वि॒भुमद्भ्यो॑ भुवने॒भ्यो रणं॑ धाः ॥४॥  
 मेदि॑ न त्वा वज्रिणं भृष्टि॒मन्तं॑ पुरु॒धस्मानं॑ वृषभ॑ स्थिर॒प्शुम् ।  
 करो॑ष्यस्त॒रुषीर्दुवस्यु॑रिन्द्र द्युक्षं॑ वृत्र॒हणं॑ गृणीषे ॥५॥  
 प्र वो॑ माहे॒ माहे॑वृधे भर॒ध्वं प्रचे॑तसे प्र सु॒मतिं॑ कृणुध्वम् ।  
 विशः॑ पूर्वीः प्र चर॑ चर्षणि॒प्राः ॥६॥  
 शुन॑ ह॒वेम॑ मघवानिन्द्रमस्मिन्भरे॑ नृ॒तमं॑ वाज॒सातो॑ ।  
 शृ॒ण्वन्तमु॒ग्रमू॒तये॑ समत्सु घ्नन्त॑ वृ॒त्राणि॑ सञ्जितं॑ ध॒नानि॑ ॥७॥

326. Tvaṁha tyatsaptabhyo jāyamāno-sātrubhyo abhavaḥ śtrurindra.

Gūḍhe dyāvāpṛthivī anvavindo vibhumadbhyo ranam dhāh. 4

(Cf. Rv VIII.96.16; Av. XX.137.10)

327. Medim na tvā vajrinam bhr̥ṣṭimantam purudhasmānam vṛṣabhaṁ sthirapsnum.

Karoṣyaryastaruṣīrduvasyurindra dyukṣam vṛtrahanam gr̥ṇīṣe. 5

328. Pra vo mahe mahe vṛdhe bharadhvam pracetase pra sumatim kṛṇudhvam.

Viśaḥ pūrvīḥ pra cara carṣaṇiprah. 6

(Cf. S. 1793; Rv VII.31.10; Av. XX.73.3)

329. Śunam huvema maghavānamindramasminbhare nṛtamam vājasātau.

Śṛṇvantamugramūtaye samatsu ghnanta vṛtrāṇi sañjitam dhanāni. 7

(Cf. Rv III.30.22; 31.22; 32.17; 34.11; 35.11; 36.11; 38.10; 39.9; 43.8; 48.5; 49.5; 50.5; X.89.18; 104.11; Av. XX.11.11)

326. Then, at your birth, O resplendent, you were an enemy to those seven who never had a rival. You recover the heavens and earth when concealed in darkness. Then you give joy to the mighty worlds.<sup>4</sup>  
(Cf. Rv VIII.96.16)
327. O resplendent Lord, we count you as our friend, the maintainer of adamantine justice; you are quick in approach, strong of body, capable of overthrowing all adversaries, you always help people of righteous tribes in their conquests. I praise you in loudest voice, O Lord, the divine destroyer of the demon of ignorance and darkness.<sup>5</sup>
328. Pay homage to the great, the great giver, the all-wise. The fulfiller of the aspirations of men moves with them (in various forms).<sup>6</sup>  
(Cf. S. 1793; Rv VII.31.10)
329. We call on our bounteous Lord for our protection. He is a distinguished guide in our struggles, and the supreme provider of food. He is terrible in battles, the destroyer of evil forces and the conqueror of wealth.<sup>7</sup>  
(Cf. Rv III.30.22; 31.22; 32.17; 34.11; 35.11; 36.11; 38.10; 39.9; 43.8; 48.5; 49.5; 50.5; X.89.18; 104.11)

उदु ब्रह्माण्यैरत श्रवस्येन्द्र५ समर्ये महया वसिष्ठ ।  
 आ यो विश्वानि श्रवसा ततानोपश्रोता म इवतो वचा५सि ॥८॥  
 चक्रं यदस्याप्स्वा निषत्तमुतो तदस्मै मध्विश्च्छद्यात् ।  
 पृथिव्यामतिषितं यदूधः पयो गोष्वदधा ओषधीषु ॥९॥

330. Udu brahmānyairata śravasyendram samarye mahayā vasiṣṭha.

Ā yo viśvāni śravasā tatānopaśrotā ma īvato vacāḥsi. 8  
 (Cf. Rv VII 23.1; Av. XX.12.1)

331. Cakram Yadasyāpsvā niṣattamuto tadasmai madhviccacchadyāt.

Prthivyāmatisitam yadūdhaḥ payo goṣvadadha oṣadhīsu. 9  
 (Cf. Rv X.73.9)

( ५ ) पञ्चमी दशतिः

(१-१०) दशार्चाया अस्या दशतेः (१) प्रथमाया अक्षस्ताक्षर्योऽरिष्टनेमिः, (२) द्वितीयाया आक्षिरतो गर्गः, (३) तृतीयाया वेन्द्रो विम्वः, (४) चतुर्थ्या गौतमो वामदेवः, (५) पञ्चम्याः सानुजो भीमो वा भगिः, (६) षष्ठ्याः सौमको पुत्सन्धो राहुणो गोतमो वा, (७) सप्तम्या गाविषो विश्वामिषः, (८) अष्टम्या वैश्वामिषो रेणुः, (९) नवम्या वैश्वस्वती यनी, (१०) दशम्याश्च राहुणो गोतम कवयः । (१) प्रथमाया-स्ताक्षर्यः सूर्यो वा, (२-३, ८) द्वितीयादिपञ्चाशमहम्याभ्येन्द्रः, (७) सप्तम्या इन्द्रा-पर्वती, (९) नवम्या वमः, (१०) दशम्याश्च ३० सूर्यो वा इन्द्रो वा वैश्वता ।  
 (१-२, ४-१०) प्रथमाद्वितीययोश्चतुर्थ्यादितानामात्रं विदुः, (३)

तृतीयायाश्च षण्णती उन्मती ।

त्यमू षु वाजिनं देवजूत५ सहोवानं तरुतार५ रथानाम् ।  
 अरिष्टनेमिं पृतनाजमाशु५ स्वस्तये तार्क्ष्यमिहा हुवेम ॥१॥

## Khaṇḍa XI

### Daśati 5

332. Tyamūṣu vājinam devajūtam sahovānam tarutāram rathānām.

Ariṣṭanemim pṛtanājamāśuṁ svastaye tārkṣyamihā huvema. 1

(Cf. Rv X.178.1; Av. VII.85.1)



330. The sages offer prayers to the resplendent Lord through love of glory. The celebrated sage adores Him in life conflicts. May He, who spreads out all the regions by His might, hear me, when I invoke Him through words for approach.<sup>8</sup>  
(Cf. Ṛv VII.23.1)
331. His thunderbolt works everywhere in the firmament, it subjugates the entire water to him; the water, which is let loose upon the earth, puts milk into cows and herbs.<sup>9</sup>  
(Cf. Ṛv X.73.9)

## **Khaṇḍa XI**

### **Daśatī 5**

332. Let us explore and use for our welfare that *Potential Source* (the Sun) which is mighty, commissioned by Nature's forces, ever victorious, moving with a speed, beyond that of any chariot, having strong fellows, who is ever triumphant.<sup>1</sup>  
(Cf. Ṛv X.178.1)

त्रातारमिन्द्रमवितारमिन्द्र५ हवेहवे सुहव५ शूरमिन्द्रम्  
 हुवे नु शक्रं पुरुहूतमिन्द्रमिद५ हविर्मघवा वेत्विन्द्रः ॥२॥  
 यजामह इन्द्रं वज्रदक्षिण५ हरीणा५ रथ्या३ विघ्नतानाम् ।  
 प्र ऽमश्रुभिर्दोधुवदूर्ध्वा भुवद्दि सेनाभिर्भयमानो वि राधसा ॥३॥  
 सत्राहणं दाधृषि तुम्रमिन्द्रं महामपारं वृषभ५ सुवज्रम् ।  
 हन्ता यो वृत्र५ सनितीतवाजं दाता मघानि मघवा सुराधाः ॥४॥  
 यो नो वनुष्यन्नभिदाति मर्ते उगणा वा मन्यमानस्तुरो वा ।  
 क्षिधो युधा शवसा वा तमिन्द्राभी ष्याम वृषमणस्त्वोताः ॥५॥

333. Trātāramindramavitāramindram havehaṣe suhavam  
 sūramindram.

Huve nu śakram puruhūtamindramidam havirmaghavā  
 vetvindrāḥ.<sup>2</sup>

(Cf. Rv VI.47.11; Yv. XX.50; Av. VII.86.1)

334. Yajāmaha indram vajradakṣiṇam harīṇāmxrathyā  
 vidmatānām.

Pra śmaśrubhirdodhuvadūrdhavadhā bhuvadvi  
 senābhiryayamāno rādhasā.<sup>3</sup>

(Cf. Rv X.23.1)

335. Satrāhaṇam dādhr̥ṣim tumramindram mahāmapāram  
 vṛṣabham suvajram.

Hantā yo vṛtram sanitota vājam dātā maghani maghava  
 surādḥāḥ.<sup>4</sup>

(Cf. Rv IV.17.8)

336. Yo no vanuṣyannabhidāti marta ugaṇā vā  
 manyamanasturo vā.

Kṣidhī yudhā śavasā vā tamindrābhī ṣyāma  
 vṛṣamaṇastvotāḥ.<sup>5</sup>

333. At repeated worships, I invoke the resplendent Lord, the preserver, the rescuer, the brave and the one who is easily propitiated. The Lord is invoked by all. May He, the bounteous Lord, bestow prosperity on us.<sup>2</sup>  
(Cf. Rv VI.47.11)
334. We propitiate the Lord of resplendence, the wise possessor of adamant will-power. He has ability to perform various actions by means of His superb energies. Shaking the trees of the earth with mighty and destroying the evil forces with his army equipped with vital powers, He mounts high showering riches.<sup>3</sup>  
(Cf. Rv X.23.1)
335. We praise the one who is destroyer of untruth by truth, the courageous, the inspirer, the great, the unbounded, the showerer of benefits, the wielder of the adamant will power and who is the destroyer of the devil of ignorance, the bestower of food, the giver of wealth, bounteous and the possessor of treasures.<sup>4</sup>  
(Cf. Rv IV.17.8)
336. The person who hides himself crookedly and who seizes from us our wealth and offers it to others, who deems himself a giant or a hero, and yet boasts for his liberality, — O resplendent Lord, give us strength to fight against him and please help us to destroy him. May we be victorious with your assistance, O Supreme Lord.<sup>5</sup>

यं वृत्रेषु क्षितयः स्पृह्यमाना यं युक्तेषु तुरयन्तो हवन्ते ।  
 यं शूरसातो यमपामुपज्जन्यं विप्रासो वाजयन्ते स इन्द्रः ॥६॥  
 इन्द्रापर्वता बृहता रथेन वामोरिष आ वहतः सुवीराः ।  
 वीतः हव्यान्यध्वरेषु देवा वद्धेया गीभिरिडया मदन्ता ॥७॥  
 इन्द्राय गिरो अनिशितसर्गा अपः प्रैरयत्सगरस्य बुभात् ।  
 यो अक्षेणेव चक्रियो शचीभिर्विष्वक्तस्तम्भ पृथिवीमुत द्याम् ॥८॥  
 आ त्वा सखायः सख्या ववृत्युस्तिरः पुरु चिदर्णवां जगम्याः ।  
 पितुर्नपातमा दधीत वेधा अस्मिन्क्षये प्रतरां दीद्यानः ॥९॥

337. Yam vṛtresu kṣitaya spardhamānā yam yuktteṣu  
 turyanto havante.  
 Yaṁ śūrasātau yamapāmupajmanyam viprāso  
 vājayante sa indrah.<sup>6</sup>

338. Indrāparvatā brhatā rathena vāmīriṣa ā vahatam  
 suvīrah.  
 Vītarṁhavyānyadhvareṣu devā vardhethām  
 girbhiridayā madanta.<sup>7</sup>  
 (Cf. Rv III.53.1)

339. Indrāya giro anīśitasargā apah prairayatsagarasya  
 budhnāt.  
 Yo akṣeṇeva cakriyau śacībhirviṣvaktastambha  
 pṛthivīmuta dyām.<sup>8</sup>  
 (Cf. Rv X.89.4)

340. Ā tvā sakhāyaḥ sakhyā vavṛtyustirah purū cidarṇavām  
 jagamyāḥ.  
 Piturnapātamā dadhīta vedhā-sminkṣaye pratarām  
 dīdyaṇaḥ.<sup>9</sup>  
 (Cf. Rv X.10.1; Av. XVIII.1.1)

337. He is our Lord, whom people invoke when they proceed to fight against their enemies or when they march forward in array of battle. He is our Lord whom poets or musicians offer their songs of glory. Our invocations are to Him whenever our heroes seize the property of their enemy, or when we march against our enemies on the sea; such is our resplendent Lord.<sup>6</sup>
338. May the Lord of sun and clouds bring here, in a spacious vehicle, delightful food, generative of good progeny. May you partake of the offerings presented at our sacred worship, and gratified by the sacrificial homage, be elevated by our praises.<sup>7</sup>  
(Cf. Rv III.53.1)
339. I will send forth praises to the resplendent Lord in unceasing flow, like waters from the depths of an ocean (or the firmament). He has fixed heaven and earth to His both sides like the wheels of a chariot fixed at the ends of an axle.<sup>8</sup>  
(Cf. Rv X.89.4)
340. (Girl-twin), I entreat my boy-friend to come near me as we have to make a long journey and go across the ocean; for this I wish to have a child, whose you would be the father, because this is the natural law that a man sows his seed in the soil of his mate.<sup>9</sup>  
(Cf. Rv X.10.1)



को अद्य युक्ते धुरि गा ऋतस्य शिमीवतो भामिनो दुर्हणायून् ।  
आसन्नेषामप्सुवाहो मयोभून्य एषां भृत्यामृणधत्स जीवात् ॥१०॥

॥ इति ऋतुर्थस्यासौः प्रपाठकः ॥

341. Ko adya yunkte dhuri gā ṛtasya śimīvato bhāmīno  
durhṇāyūn.  
Āsanneṣāmapsuvāho mayobhūnya eṣāṃ  
bhṛtyamṛṇadhatsa jīvāt.<sup>10</sup>  
(Cf. Rv I.84.16; Av. XVIII.1.6)

Here ends Khaṇḍa XI of Adhyāya IV and also ends  
Daśati 5 of Prapāṭhaka IV and its Ardha I.

( १ ) ऋषी दशतिः

(१-१०) दशर्षाणां अस्या दशतिः (१) प्रथमाया ऋषो वैश्वामित्रो मधुच्छन्दाः, (२) द्वितीयाया माधुच्छन्दाः  
जेता, (३, ४) तृतीयायाया राहुराणो गोतमः, (५) चतुर्थ्या सोमोऽग्निः, (५, ८-९) पञ्चम्याहमी-  
नवमीनामार्जुनसस्तिरग्निः, (७) सप्तम्याः काण्वो नीपातिभिः, (१०) दशम्याश्च बार्हस्पत्याः  
शंयुर्कश्यपः । (१-५, ७-१०) प्रथमादिपञ्चानां सप्तम्यादिचतसृणाञ्चन्द्रः, (१) षष्ठ्याश्चेन्द्र-

सूरी देवते । अनुहुप् ऊन् ।

गायन्ति त्वा गायत्रिणो र्चन्त्यर्कमर्किणः । ब्रह्माणस्त्वा शतक्रते उद्ध ५ शमिव येमिरे ॥१॥  
इन्द्रं विश्वा अवीवृधन्तसमुद्रव्यचसं गिरः ।  
रथीतम ५ रथीनां वाजानां ५ सत्पतिं पतिम् ॥२॥

## PRAPĀṬHAKA IV: ARDHA II

### Khaṇḍa XII

#### Daśati 6

342. Gāyanti tvā gāyatriṇo rcantyarkamarkīṇaḥ.  
Brahmānastvā śatakrata udvamśamiva yemire.<sup>1</sup>  
(Cf. S. 1344; Rv I.10.1)

343. Indram viśvā avīvr̥dhantsamudravyacasam girah.  
Rathītāmamrathīnām vājānām satpatim patim.<sup>2</sup>  
(Cf. S. 827; Rv I.11.1; Yv. XII.56; XV.61; XVII.61)

341. Who yokes today unto the pole of eternal law the vigorous and radiant horses (sense-organs), whose fury is unbearable and in whose mouths are heart-piercing and bliss-bestowing arrows? Long shall he live who honours their services, and feeds them well.<sup>10</sup>  
(Cf. Rv I.84.16)

Here ends Khaṇḍa XI of Adhyāya IV and also ends Daśati 5 of Prapāṭhaka IV and its Ardha I.

## PRAPĀṬHAKA IV: ARDHA II

### Khaṇḍa XII

#### Daśati 6

342. The embodiment of total selfless actions, the chanters of the Sāman hymns extol you with songs; the reciters of the Rk with prayers, the priests of the Yajus with their prose and thereby, elevate the honour of their family and descendants.<sup>1</sup>  
(Cf. S. 1344; Rv I.X.1)
343. All your praises magnify God, who is as vast as the ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous.<sup>2</sup>  
(Cf. S. 827; Rv I.11.1)

इममिन्द्र सुतं पिब ज्येष्ठममर्त्ये मदम् ।  
 शुक्रस्य त्वाभ्यक्षरन्धारा ऋतस्य सादने ॥३॥  
 यदिन्द्र चित्र म इह नास्ति त्वादातमद्रिवः ।  
 राधस्तन्नो विदहस उभयाहस्त्या भर ॥४॥  
 श्रुवी हवं तिरभ्या इन्द्र यस्त्वा सपयति ।  
 सुवीर्यस्य गोमतो रायस्पूधि महाँ असि ॥५॥  
 असावि सोम इन्द्र ते शविष्ठ धृष्णवा गहि ।  
 आ त्वा पृणक्तिवन्द्रियँ रजः सूर्यो न रश्मिभिः ॥६॥  
 एन्द्र याहि हरिभिरुप कण्वस्य सुष्टुतिम् ।  
 दिवो अमुष्य शासतौ दिवं यय दिवावसो ॥७॥

344. Imamindra sutam piba jyesthamamartye madam.  
 Śukrasya tvābhyakṣarandhārā ṛtasya sādane.<sup>3</sup>  
 (Cf. S. 949; Rv I.84.4)
345. Yadindra citra maiha nāsti tvādātāmadrivah.  
 Rādhastanno vidadvasa ubhayā hastyā — bhara.<sup>4</sup>  
 (Cf. S. 1172; Rv V.39.1)
346. Śrudhī havam tiraścyā indra yastvā saparyati.  
 Suvīryasya gomato rāyaspūrdhi mahānasi.<sup>5</sup>  
 (Cf. S. 883; Rv VIII.95.4)
347. Asāvi soma indra te śaviṣṭha dhṛṣṇavā gahi.  
 Ā tvā pṛṇaktvīndriyam rajah sūryo na raśmibhiḥ.<sup>6</sup>  
 (Cf. S. 1028; Rv I.84.1)
348. Endra yāhi haribhirupa kaṇvasya suṣṭutim.  
 Divo amuṣya śāsato divam yaya divāvaso.<sup>7</sup>  
 (Cf. S. 1087; Rv VIII.34.1)

344. O resplendent Self, please accept these immortal, exhilarating devotional expressions. The streams of this stimulating elixir have been flowing for you here at the sacred place of holy worship.<sup>3</sup>  
(Cf. S. 949; Rv I.84.4)
345. O wondrous resplendent Lord, wielder of adamantine justice, master of precious treasures; what wealth is meant to be showered on us, that bounty, may you, filling both your hands, bring to us.<sup>4</sup>  
(Cf. S. 1172; Rv V.39.1)
346. O Lord resplendence, listen to the prayer of the one who faithfully serves you and please satisfy him with wealth of kins and valiant off-spring. You are really magnanimous.<sup>5</sup>  
(Cf. S. 883; Rv VIII.95.4)
347. Come, O strong and courageous resplendent Self, spiritual elixir has been pressed out for you. May you be filled with spiritual vigour as the sun fills the sky with its rays.<sup>6</sup>  
(Cf. S. 1028; Rv I.84.1)
348. Come, O resplendent, with your quick measures to receive the praise of wise devotees. O Lord, radiant while glorified, may you controlling the yonder celestial space return to your region.<sup>7</sup>  
(Cf. S. 1807; Rv VIII.34.1)

आ त्वा गिरौ रथीरिवास्थुः सुतेषु गिर्वणः ।  
 अभि त्वा समनूषत गावो वत्सं न धेनवः ॥८॥  
 एतो न्विन्द्रः स्तवाम शुद्धं शुद्धेन साम्ना ।  
 शुद्धैस्त्वर्थैर्वावृध्वाः सः शुद्धैराशीर्वान्ममत्तु ॥९॥  
 यो रयिं वो रयिन्तमो यो द्युधैर्द्युध्नवत्तमः ।  
 सोमः सुतः स इन्द्र तेस्ति स्वधापते मदः ॥१०॥

349. Ā tvā giro rathīrivāsthuh suteṣu girvaṇaḥ.  
 Abhi tvā samanūṣata gāvo vatsam na dhenavaḥ.<sup>8</sup>  
 (Cf. Rv VIII.95.1)
350. Etonvindram snadhāma śuddham śuddhena sāmna.  
 Śuddhairukthairvāvṛdhavāṁ saṁ śuddhairāśīrvān-  
 mamattu.<sup>9</sup>  
 (Cf. S. 1402; Rv VIII.95.7)
351. Yo rayim vo rayintamo yo dyudmairdyumnavattamah.  
 Somaḥ sutaḥ sa indra te-sti svadhāpate madaḥ.<sup>10</sup>  
 (Cf. Rv VI.44.1)

Here ends Khanda XII of Adhyāya III, also ends  
 Adhyāya III and ends Daśati 6 of Prapāthaka IV.



349. O resplendent Lord, worthy of praise, when the loving devotion is expressed, our songs hasten to you as a charioteer to his goal; they low towards you as mother-kine towards their calves.<sup>8</sup>  
(Cf. Rv VIII.95.1)

350. Come now and let us glorify pure Lord resplendent with fresh SAMAN hymns. Let the correctly recited hymns mixed with devotional love, gladden Him and magnify His glory.<sup>9</sup>  
(Cf. S. 1402; Rv VIII.95.7)

351. O opulent Lord, here is an elixir, abounding in riches and most splendrous in glory. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration.<sup>10</sup>  
(Cf. Rv VI.44.1)

Here ends Khaṇḍa XII of Adhyāya III, and also ends Adhyāya III, and Daśati 6 of Prāpathaka IV.

## ( ७ ) सप्तमी दशतिः

- (१-८) अहर्षाया अस्या दशतिः (१) प्रथमाया कचो बार्हस्पत्यो भरद्वाजः, (२) द्वितीयाया भाङ्गिरसः शकपूतः, (३) तृतीयाया भाङ्गिरसः प्रियमेघः, (४) चतुर्थ्याः काण्वः प्रणाशः, (५) पञ्चम्या आत्रेयः श्यावाश्वः, (६) षष्ठ्या बार्हस्पत्यः शंयुः, (७) सप्तम्या गौतमो वामदेवः, (८) अष्टम्याश्च माधुच्छन्दसो जेता कश्यपः । (१-४, ६, ८) प्रथमादिष्वतसृणां षष्ठ्यष्टम्योभेन्द्रः, (५) पञ्चम्या मरुता, (७) सप्तम्याश्च दधिक्विर्देवताः । अनुष्टुप् छन्दः ॥

प्रत्यस्मै पिपीषते विश्वानि विदुषे भर । अरद्धमाय जग्मयेपभादध्वने नरः ॥१॥

आ नौ वयोवयःशयं महान्तं गङ्गरेष्ठां महान्तं पूर्वनेष्ठांम् ।

उग्रं वचो अपावधीः ॥२॥

आ त्वा रथं यथोतये मुन्नाय वर्तयामसि ।

तुविकूर्मिमृतीषहमिन्द्रं शविष्ठं सत्पतिम् ॥३॥

स पूर्व्यो महोनां वेनः क्रतुभिरानजे ।

यस्य द्वारा मनुः पिता देवेषु धिय आनजे ॥४॥

## Adhyāya IV

## Khaṇḍa I

## Daśatī 7

352. Pratyasmai pipīvate viśvāni viduse bhara.  
Araṅgamāya jagmaye-paścādadhvane narah.1  
(Cf. S. 1440; Rv VI.42.1)
353. Ā no vayo vayah śayam mahāntam gahvareṣṭhām  
mahāntam pūrvineṣṭhām.  
Ugram vaco apāvadhīh.2
354. Ā tvā ratham yathotaye sumnāya vartayāmasi.  
Tuvikūrmimṛtiṣaḥamindramśaviṣṭha satpatim.3  
(Cf. S. 1771; Rv VIII.68.1)
355. Sa pūrvyo mahonām venah kratubhirānaje.  
Yasya dvārā manuḥ pitā deveṣu dhiya ānaje.4  
(Cf. Rv VIII.63.1)

## Adhyāya IV

### Khaṇḍa I

#### Daśati 7

352. May you offer the homage to Him who is anxious to relish it; who knows all things, whose movements are all sufficient and who goes readily to help sacred selfless works. He is always a true leader, never a follower.<sup>1</sup>  
(Cf. S. 1440; Ṛv VI.42.1)
353. O resplendent Lord; may you completely drive away the clouds of ignorance which have been lying deep into the cavity of our hearts from the very beginning. May you put to silence the harsh words of these wicked (persons).<sup>2</sup>
354. O most powerful, resplendent Lord, protector of the virtuous, we bring you here as if in a chariot to give us protection and well-being; you are the subduer of evil forces and rich in deeds.<sup>3</sup>  
(Cf. S. 1771; Ṛv VIII.68.1)
355. He (the resplendent Lord) is most ancient, charming and hence beloved of all and is equipped with mighty powers. It is He at whose doors, the father of the family, the house-holder, makes his prayers effective and is honoured by Nature's bounties.<sup>4</sup>  
(Cf. Ṛv VIII.63.1)

यदी वहन्त्याशवौ भ्राजमाना रथेष्ववा ।  
 पिबन्तो मदिरं मधु तत्र श्रवांसि कृष्वते ॥५॥  
 त्यमु वो अप्रहणं गृणीषि शवसस्पतिम् ।  
 इन्द्रं विश्वासाहं नरं शचिष्ठं विश्वेदसम् ॥६॥  
 दधिक्राव्णो अकारिषं जिष्णोरश्वस्य वाजिनः ।  
 सुरभि नो मुखा करत्प्र न आयुंसि तारिषत् ॥७॥  
 पुरां भिन्दुर्युवा कविरमितौजा अजायत ।  
 इन्द्रो विश्वस्य कर्मणो धर्ता वज्री पुरुषदुतः ॥८॥

356. *Yadī vahattyaśavo bhrājamānā rathesvā.*  
*Pibanto madiram madhu tatra śravāṁsi kṛṣvate.*  
 (Cf. *Rv* V.61.11)
357. *Tyamu vo aprahanam grṇīṣe śavasaspatim.*  
*Indram viśvāsāham naraṁ śaciṣṭham viśvavedasam.*  
 (Cf. *Rv* VI.44.4)
358. *Dadhikrāvṇo akāriṣam jiṣṇoraśvasya vājinah.*  
*Surabhi nō mukhā karatpra na āyūrṁsi tāriṣat.*  
 (Cf. *Rv* IV.39.6; *Yv.* XXIII.32; *Av.* XX.137.3)
359. *Purām bhinduryuvā kaviramitaujā ajāyata.*  
*Indro viśvasya karmaṇo dhartā vajrī puruṣtutah.*  
 (Cf. *S.* 1250; *Rv* I.11.4)

356. (O resplendent Lord), at the occasion when cloud-bearing winds in the chariot carry to you offerings, they enjoy the exhilarating sweet divine elixir, and produce crops and food by their rains (for all of us).<sup>5</sup>  
(Cf. Ṛv V.61.11)
357. For you I glorify that Lord, who never harms anyone, who is the Lord of strength, the all-subduing, the leader of ceremonies, the most splendid and the beholder of the universe.<sup>6</sup>  
(Cf. Ṛv VI.44.4)
358. I glorify the spacecraft which is rapid like victorious steed. May he give to our forces the fragrance of fame and longevity to our life.<sup>7</sup>  
(Cf. Ṛv IV.39.6)
359. The resplendent God, composer and dispenser of creation, is ever-young, ever-wise, ever-sustaining of all pious acts, and dispeller of evils. May we all obey Him and pay homage to His magnanimity.<sup>8</sup>  
(Cf. S. 1250; Ṛv I.11.4)



## ( ८ ) अष्टमी दशतिः

- (१-१०) दशार्चाया अष्टम्या दशतिः (१, ३, ५) प्रथमातृतीयापञ्चमीनारुचामाङ्गिरसः प्रियमेवः, (२) द्वितीयाया मारीचः कश्यपः काश्यपे शिल्पिष्ठम्यावप्सरसौ वा, (४) चतुर्थ्या वैश्वामित्रो बभ्रुवर्कन्दाः, (६) षष्ठ्या बार्हस्पत्यो नरदाश्च, (७) सप्तम्या भीमोऽग्निः, (८) अष्टम्याः काण्वः प्रत्यङ्गवः, (९) नवम्या व्याप्यस्तितः, (१०) दशम्याधकर्मार्घो वत्सस्य कुन्स क्रचयः । (१-४, ७) प्रथमादिचतसृणां सप्तम्याधेन्द्रः, (५) पञ्चम्या इन्द्रो वैश्वानरो वा, (६) षष्ठ्या अग्निः, (८) अष्टम्या उषाः, (९) नवम्या विष्णे देवाः, (१०) दशम्याश्च क्रकसामनी विष्णे देवा वा देवताः । अतुष्टुप् कन् ।

प्रप्र वल्लिष्टुभमिषं वन्दहीरायेन्दवे । धिया वो मेधसातये पुरन्ध्या विवासति ॥१॥  
 कश्यपस्य स्वविदो यावाहुः सयुजाविति । ययोर्विश्वमपि व्रतं यज्ञं धीरा निचाय्य ॥२॥  
 अर्चत प्रार्चता नरः प्रियमेधासो अर्चत । अर्चन्तु पुत्रको उत पुरमिदण्वर्चत ॥३॥  
 उक्थमिन्द्राय शंस्यं वर्द्धनं पुरुनिःषिधे । शक्रो यथा सुतेषु नो रारणत्सख्येषु च ॥४॥  
 विश्वानरस्य वस्पतिमनानतस्य शवसः । एवैश्च चर्षणीनामृती हुवे रथानाम् ॥५॥

## Khaṇḍa II

## Daśati 8

360. Prapra vasriṣṭubhamiṣam vandadvīrāyendave.  
 Dhiyā vo medhasātaye purandhyā vivāṣati.  
 (Cf. Rv VIII.69.1)
361. Kaśyapasya svarvido yāvāhuḥ sayujāviti.  
 Yayorviśvamapi vratam yajñam dhīrā nicāyya.<sup>2</sup>
362. Arcatā prārcatā naraḥ priyamedhāso arcata.  
 Arcantu putrakā uta puramid dhr̥ṣṇvarcata.<sup>3</sup>  
 (Cf. Rv VIII.69.8; Av. XX.92.5)
363. Ukthamindrāya śaṁsyam vardhanam puruniḥsidhe.  
 Śakro yathā suteṣu no rāraṇatsakhyeṣu ca.<sup>4</sup>  
 (Cf. Rv I.10.5)
364. Viśvānarasya vaspatimanānatasya śavasah.  
 Evaicca carsanīnāmūti huve rathānām.<sup>5</sup>  
 (Cf. Rv VIII.68.4)

**Khaṇḍa II****Daśati 8**

360. May you present your sacrificial homage with the two-fold or a three-fold song of praise to the bliss-giver Lord, the gladdener of brave men. May He come to bless you in your sacred works with divine wisdom and with plentifulness.<sub>1</sub>  
(Cf. Ṛv VIII.69.1)
361. We have been told by the enlightened persons that the Omniscient resplendent Lord is a personified pair of kinetic and potential energies. Through these two bounties, all the functions of the world are accomplished and the law and order maintained.<sub>2</sub>
362. O pious devotees, may you glorify the resplendent Lord and sing songs of his praise; may your children also sing laudations. He verily fulfils all human aspirations.<sub>3</sub>  
(Cf. Ṛv VIII.69.8)
363. Let us sing such divine hymns as reveal and extol the one and the only powerful God who can guide our children and friends and also be the repeller of our foes.<sub>4</sub>  
(Cf. Ṛv I.10.5)
364. I invoke the (resplendent Lord) or that mighty one who subdues all enemies and bows to none, and who rules over all mankind. He is followed by His men (the soldiers) and surrounded with chariots well-protected.<sub>5</sub>  
(Cf. Ṛv VIII.68.4)

स॑ घा॑ यस्ते॑ दि॒वो नरो॑ धि॒या म॑र्तस्य श॑मतः ।  
 ऊ॒ती स बृ॑हतो दि॒वो द्विषो॑ अ॒हो न॑ तरति ॥६॥  
 वि॒भोष्टे॑ इन्द्र॑ राध॑सो वि॒भ्वी रा॑तिः श॑तक्रतो ।  
 अथा॑ नो वि॒श्वच॑र्षणे यु॒म्न॑ सु॒दत्र॑ म॒हय ॥७॥  
 वय॑भित्ते प॒तत्रि॑णौ द्वि॒पाक्ष॑तु॒ष्पाद॑र्जुनि ।  
 उ॒पः प्रा॑रन्तु॒रनु॑ दि॒वो अन्ते॑भ्यस्परि॑ ॥८॥  
 अ॒मी ये दे॒वा स्थ॑न म॒ध्य आ॑ रोच॑ने दि॒वः ।  
 क॒द्व क॑तं क॒दमृ॑तं का प्र॒त्ना व॑ आहु॒तिः ॥९॥  
 ऋच॑ साम॑ यजामहे॑ या॒भ्यां क॑र्माणि कृ॒ष्यते॑ ।  
 वि॑ ते स॒दसि॑ राज॒त्रो यज्ञं॑ दे॒वेषु॑ व॒क्षतः॑ ॥१०॥

365. Sa ghā yaste divo naro dhiyā martasya śabhataḥ.  
 Ūtī sa brhato divo dviṣo aṁho na tarati.<sup>6</sup>  
 (Cf. Rv VI.2.4)

366. Vibhoṣṭa indra rādhaso vibhvi rātiḥ śatakrato.  
 Athā no viśvacarṣaṇe dyumnam sudatra maṁhaya.<sup>7</sup>  
 (Cf. Rv V.38.1)

367. Vayaścitte patatrīṇo dvipāccatuspādarjuni.  
 Uṣaḥ prārannrtūm ranu divo antebhyaspari.<sup>8</sup>  
 (Cf. Rv I.49.3)

368. Amī ye devā sthana madhya ā rocane divaḥ.  
 Kadva ṛtam kadamṛtam kā pratnā va āhutiḥ.<sup>9</sup>  
 (Cf. Rv I.105.5)

369. Rcam sāma yajāmahe yābhyām karmāṇi kṛṇvate.  
 Vi te sadasi rājaso yajñam deveṣu vakṣataḥ.<sup>10</sup>  
 (Cf. Av. VII.54.1)

365. May the mortal who propitiates the benefactor and the bountiful Lord with intelligent actions, with the assistance of divine resplendent powers emerge out safe through the channels of enmity and sin.<sup>6</sup>  
(Cf. Rv VI.2.4)
366. O resplendent Lord, performer of hundreds of benevolent deeds, liberal is your munificence and extensive your bounty. So, O observer of all, and benevolent guardian, may you grant us opulence by your grace and glory.<sup>7</sup>  
(Cf. Rv V.38.1)
367. O bright dawn, on your coming, all quadrupeds and bipeds are awakened, and winged birds flock around from all the boundaries of space to greet you.<sup>8</sup>  
(Cf. Rv I.49.3)
368. O divine powers, you are present in the three-dimensional space of universe, glowing with splendour. Where is your eternal law applicable and where does it fail? Where is my ancient devotional offering to you? May I know, O earth and heaven?<sup>9</sup>  
(Cf. Rv I.105.5)
369. We invoke our Lord by chanting hymns and songs of praises and thereby celebrate our holy rites and in the company of our devotees, we organise our projects of public benevolence.<sup>10</sup>  
(Cf. Av. VII.54.1)

## ( ९ ) नवमी दशतिः

- (१-११) एकादशर्चाया अस्या दशतिः (१) प्रथमाया ऋचः काश्यपो रेमः, (२) द्वितीयायाः सैरीषः सुवेदाः, (३) तृतीयाया मैत्रावरुणो वसिष्ठः, (४, ७, ८) चतुर्थीसप्तम्यष्टमीनामाङ्गिरसः सव्यः, (५) पञ्चम्या गायिनो विश्वामित्रः, (६) षष्ठ्या आङ्गिरसः कृष्णः, (९) नवम्या बाह्व्यत्यो भरद्वाजः, (१०) दशम्या यौवनाश्वो मान्धाता, (११) एकादश्याश्वाङ्गिरसः कुत्स ऋचयः । (१-८, १०) प्रथमाष्टर्चा दशम्याभेन्द्रः, (९) नवम्या द्वावाष्टयिषी वरुणो वा, (११) एकादश्याश्च मरुत्वानिन्द्रो देवताः । (१) प्रथमाया अतिजगती, (२-११) द्वितीयादिदशानाञ्च जगती छन्दसी ॥

विश्वाः पृतना अभिभूतरं नरः सजूस्ततश्चुरिन्द्रं जजनुश्च राजसे ।  
 ऋत्वे वरे स्थेमन्यामुरीमुतोग्रमोजिष्ठं तरसं तरस्विनम् ॥१॥  
 श्रुते दधामि प्रथमाय मन्यवेहन्यदस्युं नर्यं विवेरपः ।  
 उभे यत्वा रोदसी धावतामनु भ्यसात्ते शुष्मात्पृथिवी चिदद्रिवः ॥२॥  
 समेत विश्वा ओजसा पतिं दिवो य एक इद्भूरतिथिर्जनानाम् ।  
 स पूव्यो नूतनमाजिगीषं ते वत्तनीरनु वावृत एक इत् ॥३॥

## Khaṇḍa III

## Daśati 9

370. Viśvāḥ pṛtanā abhibhūtaram naraḥ sajūstataksurindram  
 jajanuśca rājase.  
 Rṭve vare sthemanyāmurīmutogramojistham tarasa  
 tarasvinam.<sub>1</sub>  
 (Cf. S. 930; Rv VIII.97.10; Av. XX.54.1)
371. Śratte dadhāmi prathamāya manyave-hanyaddasyum  
 naryam viverapaḥ.  
 Ubhe yatvā rodasī dhāvatāmanu bhyasāte  
 śuṣmātpṛthivī cidadrivanḥ.<sub>2</sub>  
 (Cf. Rv X.147.1)
372. Sameta viśvā ojasā patim divo ya eka idbhū  
 ratithirjanānām.  
 Sa pūcvyo nūtanamājigīṣam tam vartanīranu vāvṛta eka  
 it.<sub>3</sub>  
 (Cf. Av. VII.21.1)



**Khaṇḍa III****Daśati 9**

370. The assembled priests have roused the resplendent, the leader, the conqueror in all battles. They urge Him (through their hymns) to shine. He is the mightiest in his acts, the destroyer of evil spirits, the terrible, the most powerful, stalwart and furious.<sup>1</sup>  
(Cf. S. 930; Rv VIII.97.10)
371. O resplendent wielder of punitive justice, I trust in your first wrathful action, thereby, you destroy the evil and undertake the work that serves the interests of man, when both heaven and earth surrender to you; verily, the firmament trembles at your supreme force.<sup>2</sup>  
(Cf. Rv X.147.1)
372. May all of you come and join with us in praising that Lord who on account of His strength is the lord of celestial region and who alone is honoured by everyone as if He is the chief guest. He verily blesses all the new projects of public service and He is in truth, the only one (as our reliance).<sup>3</sup>  
(Cf. Av. VII.21.1)

इमे ते इन्द्र ते वयं पुरुष्टुत ये त्वारभ्य चरामसि प्रभूवसो ।  
 न हि त्वदन्यो गिरवणो गिरः सघत्क्षोणीरिव प्रति तद्वयं नो वचः ॥४॥  
 चर्षणीधृतं मघवानमुक्थ्यामिन्द्रं गिरो बृहतीरभ्यनूषत ।  
 वावृधानं पुरुहूतं सुवृक्तिभिरमत्यं जरमाणं दिवेदिवे ॥५॥  
 अच्छा व इन्द्रं मतयः स्वयुवः सध्रीचीर्विश्वा उशतीरनूषत ।  
 परि प्वजन्त जनयो यथा पतिं मर्यं न शुन्ध्युं मघवानमूतये ॥६॥  
 अभि त्यं मेषं पुरुहूतमृग्मियमिन्द्रं गीर्भिर्मदता वस्वो अणवम् ।  
 यत्स द्यावो न विचरन्ति मानुषं भुजे महिष्ठमभि विप्रमर्चत ॥७॥

373. Ime ta indra te vayam puruṣṭuta ye tvārabhya carāmasi prabhūvaso.

Na hi tvadanyo girvaṇo girah saghatkṣoṇīriva prati taddharya no vacaḥ.<sup>4</sup>

(Cf. Rv I.57.4; Av. XX.15.4)

374. Carṣuṇīdhṛtam maghavānamukthyā mindram giro bṛhatīrabhyānūṣata.

Vāvṛdhānam puruhūtam suvr̥ktibhiramartyam jaramāṇam divedive.<sup>5</sup>

(Cf. Rv III.51.1)

375. Acchā va indram matayaḥ svaryuvaḥ sadhrīcīrviśvā uśatīranūṣata.

Pari śvajanta janayo yathā patim maryam na śundhyum maghavānamūtaye.<sup>6</sup>

(Cf. Rv X.43.1; Av. XX.17.1)

376. Abhi tyam meṣam puruhūtamrgmiyamindram gīrbhirmadatā vasvo aṇavam.

Yasya dyāvo na vicaranti mānuṣam bhuje mamhiṣṭhamabhi vipramarcat.<sup>7</sup>

(Cf. Rv I.51.1)

373. Much praised and most opulent soul, we, the sense-organs belong to you; we glorify you alone. Accept our offerings. None other than you is entitled to receive our devotion. May you love and cherish our prayers as the mother-earth cherishes its creatures.<sup>4</sup>  
(Cf. Rv I.57.4)
374. Let abundant praises celebrate our resplendent Lord, the sustainer of mankind, the possessor of opulence, the adorable, increasingly prosperous, invoked by all, the immortal, who is daily to be propitiated with sacred hymns.<sup>5</sup>  
(Cf. Rv III.51.1)
375. May the poems of praises, heavenly blissful, short and sweet, glorify the resplendent Lord and embrace the devotee just as women embrace men, their husbands free from defect, for the sake of protection.<sup>6</sup>  
(Cf. Rv X.43.1)
376. Glorify that mighty, adorable, resplendent God, who is an ocean of wisdom and is adored by all, whose virtuous and benevolent deeds spread like the rays of the sun for the benefit of mankind. May we invoke Him to attain priceless treasures of true wisdom.<sup>7</sup>  
(Cf. Rv I.51.1)

त्व॑५ सु॒ मे॒षं म॒हया॑ स्व॒र्विद॑५ श॒तं य॒स्य सु॒भुवः॑ सा॒कमी॑रते ।  
 अ॒त्यं न॑ वा॒ज५ ह॒वन॑स्य॒द५ र॒थमे॑न्द्रं व॒ष्ट्या॑मे॒वसे सु॒वृत्ति॑भिः ॥८॥  
 घृ॒तव॑ती भु॒वनाना॑म॒भिश्चि॑र्योर्वी पृ॒थ्वी मधु॑दु॒घे सु॒पे॒शासा॑ ।  
 द्या॒वापृ॑थि॒वी वरु॑णस्य ध॒र्मणा॑ वि॒ष्क॑भिते अ॒जरे॑ भू॒रिरे॑तसा ॥९॥  
 उ॒भे य॒दिन्द्र॑ रो॒दसी॑ आप॒प्राथो॑षा इ॒व । म॒हान्तं॑ त्वा म॒हीना॑५ स॒म्राजं॑ च॒र्वणी॑नाम् ।  
 दे॒वी जनि॑त्र्यजी॒जनद्भ॑द्रा जनि॑त्र्यजी॒जनत् ॥१०॥  
 प्र॒मन्दि॑ने पि॒तुम॑दर्च॒ता व॒चो यः कृ॑ष्णग॒र्भा नि॒रह॑न्नि॒जिभ॑ना ।  
 अ॒वस्य॑वो वृ॒षणं॑ व॒ज्रद॑क्षिणं म॒रुत्व॑न्त५ स॒ख्याय॑ हु॒वेम॑हि ॥११॥

377. Tyamsu meṣam mahayā svarvidam śatam yasya subhuvah sākamīrate.  
 Atyam na vājaṁ havanasyadam rathamindram vavṛtyā mavase suvrktibhiḥ.<sup>8</sup>  
 (Cf. Rv I.52.1)
378. Ghṛtavatī bhuvanānāmabhisriyorvī pṛthvī madhudughe supeśasā.  
 Dyāvāpṛthivī varuṇasya dharmanā viṣkabhite ajare bhūiretasā.<sup>9</sup>  
 (Cf. Rv VI.70.1; Yv. XXXIV.45)
379. Ubhe yadindra rodasī āpaprāthosā iva.  
 Mahāntam tvā mahinām samrājam carṣaṇinām.  
 Devī janitryajījanadbhadrā janitryajījanat.<sup>10</sup>  
 (Cf. S. 1090; Rv X.134.1)
380. Pra mandine pitumadarcatā vaco yaḥ kṛṣṇagarbhā nirahannrjīśvanā.  
 Avasyavo vṛṣaṇam vajradakṣiṇam marutvantam sakhyāya huvemahi.<sup>11</sup>  
 (Cf. Rv I.101.1)

377. Glorify the divine soul, the bestower of heavenly bliss, whom hundreds of devotees invoke all at once with the chant of sacred hymns. I implore Him with excellent hymns to rush to me and grace the shrine of my sacred worship with His presence and protect me.<sup>8</sup>  
(Cf. Ṛv I.52.1)
378. O radiant heaven and earth, the assylum of created beings, you are spacious manifold, water-yielding and lovely. By the decree of the venerable Lord, both of you stand parted, each from each. You are undecaying and rich in creative elements.<sup>9</sup>  
(Cf. Ṛv VI.70.1)
379. O sun, the Lord of resplendence, you fill both heaven and earth (with light) like the dawn — the divine progenitress has given birth to you, the mightiest of the mighty bounties, the sovereign in the group of men. The Goddess Progenitress gives you birth; the auspicious Mother Nature has given you life.<sup>10</sup>  
(Cf. S. 1090; Ṛv X.134.1)
380. Adore Him with offerings, and devotional songs, — Him, who is blissful, who straight away destroys the strong-holds of evil, hidden in dark caves of ignorance. Desirous of protection, we invoke Him to become our friend — Him, who is showerer of benefits, and who, associated with vital principles, holds punitive justice in his right hand.<sup>11</sup>  
(Cf. Ṛv I.101.1)



## ( १० ) इरामी इरति:

(१-१०) इराणांया अस्या इराते: (१) प्रथमाया ऋचः काण्वो नारदः, (२-३) द्वितीयाकुलीबयोः काण्वायनी गोपूतयश्मतिनी, (४) तृतीयाः काण्वः पर्वतः, (५-७, १०) पञ्चम्यादिचुषन्व इराण्याश्च वैषन्वो व्यन्वनाः, (८) अष्टम्या आङ्गिरसो नृमेघः, (९) नवम्याश्च राहुण्यो गोतम ऋचयः ।

इन्द्रो देवता । इण्डिक् छन्दः ॥

इन्द्र सुतेषु सोमेषु कृतुं पुनीष उक्थ्यम् । विदे वृधस्य दक्षस्य महा५ हि षः ॥१॥  
 तसु अभि प्र गायत पुरुहूतं पुरुष्टुतम् । इन्द्र गीर्भिस्तविषमा विवासत ॥२॥  
 ते ते मदं गृणीमसि वृषणं पृथु सामहिम् । उ लोककृनुमद्रिवो हरिश्चियम् ॥३॥  
 यत्सोममिन्द्र विष्णवि यद्वा घ त्रित आस्ये । यद्वा मरुत्सु मन्दसे समिन्दुभिः ॥४॥  
 एदु मधोमदिन्तर५ सिञ्चाध्वर्यो अन्धसः । एवा हि वीर स्तवते सदावृधः ॥५॥

## Khaṇḍa IV

## Daśatī 10

381. Indram suteṣu someṣum kratum punīṣa ukthyam.  
 Vide vṛdhasya dakṣasya mahān hi ṣaḥ.<sup>1</sup>  
 (Cf. S. 746; Rv VIII.13.1)
382. Tamu abhi pra gāyata puruhūtam puruṣtutam.  
 Indram-gīrbhistaviṣamā vivāsata.<sup>2</sup>  
 (Cf. Rv VIII.15.1; Av. XX.61.4; 62.8)
383. Tam te madam grṇīmasi vṛshnam prkṣu sāśahim.  
 U lokakṛnumadriṣvo hariśriyam.<sup>3</sup>  
 (Cf. S. 880; Rv VIII.15.4; Av. XX.61.1)
384. Yatsomamindra viṣṇavi yadvā gha trita āptye.  
 Yadva marutsu mandase samindubhiḥ.<sup>4</sup>  
 (Cf. Rv VIII.12.16; Av. XX.111.1)
385. Edu madhormadintaraṁ siñcādhvāryo andhasaḥ.  
 Evā hi vīrastavate sadāvṛdhah.<sup>5</sup>  
 (Cf. S. 1484; Rv VIII.24.16; Av. XX.64.4)

## Khaṇḍa IV

### Daśatī 10

381. As the elixir of divine love flows, the Lord of resplendence sanctifies the actions and words of the devotee for the gain of his strength, for He is great.<sup>1</sup>  
(Cf. S. 746; Rv VIII.13.1)
382. May you adore Him, who is invoked and lauded by all. May you invite the powerful Lord by your songs or praise.<sup>2</sup>  
(Cf. Rv VIII.15.1)
383. We celebrate your blissful strength, O wielder of the adamantine will-power, the showerer of benefits, the conquerer in battle, the creator of the world, and the beautifier of the universe.<sup>3</sup>  
(Cf. S. 880; Rv VIII.15.4)
384. If, O Lord of resplendence, you are pleased to cherish the divine elixir along with the sun or with the waters of three regions or the water-bearing clouds, may you rejoice in this elixir of ours in oozing drops.<sup>4</sup>  
(Cf. Rv VIII.12.16)
385. O performers of sacred works, may you offer exhilarating sweet beverage of devotion to the brave Lord alone, to Him and none else; He alone provides prosperity to all of us.<sup>5</sup>  
(Cf. S. 1684; Rv VIII.24.16)

ए॒न्दुमिन्द्रा॑य सि॒ञ्चत॑ पि॒बति॑ सो॒म्यं मधु॑ । प्र राधा॑सि चोदयते महित्वना ॥६॥  
 ए॒तो न्विन्द्र॑स्य स्तवाम॑ सखाय॑ स्तोम्यं॑ नरम् । कृ॒ष्टीर्यो॑ विश्वा अभ्यस्त्येक॑ इत् ॥७॥  
 इन्द्रा॑य साम॑ गायत॑ वि॒प्राय॑ बृ॒हते॑ बृ॒हत् । ब्रह्म॑कृते॑ वि॒पश्चिते॑ प॒नस्य॑वे ॥८॥  
 य एक॑ इद्विदयते॑ वसु॑ म॒र्ताय॑ दा॒शुषे॑ । ई॒शानो॑ अप्रतिष्कुत॑ इन्द्रो॑ अङ्ग॑ ॥९॥  
 सखा॑य आ॒ शिषाम॑हे ब्रह्मेन्द्रा॑य वज्रि॑णे । स्तुष॑ ऊ पु वो नृ॒तमाय॑ धृ॒ष्णवे॑ ॥१०॥

॥ इति चतुर्थः प्रपाठकः ॥

386. Endumindrāya siñcata pibāti somyammadhu.  
 Pra rādhāṁsi codayate mahitvanā.<sup>6</sup>  
 (Cf. S. 1509; Rv VIII.24.13)

387. Eto nvindram stavāma sakhāyaḥ stomyam naram.  
 Kṛṣṭīryo viśvā abhyastyeka it.<sup>7</sup>  
 (Cf. Rv VIII.24.19; Av. XX.65.1)

388. Indrāya sāma gāyata viprāya brhate brhat.  
 Brhamakṛete vipaścite panasyave.<sup>8</sup>  
 (Cf. S. 1025; Rv VIII.98.1; Av. XX.62.5)

389. Ya eka idvidayate vasu martāya dāśuṣe.  
 Īśāno apratiṣkuta indro āṅga.<sup>9</sup>  
 (Cf. S. 1341; Rv I.84.7; Av. XX.63.4)

390. Sakhāya ā śisāmahe brahmendrāya vajriṇe.  
 Satuṣa ū ṣu vo nṛtamāya dhṛṣnave.<sup>10</sup>  
 (Cf. Rv VIII.24.1; Av. XVIII.1.37)

Here ends Daśati 10, and Ardha II of Prapāthaka IV, and  
 also ends Prapāthaka IV. Also ends here Khaṇḍa IV of  
 Adhyāya IV

386. Let us sing our sweet songs to the Lord of resplendence, let Him accept our loving devotion. He by his might rewards the donor with wealth and wisdom.<sup>6</sup>  
(Cf. S. 1509; Rv VIII.24.13)
387. O friends, let us glorify the Lord of resplendence, who is worthy of adoration; single-handed He overcomes all hostile forces.<sup>7</sup>  
(Cf. Rv VIII.24.19)
388. Sing a *Sāman* hymn, A *Bṛhat* song to the mighty, the resplendent sage; to the performer of sacred deeds, to the all-knowing one and the one who loves to receive a heart-to-heart sincere devotion.<sup>8</sup>  
(Cf. S. 1025; Rv VIII.98.1)
389. Assuredly you alone, O resplendent Self, are the undisputed sovereign and bestower of the wealth of activity to those who offer you oblations, O love.<sup>9</sup>  
(Cf. S. 1341; Rv I.84.7)
390. O friends, let us earnestly address our prayer to the resplendent Lord, the wielder of the punitive justice; I praise the chief lender and the Lord of resolute will-power for your benefit (as also of ours).<sup>10</sup>  
(Cf. Rv VIII.24.1)

Here ends Daśati 10, and Ardha II of Prapāthaka IV, and also ends Prapāthaka IV. Also ends here Khaṇḍa IV of Adhyāya IV.

अथ पञ्चमः प्रपाठकः

( १ ) प्रथमा दशतिः

(१-८) अष्टर्षाया अस्या दशतिः (१) प्रथमाया ऋचः काण्वः प्रगायः, (२) द्वितीयाया बार्हस्पत्यो भरद्वाजः,

(३) तृतीयाया आङ्गिरसो नृमेधः, (४) चतुर्थ्याः काण्वः पर्वतः, (५, ७) पञ्चमीसप्तम्योः काण्व इरि-

म्बटिः, (६) षष्ठ्या ईयश्वो न्यश्वमनाः, (८) अष्टम्याथ सैत्रावरुणो वसिष्ठ ऋचयः ।

(१-४, ६, ८) प्रथमादिचतसृणां षष्ठ्यष्टम्योश्चेन्द्रः, (५, ७) पञ्चमी-

सप्तम्योश्चादित्या देवताः । (१-७) प्रथमादिममानामुष्णिक्,

(८) अष्टम्याथ विराट् छन्दसी ॥

गृ॑णे तदिन्द्र॑ ते शव॑ उपमां दे॒वता॑तये । यद् ह॑सि वृ॒त्रमो॑जसा शची॑पते ॥१॥  
यस्य॑ त्यच्छ॒म्बरं॑ मदे॒ दिवो॑दासाय रन्ध॑यन् । अय॑स सोम॑ इन्द्र ते सु॒तः पिब॑ ॥२॥  
एन्द्र॑ नो गधि॑ प्रिय॑ सत्राजिद॑गोह्य । गिरि॑र्न विश्व॑तः पृथुः पति॑र्दिवः ॥३॥  
य इन्द्र॑ सोमपा॑तमो मदः शवि॑ष्ठ चेतति । येना॑ ह॑सि न्या॑त्रिणं तमी॑महे ॥४॥

## PRAPĀṬHAKA V: ARDHA I

### Khaṇḍa V

#### Dasati 1

391. Gr̥ne tadindra te śava upamām devatātaye.

Yaddham̐si vṛtramojasā śacīpate.<sup>1</sup>

(Cf. Rv VIII.62.8)

392. Yasya tyacchambaram made divodāsāya randhayan.

Ayam̐sa soma indra te sutaḥ piba.<sup>2</sup>

(Cf. Rv VI.43.1)

393. Endra no gadhi priya satrājidadagohya.

Girir̥na viśvataḥ pṛthuh patirdivaḥ.<sup>3</sup>

(Cf. S. 1247; Rv VIII.98.4; Av. XX.64.1)

394. Ya indra somapātamo madah śaviṣṭha cetati.

Yenā ham̐si nyātrinam tamīmahe.<sup>4</sup>

(Cf. Rv VIII.12.1; Av. XX.63.7)



## PRAPĀṬHAKA V: ARDHA I

## Khaṇḍa V

## Dasati 1

391. O resplendent Lord, I extol that might of yours, of highly coveted in sacred performance. You dispel darkness. O Lord of cosmic sacrifice, by your strength. Blessed are the rewards that resplendent Lord gives.<sub>1</sub>  
(Cf. Ṛv VIII.62.8)
392. Here is that elixir of devotion offered to you, O resplendent Lord, in the exhilaration of which you subdue dark clouds of ignorance for the sake of servants of the divine order. This is expressed for you, O resplendent, please accept and rejoice.<sub>2</sub>  
(Cf. Ṛv VI.43.1)
393. Come to us, O resplendent, O beloved, a great triumphant, the one whom none can conceal and Lord of heaven, vast as a mountain spread on all sides.<sub>3</sub>  
(Cf. S. 1247; Ṛv VIII.98.4)
394. O Lord of resplendence, extremely powerful, we adore you, as you subdue the evil of greed, through the ecstasy of spiritual joy.<sub>4</sub>  
(Cf. Ṛv VIII.12.1)

तुचे<sup>१</sup> तुनाय<sup>२</sup> तत्सु<sup>३</sup> नो<sup>४</sup> द्राघीय<sup>५</sup> आयुर्जीवसे<sup>६</sup> । आदित्यासः<sup>७</sup> समहसः<sup>८</sup> कृणोतन<sup>९</sup> ॥५॥  
 वेत्था<sup>१०</sup> हि निरृतीनां<sup>११</sup> वज्रहस्त<sup>१२</sup> परिवृजम्<sup>१३</sup> । अहरहः<sup>१४</sup> शुन्ध्युः<sup>१५</sup> परिपदामिव<sup>१६</sup> ॥६॥  
 अपामौवामप<sup>१७</sup> सिधमप<sup>१८</sup> सेधत<sup>१९</sup> दुर्मतिम्<sup>२०</sup> । आदित्यासो<sup>२१</sup> युयोतना<sup>२२</sup> नो<sup>२३</sup> अहसः<sup>२४</sup> ॥७॥  
 पिबा<sup>२५</sup> सोममिन्द्र<sup>२६</sup> मन्दतु<sup>२७</sup> त्वा<sup>२८</sup> यं ते<sup>२९</sup> सुषाव<sup>३०</sup> हर्यश्वाद्रिः<sup>३१</sup> । सोतुर्बाहुभ्या<sup>३२</sup> सुयतो<sup>३३</sup> नारो<sup>३४</sup> ॥८॥

395. Tuce tunāya tatsu no dvādhiya āyurjivase.  
 Ādityāsaḥ samahasah kṛṇotana.<sup>5</sup>  
 (Cf. Rv VIII.18.18)

396. Vetthā hi nirṛtīnām vajrahasta parivṛjam.  
 Aharahah śundhyuḥ parimadāmiva.<sup>6</sup>  
 (Cf. Rv VIII.24.24; Av. XX.66.3)

397. Apāmivāma pasridhamapa sedhata durmatim.  
 Ādityāso yuyotanā no aṁhasah.<sup>7</sup>  
 (Cf. Rv VIII.18.10).

398. Pibā Somamindra mandatu tvā yam te suṣāva  
 haryaśvādrīh.  
 Soturbāhubhyāṁ suyato nārvā.<sup>8</sup>  
 (Cf. S. 927; Rv VII.22.1; Av. XX.117.1)

( २ ) द्वितीया दशतिः

(१-१०) दशर्षाया भग्न्या दशतिः (१-१, ९-१०) प्रथमादिषड्बुजां नवमीदशभ्योश्च काण्वः सोमरिः, (७-८)  
 सप्तम्यहम्योश्चाङ्गिर्यो वृषेभ्य ऊर्षी । (१-२, ४-५, ७-१०) प्रथमाद्वितीयाचतुर्थीपञ्चमीनां सप्तम्यादि-  
 षतमृणाञ्छन्ः, (१, ६) तृतीयापष्ठयोश्च मन्तो देवताः । ककुनुष्णिक् छन्दः ॥

अभ्रातृव्यौ<sup>१</sup> अना<sup>२</sup> त्वमनापिरिन्द्र<sup>३</sup> जनुषा<sup>४</sup> सनादसि<sup>५</sup> । युधेदापित्वमिच्छसे<sup>६</sup> ॥१॥

## Khaṇḍa VI

### Daśati 2

399. Abhrātrvyo ana tvamanāpirindra januṣā sanādasi.  
 Yudhedāpitvamicchase.<sup>1</sup>  
 (Cf. S. 1389; Rv VIII.21.13; Av. XX.114.1)

395. O suns, most mighty ones, may you grant our sons and grandsons long life so that they enjoy for a long time.<sup>5</sup>  
(Cf. Rv VIII.18.18)
396. You are the wielder of the bolt of justice, and you know how to avoid destructive powers. He is like a seeker, who knows day to day his every new step.<sup>6</sup>  
(Cf. Rv VIII.24.24)
397. May the suns, the divine self-luminaries, offsprings of mother Infinity, remove disease from us and drive away malignity. May they ever keep us far from sore distress.<sup>7</sup>  
(Cf. Rv VIII.18.10)
398. O resplendent Self, take rejoice in the ecstasy of spiritual joy. This is the nectar, a sap, as if, from plants, which the stone, controlled like a horse by the reins, the arm of the grinder has expressed for you, O Lord of twin faculties.<sup>8</sup>  
(Cf. S. 927; Rv VII.22.1)

## Khaṇḍa VI

### Daśati 2

399. O resplendent Lord, since eternity you have neither a rival nor any companion. Surely you seek company of one who loves to fight against odds of life.<sup>1</sup>  
(Cf. S. 1389; Av. VIII.21.13)

यो न इदमिदं पु० रा प्र वस्य आनिनाय तमु व स्तुषे । सखाय इन्द्रमृतये ॥२॥  
 आ गन्ता मा रिषण्यत प्रस्थावानो माप स्यात समन्यवः । दृढा चिद्यमयिष्णवः ॥३॥  
 आ याह्ययमिन्दवेश्वपते गोपत उर्वरापते । सोमं सोमपते पिब ॥४॥  
 त्वया ह स्विद्युजा वयं प्रति श्वसन्तं वृषभ ब्रुवीमहि । सँस्थे जनस्य गोमतः ॥५॥  
 गावश्चिद्धा समन्यवः सजात्येन मरुतः सबन्धवः । रिहते ककुभौ मिथः ॥६॥  
 त्वं न इन्द्रा भर औजो नृम्णं शतक्रतो विचर्षणे । आ वीरं पृतनासहम् ॥७॥

400. Yo na idamidam purā pra vasya ānināya tamu va stuṣe.  
 Sakhāya indramūṭaye.<sub>2</sub>  
 (Cf. Rv VIII.21.9; Av. XX.14.3; 62.3)

401. Ā gantā mā riṣaṇyata prasthāvāno māpa sthāta  
 samanyavaḥ.  
 Drdḥā cidyamayīṣṇavaḥ.<sub>3</sub>  
 (Cf. Rv VIII.20.1)

402. Ā yāhyayamindave- śvapate gopata urvarāpate.  
 Somaṁ somapate piba.<sub>4</sub>  
 (Cf. Rv VIII.21.3)

403. Tvayā ha svidyujā vayam prati śvasantam vṛṣabha  
 bruvīmahi.  
 Saṁsthe janasya gomataḥ.<sub>5</sub>  
 (Cf. Rv VIII.21.11)

404. Gavaśviddhā samanyavaḥ sajātyena marutaḥ  
 sabandhavaḥ.  
 Rihate kakubho mithaḥ.<sub>6</sub>  
 (Cf. Rv VIII.20.21)

405. Tvam na indrā bhara oja nṛmṇaṁ śatakrato vicarṣaṇe.  
 Ā vīraṁ pṛtanāsaham.<sub>7</sub>  
 (Cf. S. 1169; Rv VIII.98.10; Av. XX.10.8)

400. O my friends, I glorify that Lord of resplendence, who for the protection of all of us has been bringing to us since the earliest times this or that choicest excellent wealth.<sup>2</sup>  
(Cf. Rv VIII.21.9)
401. O swift travellers, like-spirited, controllers of most rigid bodies, please come hither; harm us not; withdraw not from us.<sup>3</sup>  
(Cf. Rv VIII.20.1)
402. O Lord of vigour, of wisdom, and of command, Lord of splendour, may you come and drink the effused elixir of sweet devotion.<sup>4</sup>  
(Cv. Rv VIII.21.3)
403. O showerer of blessings, may we, with you as our ally, withstand the man, who, in alliance with a man possessing vast wealth, assails us in contest.<sup>5</sup>  
(Cf. Rv VIII.21.11)
404. The cloudy winds which are of equal wrath and vigour, the offspring of the mother interspace, related by a common origin, they, one by one, finally occupy all the quarters of the horizon.<sup>6</sup>  
(Cf. Rv VIII.20.21)
405. O resplendent, all-beholding and bounteous, bring us strength and valour; we solicit you the most over-powering champion.<sup>7</sup>  
(Cf. S. 1169; Rv VIII.98.10)



अधा हीन्द्र<sup>२ ३ ४</sup> गिर्वण<sup>१ २ ३ ४</sup> उप<sup>१ २</sup> त्वा<sup>१ २</sup> काम<sup>१ २</sup> ईमहे<sup>१ २</sup> ससृग्महे<sup>१ २</sup> । उदेव<sup>१ २</sup> ग्मन्त<sup>१ २</sup> उदभिः<sup>१ २</sup> ॥८॥  
सीदन्तस्त<sup>१ २</sup> वयो<sup>१ २</sup> यथा<sup>१ २</sup> गोश्रीते<sup>१ २</sup> मधो<sup>१ २</sup> मदरे<sup>१ २</sup> विवक्षणे<sup>१ २</sup> । अभि<sup>१ २</sup> त्वामिन्द्र<sup>१ २</sup> नोनुमः<sup>१ २</sup> ॥९॥  
वयसु<sup>१ २</sup> त्वामपूर्व्य<sup>१ २</sup> स्थूरं<sup>१ २</sup> न कच्चिद्भरन्तोवस्यवः<sup>१ २</sup> । वज्रिशित्रं<sup>१ २</sup> हवामहे<sup>१ २</sup> ॥१०॥

406. Adhā hīndra girvaṇa upa tvā kāma īmahe sasrgmahe.  
Udeva gmanṭa udabhiḥ.<sup>8</sup>  
(Cf. S. 710; Rv VIII.98.7; Av. XX.110.1)
407. Sīdantaste vayo yathā gośrīte madhau madire  
pravakṣaṇe.  
Abhi tvamindra nonumaḥ.<sup>9</sup>  
(Cf. Rv VIII.21.5)
408. Vayamu tvānapūrvya sthūram na  
kaccidbharanto-vasyavaḥ.  
Vijrim citraṁ havāmahe.<sup>10</sup>  
(Cf. S. 708; Rv VIII.21.1; Av. XX.14.1; 62.1)

( १ ) कृत्वा दशतिः

(१-१०) दशार्चा अस्या दशतिः (१-८) प्रथमाष्टर्चा गङ्गागो गोतमः, (९) नवम्या आप्न्यस्वितः, (१०) दशम्या-  
भ्रात्रेयोऽवस्युर्देवः । (१-८) प्रथमाष्टर्चा मिन्द्रः, (९) नवम्या विश्वे देवाः.

(१०) दशम्या भ्रात्रिणो देवताः । कथ्यापङ्क्तिरुक्तः ॥

स्वादागित्था<sup>१ २ ३ ४</sup> विपूवता<sup>१ २ ३ ४</sup> मधोः<sup>१ २</sup> पिबन्ति<sup>१ २</sup> गौर्यः<sup>१ २</sup> ।  
या इन्द्रेण<sup>१ २</sup> सयावरीवृष्णा<sup>१ २</sup> मदन्ति<sup>१ २</sup> शोभथा<sup>१ २</sup> वस्वारिनु<sup>१ २</sup> स्वराज्यम्<sup>१ २</sup> ॥१॥

## Khaṇḍa VII

### Daśati 3

409. Svādoritthā viṣūvato madhoḥ pibanti gauryaḥ.  
Ya indreṇa sayāvarīvrṣṇā madanti sobhathā vasvīranu  
svarājyam.<sup>1</sup>

406. O resplendent, lover of hymns, we send our earnest praises to you as people sporting in a water pool (splash their friends) with handful of water.<sup>8</sup>  
(Cf. S. 710; Rv VIII.98.7)
407. Gathering like a flock of birds, by the side of your exhilarating, heaven-bestowing, celestial beverage mixed with devotion, we repeatedly glorify you, O Lord of resplendence.<sup>9</sup>  
(Cf. Rv VIII.21.5)
408. O unparalleled Lord, possessor of marvellous wealth and wisdom desirous of your protection, we invoke you as men call stout men for help. (10)  
(Cf. S. 708; Rv VIII.21.1)

## **Khanda VII**

### **Daśati 3**

409. The pure intellects, associated with mighty resplendent Self for the sake of splendour, taste the sweet diffused spiritual elixir and rejoice in their own sovereignty.<sup>1</sup>  
(Cf. S. 1005; Rv I.84.10)

इ॒त्था हि सोम॑ इ॒न्मदो॑ ब्र॒ह्म च॑कार व॒र्धनम् ।  
 श॒विष्ठ॑ वज्रि॒न्नो॒जसा॑ पृथि॒व्या निः श॑शा अहि॒मर्च॑न्ननु स्वरा॒ज्यम् ॥२॥  
 इन्द्रो॑ म॒दाय॑ वावृ॒धे श॑वसे वृ॒त्रहा॑ नृ॒भिः ।  
 तमि॒न्मह॑त्त्वाजि॒पूति॑मर्भे हवामहे स वा॒जेषु॑ प्र नो॒विषत् ॥३॥  
 इन्द्र॑ तुभ्यमिद॒द्रिवो॑नुत्तं वज्रि॒न्वा॒र्यम् ।  
 यद् त्वं मा॒यिनं॑ मृ॒गं तव॑ त्यन्मा॒यया॑व॒धीर॑र्चन्ननु स्वरा॒ज्यम् ॥४॥  
 प्र॒ह्य॒भीहि॑ धृ॒ष्णुहि॑ न ते व॒ज्रो नि॑ य॒सते ।  
 इन्द्र॑ नृ॒म॒ण॑ हि ते श॒वो ह॑नो वृ॒त्रं जया॑ अपो॒र्चन्ननु॑ स्वरा॒ज्यम् ॥५॥  
 यदु॒दीर॑त आज॒यौ धृ॒ष्णवे॑ धी॒यते॑ ध॒नम् ।  
 यु॒ह॒स्वा म॑द॒च्युता॑ ह॒रो क॑ ह॒नः कं॑ वसो॒ दधो॑स्मा॒ इन्द्र॑ वसो॒ दधः ॥६॥

410. Itthā ho soma inmado brahma cakāra vardhanam.  
 Śaviṣtha vajrinnojasā pṛthivyā niḥ śaśā ahimarcannanu  
 svarājyam.<sup>2</sup>  
 (Cf. Rv I.80.1)
411. Indro madāya vāvṛdhe śavase vṛtrahā nṛbhiḥ.  
 Taminmahastvājiṣūtimarbhē havāmahe sa vājeṣu pra  
 no-visat.<sup>3</sup>  
 (Cf. Ś. 1002; Rv I.81.1; Av. XX.56.1)
412. Indra tubhyāmidadrivonuttam vajrinvīryam.  
 Yaddha tyam māyinam mṛgam tava  
 tyanmāyayāvadhīrarcannanu svarājyam.<sup>4</sup>  
 (Cf. Rv I.80.7)
413. Prehyabhihi dhṛṣṇuhi na te vajro ni yam sate.  
 Indra nṛmṇaṁ hi te śavo hano vṛtram jayā  
 apo-rcannanu svarājyam.<sup>5</sup>  
 (Cf. Rv I.80.3)
414. Yadudīrata ājayo dhṛṣṇave dhīyate dhanam.  
 Yaṅkṣvā madacyutā harī kaṁhanah kam vasau  
 dadho-smāṁ indra vasau dadhah.<sup>6</sup>  
 (Cf. S. 1004; Rv I.81.3; Av. XX.56.3)

410. O lower self, great in strength and adamant in determination, when the learned preceptor, with his sweet exhilarating expressions encourages you, you would succeed in expelling darkness from your inner region, manifesting your own sovereignty.<sup>2</sup>  
(Cf. Rv I.80.1)
411. For bliss and strength, men glorify the resplendent self, destroyer of evil and ignorance. Verily, we invoke Him in conflicts, whether great or small, so that He may come to our aid and defence in noble deeds.<sup>3</sup>  
(Cf. S. 1002; Rv I.81.1)
412. O resplendent self, seated on the lofty hill, possessor of firm determination, verily, your prowess is undisputed since you, with your skill, have slain that deceptive beast of ignorance, manifesting your own sovereignty.<sup>4</sup>  
(Cf. Rv I.80.7)
413. May, you, O lower self, hasten, assail and subdue. Your adamant determination cannot fail. O resplendent self, your manliness is your strength; may you destroy the evil ignorance with a control over your actions, manifesting your own sovereignty.<sup>5</sup>  
(Cf. Rv I.80.3)
414. When struggles are on foot, benefits from you accrue to those alone who are bold. May you yoke in the sun your wildly-galloping horses. Some you would subdue, and others you would enrich. May you, resplendent self, make us rich.<sup>6</sup>  
(Cf. S. 1004; Rv I.81.3)

अक्ष॑न्नमी॒मद॑न्तं ह्य॒व प्रि॑या अधू॒षत॑ ।  
 अस्तौ॑षत स्व॒भानवो॑ वि॒प्रा नवि॑ष्ठया म॒ती योजा॑ न्विन्द्र ते ह॒री ॥७॥  
 उपो॑ षु शृ॒णुही गि॑रो म॒घव॑न्मा॒तथा इ॒व ।  
 कदा॑ नः सृ॒नृता॒वतः॑ कर इ॒दर्थ॑यास इ॒द्योजा॑ न्विन्द्र ते ह॒री ॥८॥  
 चन्द्र॑मा अ॒प्स्वा॒न्तरा॑ सु॒पर्णा धा॑वते दि॒वि ।  
 न वो॑ हिर॒ण्यने॑मयः प॒दं वि॑न्दन्ति विद्यु॒तो वि॑त्तं मे अ॒स्य रो॑दसी ॥९॥  
 प्रति॑ प्रि॒यत॑मं रथं वृ॒षणं॑ वसु॒वाहे॑नम् ।  
 स्तोता॑ वाम॒श्विना॑वृ॒षि स्तो॑मेभिर्भूषति प्रति॑ मा॒ध्वी म॑म श्रुतं ह॒वम् ॥१०॥

415. Akṣannamomadanta hyaba priyā adhūṣata.  
 Astoṣata svabhānavo viprā navisthayā matī yojā  
 nvindra te harī. 7  
 (Cf. Rv I.82.2; Yv. III.51; Av. XVIII.4.61)
416. Ūpo ṣu śṛṇuḥi giro maghavanmātathā iva.  
 Kadā naḥ sūnrtāvataḥ kara idarthayāsa idyojā nvindra  
 te harī. 8  
 (Cf. Rv I.82.1)
417. Candramā apsvām-ntarā suparṇo dhāvate divi.  
 Na vo hiraṇyanemayaḥ padam vindanti vidyuto vittam  
 me asya rodasī. 9  
 (Cf. Rv I.105.1; Yv. XXXIII.90; Av. XVIII.4.89)
418. Prati priyatamaṁratham vṛṣaṇam vasuvāhanam.  
 Stotā vāmaśvināvrṣi stomebhirbhūṣati prati mādhwī  
 mama śrutamhavam. 10  
 (Cf. S. 1743; Rv V.75.1)



415. The sense-organs had their sufficient enjoyment through the pleasure you have given to them. And under the thrill of joy, they have glorified you with commendatory thoughts. So, now, O resplendent self (the lower self), it is high time that you put restraint on them.<sup>7</sup>  
(Cf. Ṛv I.82.2)
416. Listen to our praise, O bounteous self. Trust us as your own. Since you have inspired us with true speech, you are addressed with the same. So quickly yoke your horses (restrain sense-organs).<sup>8</sup>  
(Cf. Ṛv I.82.1)
417. The graceful moon moves with speed in the interspace, while the sun with beauteous wings rides above in the celestial region. The lightning with its golden flash is not aware of your extensive realm. Why this, may I know, O earth and heaven?<sup>9</sup>  
(Cf. Ṛv I.105.1)
418. The sage, your worshipper, grants with praises your beloved chariot, which is the showerer of benefits, and granter of wealth. O lover of sweetness, hear my invocation.<sup>10</sup>  
(Cf. S. 1743; Ṛv V.75.1)

## ( ४ ) षतुर्थी एवातिः

- (१-८) अष्टर्षाया अन्वा इत्यतेः (१, ७) प्रथमासमर्थोर्मोऽङिः, (२, ४) द्वितीयाचतुर्थोर्मो विभवाः,  
 (१) कृतीयाया आभेयः सत्यजवाः, (५-९) पञ्चमीषष्ठयो गार्गग्नो गोनमः, (८) अष्टम्याश्च तैवृषः कुम्भत-  
 मर्हिषो वामदेव्योऽहोयुग्वा ऋषयः । (१-२, ७) प्रथमाद्वितीयासममीनामङ्गिः, (१) कृतीयाया  
 उवाः, (४) षतुर्थ्याः सोमः, (५-९) पञ्चमीषष्ठयोऽग्निः, (८) अष्टम्याश्च विश्वे देवा त्रिङ्गोक्त-  
 वार्षाभिमिवल्वा देवताः । (१, १, ५-७) प्रथमाकृतीययोः पञ्चम्यादिनृबस्य च  
 पथ्यापङ्क्तिः, (२, ४) द्वितीयाचतुर्थोऽस्मात्पङ्क्तिः,  
 (८) अष्टम्याश्चोपरिहादृहती क्त्वांसि ॥

आ ते अम इधीमहि द्युमन्तं देवाजग्म ।  
 यद्ध स्या ते पनीयसी समिद्धोदयति द्यवीषं स्तोत्रभ्य आ भर ॥१॥  
 आग्निं न स्ववृक्तिभिर्होतारं त्वा वृणीमहे ।  
 शीरं पावकशौचिषं वि वो मदे यज्ञेषु स्तीर्णबर्हिषं विवेक्षसे ॥२॥  
 महे नो अद्य बौधयौषो राये दिवित्मती ।  
 यथा चिन्तो अबोधयः सत्यश्रवसि वाय्ये सुजाते अभ्यसृते ॥३॥

## Khaṇḍa VIII

## Daśati 4

419. Ā te agna idhīmahe dyumantam devājaram  
 Yaddha syā te panīyāsī samiddidayati dyavīṣam  
 stotr̥bhya ā bhara.<sub>1</sub>  
 (Cf. S. 1022; R̥v V.6.4; Av. XVIII.4.88)
420. Āgnim na svavṛktibhirhotāram tvā vṛñīmahe.  
 Śīram pāvakaśociṣam vi vo made yajñeṣu  
 stīrnabarhiṣam vivekṣase.  
 (Cf. R̥v X.21.1)
421. Mahe no adya bodhayoṣo rāye divitmatī.  
 Yathā cinno abodhayāḥ satyaśravasi vāyīye sujāte  
 aśvasūnr̥te.<sub>3</sub>  
 (Cf. S. 1740; R̥v V.79.1)

**Khaṇḍa VIII****Deśati 4**

419. O adorable Lord, we kindle your light, bright and undiminishing, so that its blazes keep shining deep in our hearts. May you, O Lord, grant nourishment to those, who adore you.<sup>1</sup>  
(Cf. S. 1022; Rv V.6.4)
420. O fire-divine, we invoke you with our prayful hymns at this pure sacred place of worship, fully furnished for accomplishing benevolent works and for spiritual delight; you are the underlying basis, pure and brightly shining. Verily, you are great.<sup>2</sup>  
(Cf. Rv X.21.1)
421. O radiant dawn, awaken us today for ample riches in like manner, as you have awakened us in days of old, O dawn, nobly born and one sincerely praised for the gift of vigour, may you be kind to people, who are seekers of truth and weavers of knowledge.<sup>3</sup>  
(Cf. S. 1740; Rv V.79.1)

भद्रं नो अपि वातय मनो दक्षमुत क्रतुम् ।  
 अथा ते सख्ये अन्धसो वि वो मदे रणा गावो न यवसे विवक्षसे ॥४॥  
 कृत्वा महा५ अनुष्वधं भीम आ वावृते शवः ।  
 श्रिय ऋष्व उपाकयोनिं शिप्री हरिवां दधे हस्तयोर्वज्रमायसम् ॥५॥  
 स घा तं वृषण५ रथमधि तिष्ठाति गोविदम् ।  
 यः पात्र५ हारियोजनं पूर्णमिन्द्रा चिकेतति योजा न्विन्द्र ते हरी ॥६॥  
 अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः ।  
 अस्तमवन्त आशवोस्तं नित्यासो वाजिन इष५ स्तोतृभ्य आ भर ॥७॥  
 न तम५हो न दुरितं देवासो अष्ट मर्त्यम् ।  
 मजोपसो यमयेमा मित्रं नयति वरुणा अति द्विषः ॥८॥

422. Bhadram no api vātaya mano dakṣamuta ṛtum.  
 Athā te sakhye andhaso vi vo made raṇā gāvo na yavase  
 vivakṣase.<sup>4</sup>  
 (Cf. Rv X.20.1; 25.1)
423. Kratvā mahām anuṣvadham bhīma ā vāvṛte śvaḥ.  
 Śriya ṛṣva upākayorni śiprī harivām dadhe  
 hastayorvajramāyasam.<sup>5</sup>  
 (Cf. Rv I.81.4)
424. Sa ghā tam vṛṣaṇam ratham adhi tiṣṭhāti govidam.  
 Yaḥ pātram hāriyojanam puṇnam indrā ciketati yojā  
 nvindra te harī.<sup>6</sup>  
 (Cf. Rv I.82.4)
425. Agnim tam manye yo vasurastam yam yanti dhenavaḥ.  
 Astam arvanta āśavostam nityāso vājinam iṣaṁ  
 stotr̥bhya ā bhara.<sup>7</sup>  
 (Cf. S. 1737; Rv V.6.1; Yv. XV.41)
426. Na tamaṁho na duritam devāso aṣṭa martyam.  
 Sa-joṣaso yam aryamā mitro nayati varuṇo ati diviṣaḥ.<sup>8</sup>  
 (Cf. Rv X.126.1)

422. O blissful Lord, grant us a pure mind and give us energy and wisdom, let men take delight in your love, at your great carouse, like cattle in fresh pasture, you are verily great.<sup>4</sup>  
(Cf. Rv X.20.1; 25.1)
423. Mighty in brave actions, and terrible in discipline, He the resplendent self, has raised His strength through nourishments. He is the lord of strong vital powers. Yoked with bright horses to the chariot of the inner realm, He has a firm grasp in both of His hands over the bolt of determination whilst He works for prosperity.<sup>5</sup>  
(Cf. Rv I.81.4)
424. O resplendent self, in the chariot of the body, you have been fully provided with both nourishment and enjoyment through the sense-organs. May the mind ascend that chariot which has a container full of enjoyment and proper nourishment for the yoked horses. Therefore, now, O resplendent self, may you put your horses under control.<sup>6</sup>  
(Cf. Rv I.82.4)
425. I glorify that adorable Lord, who provides habitation; gives shelter to the milch-kine, and to the fleet-foot coursers. The constant offerers of homage also seek him. May you, O Lord, grant nourishment to those, who adore you.<sup>7</sup>  
(Cf. S. 1737; Rv V.6.1)
426. Neither peril nor sorrow, O enlightened, affect the man with whom law-abiding, friendly and virtuous men are pleased; being alike pleased, they of one accord, conduct him beyond the reach of his enemies.<sup>8</sup>  
(Cf. Rv X.126.1)



## ( ५ ) पञ्चमी दशतिः

- (१-१०) दशार्चाया अस्या दशतिः (१, १-५, १०) वयमाया ऋचस्तृतीयादितृचस्य दशम्याश्चैवरावो विष्णवाश्च,  
 (२, १) द्वितीयाचष्टयोश्चैवृष्णपौरुस्तो गार्गानो व्यकुण्वसदस्यु, (७) सप्तम्या नैवाचरुनो वसिष्ठः, (८)  
 अष्टम्या गौतमो वामदेवः, (९) नवम्याधानुक्तगोमा वाञ्छिन ऋचवः । (१) वयमायाः सोममित्रपूष-  
 मगाः, (२) द्वितीयाया इन्द्रः, (३) तृतीयाया विश्वे देवाः सोमो वा, (४) चतुर्थ्याः सोमोऽथो  
 वा, (५) पञ्चम्याः सोमो भगो वा, (६) षष्ठ्या इन्द्रः सोमो वा, (७) सप्तम्या  
 मरुतः, (८) अष्टम्या अग्निः, (९) नवम्याः सविता, (१०) दशम्याश्च  
 सोमो देवताः । (१, १-५, ७, १०) वयमायास्तृतीयादितृचस्य सप्तमी-  
 दशम्योश्चाक्षरपङ्क्तिः, (२, १) द्वितीयाचष्टयोः विपीलिकमज्यानुदुप,  
 (८) अष्टम्याः पदपङ्क्तिः, (९) नवम्याश्च पुरउणिक् ङन्वांसि ॥

परि प्र धन्वेन्द्राय सोम स्वादुर्मित्राय पूष्णे भगाय ॥१॥

पयै पु प्र धन्व वाजस्तन्वि परि वृत्राणि सक्षणिः । द्विषस्तरध्या ऋणया न ईरसे ॥२॥

पवस्व सोम महान्तमुद्रः पिता देवानां विश्वाभि धाम ॥३॥

पवस्व सोम महे दक्षायाश्चो न निको वाजी धनाय ॥४॥

## Khaṇḍa IX

## Daśati 5

427. Pari pra dhanvendrāya soma svādur mitrāya pūṣṇe bhagāya.<sub>1</sub>

(Cf. S. 1367; Rv IX.109.1)

428. Paryū ṣu pra dhanva vājasātaye pari vṛtrāṇi sakṣaṇiḥ. Dviṣastaradhyā ṛṇayā na īrase.<sub>2</sub>

(Cf. S. 1364; Rv IX.110.1; Av. V.6.4)

429. Pavasva soma mahānt samudrah pitā devānām viśvābhi dhāma.<sub>3</sub>

(Cf. S. 1241; Rv IX.109.4)

430. Pavasva soma mahe dakṣāyāśvo na nikto pājī dhanāya.<sub>4</sub>

(Cf. S. 1332; Rv IX.109.10)

**Khaṇḍa IX****Daśati 5**

427. O sweet elixir of divine love, march onward with your flowing stream, with the blessings of the supreme Lord who is resplendent, friendly, nourishing and gracious, and stay on in the cosmic container.<sup>1</sup>  
(Cf. S. 1367; Rv IX.109.1)
428. O elixir of divine force, may you flow all around to bring us sustenance. Gifted with endurance, subdue our opponents and acquit our debts. May you come and disperse our enemies.<sup>2</sup>  
(Cf. S. 1364; Rv IX.110.1)
429. O elixir of life, an ocean of divine sap (or the shedder of rains), our protector and preserver, may Nature's entire creation ever remain fully blessed with your constant flow.<sup>3</sup>  
(Cf. S. 1241; Rv IX.109.4)
430. O elixir of life, you have been cleansed with water like a horse. May you constantly flow to bestow on us intelligence, strength and wealth.<sup>4</sup>  
(Cf. S. 1332; Rv IX.109.10)

इन्दुः पविष्ट चारुमेदायापामुपस्थे कविर्भगाय ॥५॥  
 अनु हि त्वा सुतं सोम मदामसि मह समर्यराज्ये ।  
 वाजां अभि पवमान प्र गाहसे ॥६॥  
 क ई व्यक्ता नरः सनीडा रुद्रस्य मर्या अथा स्वश्वाः ॥७॥  
 अग्ने तमद्याश्च न स्तोमैः कर्तुं न भद्रं हृदिस्पृशाम् । ऋध्यामा त ओहः ॥८॥  
 आविर्मर्या आ वाजं वाजिनो अगमं देवस्य सवितुः सवम् । स्वर्गां अर्वन्तो जयत ॥९॥  
 पवस्य सोम द्युम्नी सुधारो महां अवीनामनुपूर्यः ॥१०॥

॥ इति पञ्चमस्याहः प्रपाठकः ॥

431. Induh pavīṣṭa cāru madāyāpām upasthe kavir bhagāya.<sup>5</sup>  
(Cf. Rv IX.109.13)
432. Anu hi tvā sutaṁ soma madāmasi mahe samaryarājye.  
Vājāṁ abhi pavamāna pra gāhase.<sup>6</sup>  
(Cf. S. 1366; Rv IX.110.2)
433. Ka īm vyaktā narah sanīḍā rudrasya maryā athā svaśvāh.<sup>7</sup>  
(Cf. Rv VII.56.1)
434. Agne tam adyāśvam na stomaiḥ kratum na bhadraṁ hrdisprśam.  
Rdhyāmā ta ohaiḥ.<sup>8</sup>  
(Cf. S. 1777; Rv IV.10.1; Yv. XV.44; XVII.77)
435. Āvirmaryā ā vājam vājino agmam devasya savituḥ savam.  
Svargaṁ arvanto jāyata.<sup>9</sup>
436. Pavasva soma dymnī sudhāro mahāṁ avinām anupūrvaḥ.<sup>10</sup>  
(Cf. Rv IX.109.7)

Here ends Khaṇḍa IX of Adhyāya IV and also ends Daśati 5 and Ardha I of Prapāthaka V.

431. This divine elixir, the enlightener, the beloved, flows forth, whilst the sages are reciting the praise-hymns; it lets loose (his wave) as a charioteer loosens his horse.<sup>5</sup> (Cf. Rv IX.109.13)
432. In turn, we glorify you, O elixir, when effused. May you destroy our evil tendencies, O flowing elixir, and defend your great sovereignty over men.<sup>6</sup> (Cf. S. 1366; Rv IX.110.2)
433. Who are these persons, the radiant, the brave, the dwellers in one abode, the offsprings of cosmic vitality, friends of men, and (who come, as if) mounted on noble steeds.<sup>7</sup> (Cf. Rv VII.56.1)
434. We exalt and glorify you this day, O adorable Lord, with hymns and benevolent acts. You are swift as a horse, and propitious like a benefactor and full of touching affection.<sup>8</sup> (Cf. S. 17.77; Rv IV.10.1)
435. O creator and impeller Lord; your devotees with all their spiritual attainments have assembled before with the ultimate objective of obtaining the supreme bliss of heaven and they crave for your blessings.<sup>9</sup>
436. O elixir of divine life, brilliant and shining, may you with your copious streams, flow as ever through the great cosmic fleecy woollen filter.<sup>10</sup> (Cf. Rv IX.109.7)

Here ends Khaṇḍa IX of Adhyāya IV and also ends Daśati 5 of Prapāṭhaka V and also ends its Ardha I.

## ( १ ) षष्ठी दासति:

- (१-१०) दशार्चाया अस्या दशान्ते: (१) प्रथमाया ऋचो वैशाखन्तो वसिष्ठः, (२) द्वितीयाया ऐतरेयः कण्वः, (३-४) तृतीयायातुर्व्योमयोऽवस्युः, (५) पञ्चम्याः परमेष्ठी प्रजापतिः, (६-७) षष्ठीसप्तम्योरपत्तिरसः संवर्तः, (८) अष्टम्या वैश्वामित्रो मधुच्छन्दाः, (९) नवम्या मध्यम्याना देवगणा मरुतः, (१०) दशम्याश्वाङ्गिरस उग्रगणुष ऋचयः । (१-३, ५) प्रथमादिचतुस्रस्य पञ्चम्याश्चेन्द्रः, (४) चतुर्थ्यास्त्वष्टा, (६) षष्ठ्या वाङ् विश्वे देवा वा, (७) सप्तम्या वाङ् उषा वा, (८-९) अष्टमीनवम्योर्मरुतः, (१०) दशम्याश्चेन्मो वृत्रहा देवताः । (१, ६-७) प्रथमाषष्ठीसप्तमीनां विष्टारपङ्क्तिः, (२) द्वितीयाया गायत्री, (३-५, ८-१०) कृतीयादिचतुस्रस्याष्टम्यादिचतुस्रस्य च त्रिष्टुप् छन्दसि ॥

वि॒श्वतो॑दावन्वि॒श्वतो॑ न॒ आ भ॑र॒ यं त्वा॑ शवि॒ष्ठमो॑महे ॥१॥

एष॑ ब्र॒ह्मा य॑ ऋ॒त्वि॒य इन्द्रो॑ नाम श्रु॒तो गृ॑णे ॥२॥

ब्र॒ह्माण॑ इन्द्रं॒ मह॑यन्तो अ॒र्कैर॑वर्द्धय॒न्नह॑ये हन्त॒वा उ॑ ॥३॥

अ॒न॒व॒स्ते रथ॑मश्वा॒य तक्षु॑स्त्वष्टा वज्रं॒ पुरु॑हूत॒ द्युम॑न्तम् ॥४॥

शं पदं॑ मघ॒ ५ र॒यी॒षिणे॑ न॒ काम॑मव्रतो॒ हिनो॑ति न॒ स्पृश॑द्र॒यिम् ॥५॥

## PRAPĀTHAKA V: ARDHA II

## Khaṇḍa X

## Daśati 6

437. Viśvato dāvan viśvato na ā bhara yaṁ tvā śaviṣṭam īmahe.<sup>1</sup>

438. Eṣa brahmā ya ṛtviya indro nāma śruto gr̥ṇe.<sup>2</sup>  
(Cf. S. 1768)

439. Brahmāṇa indram mahayanto arkair avardhayann ahaye hantavā u.<sup>3</sup>  
(Cf. Rv V.31.4)

440. Anavaste ratham aśvāya takṣus tvaṣṭā vajram puruhūta dyumantam.<sup>4</sup>  
(Cf. Rv V.31.4)

441. Śam padam magham rayīṣiṇe na kāmam avrato hinoti na spr̥śad. rayim.<sup>5</sup>



## PRAPĀTHAKA V: ARDHA II

## Khaṇḍa X

## Daśati 6

437. O bounteous, giver from all sides, from every side, bring to us blessings. We invoke you as you are the strongest.<sup>1</sup>
438. The Supreme Lord; the giver of seasonal blessings, also known for His resplendence, is renowned for His magnanimity; Him alone we offer our prayers.<sup>2</sup>  
(Cf. S. 1768)
439. For killing the serpent of nescience, we adore the resplendent Lord with our verses, and thus the learned persons extol the Supreme Lord.<sup>3</sup>  
[ Cf. Rv V.31.4.(ii)]
440. O resplendent, dear to all, the divine artisans fabricate your chariot and yoke to it sturdy horses. The ammunition-technician has designed your radiant thunder-weapons.<sup>4</sup>  
[ Cf. Rv V.31.4 (i)]
441. Peace, pleasure and affluence is for him who longs and also gives to others these favours. The defiant offender does not evoke His love, nor wins his way to the aspired riches.<sup>5</sup>

सदा गावः शुचयो विश्वधायसः सदा देवा अरेपसः ॥६॥  
 आ याहि वनसा सह गावः सचन्त वत्तनि यदूधभिः ॥७॥  
 उप प्रक्षे मधुमति क्षियन्तः पुष्येम रयि धीमहे त इन्द्र ॥८॥  
 अर्चन्त्यर्कं मरुतः स्वर्का आ स्तोभति श्रुता युवा स इन्द्रः ॥९॥  
 प्र व इन्द्राय वृत्रहन्तमाय विप्राय गाथं गायत यं जुजोषते ॥१०॥

442. Sadā gāvaḥ śucayo viśvadhāyasaḥ sadā devā arepasah.<sup>6</sup>

443. Ā yāhi vanasā saha gāvaḥ sacanta varttanim yad ūdhabhiḥ.<sup>7</sup>  
(Cf. Rv X.172.1)

444. Upa prakṣe madhumati kṣiyantaḥ puṣyema rayim dhīmahe ta indra.  
(Cf. S. 1115)

445. Arcantyarkam marutaḥ svarkkā ā stobhati śruto yuvā sa indrah.<sup>9</sup>  
(Cf. S. 1114)

446. Pra va inurāya vṛtrahantamāya viprāya gātham gāyata yam jujoṣāte.<sup>10</sup>  
(Cf. S. 1113)

442. The cows (the sense organs) are ever pure and the nourishers of all, the enlightened persons are ever free from blemishes and evil desires.<sup>6</sup>
443. Come, O dawns, with all your dewy charm; Let the rays which are full of radiance, as udders of cow, accompany your chariot.<sup>7</sup>  
(Cf. Rv X.172.1)
444. O resplendent Lord; may we, staying in luxurious and comfortable dwellings further increase our affluence and always think of you.<sup>8</sup>  
(Cf. S. 1115)
445. 'The cloud-bearing winds with their light and thunder chant out their praises and the resplendent, renowned and young sun also responds.<sup>9</sup>  
(Cf. S. 1114)
446. Sing to your resplendent sun (or Lord), the mightiest slayer of clouds (or nescience). May you appreciate the glory of the wise chanter for the tunes, as are acceptable to the listener.<sup>10</sup>  
(Cf. S. 1113)

## ( ७ ) सप्तमी दशतिः

- (१-१०) दशार्चाया मस्या दशतिः (१) प्रथमाया ऋचः काण्वः वृषभः, (२) द्वितीयाया गौतायनो गौतायनो वा वन्धुः, (३-४) कृतीयाचतुर्थ्योः प्रजापतिः, (५) पञ्चम्या आङ्गिरसः संवर्तः, (६) षष्ठ्या आपयो भुवनो भौवनः सायनो वा, (७) सप्तम्या देवैः कषपः, (८) अष्टम्या शार्हस्पत्यो अष्टाश्वः, (९) नवम्या आश्वेय इवः, (१०) दशम्याश्च वैशाख्यो वसिष्ठः प्रजापतिर्वा ऋषयः । (१-३) प्रथमादितृचस्याग्निः, (४) चतुर्थ्या विश्वे देवाः प्रजापतिर्वा, (५) पञ्चम्या ठपसः, (६) षष्ठ्या विश्वे देवा इन्द्रो वा, (७-८, १०) सप्तम्यष्टमी-दशमीनामिन्द्रः, (९) नवम्याश्च मित्रावरुणौ देवताः । (१, ४, ७) प्रथमाचतुर्थीसप्तमीनां गायत्री, (२, ५) द्वितीयापञ्चम्योर्विष्टारपङ्क्तिः, (३) कृतीयाया आसुरी गायत्री, (६) षष्ठ्या ज्योतिष्मती त्रिष्टुप्, (८-९) अष्टमीनवम्योऽस्त्रिष्टुप्, (१०) दशम्याश्चेकपदा गायत्री उन्दासि ॥

अ॒चेत्य॑ग्नि॒भिर॑कि॒र्तिर्ह॑व्यवा॒ङ्ग सु॑म॒द्र॒थः ॥१॥  
 अ॒ग्ने त्वं नो॑ अ॒न्तम॑ उ॒त त्रा॑ता शि॒वो भु॑वो वरू॒थ्यः ॥२॥  
 भ॒गो न चि॑त्रो अ॒ग्निर्म॑हो॒ना द॑धाति र॒त्नम् ॥३॥  
 वि॒श्वस्य॑ प्र॒ स्तोभ॑ पुरो॒ वा स॑न्यादि॒ वेह॑ नू॒नम् ॥४॥  
 उ॒षा अप॑ स्वसु॒ष्टमः स॑ वर्त॒यति॑ वर्त॒निः सु॑जा॒तता ॥५॥

## Khaṇḍa XI

## Daśati 7

447. Acetyagniś cikitr havyavād na sumadrathah.<sup>1</sup>  
 (Cf. Rv VIII.56.5)
448. Agne tvam no antama uta trātā śivo bhuvo varūthyah.<sup>2</sup>  
 (Cf. S. 1107; Rv V.24.1; Yv. III.25; XV.48; XXV.47)
449. Bhago na citro agnir mahonām dadhāti ratnam.<sup>3</sup>
450. Viśvasya pra stobha puro vā san yadi veva nūnam.<sup>4</sup>
451. Uṣā apa svasuṣṭamaḥ sam varttayati varttaniṁ sujātātā.<sup>5</sup>  
 (Cf. Rv X.172; 4; Av. XIV.12.1)

**Khaṇḍa XI****Daśati 7**

447. The fire-divine, the wise and dynamic, the conveyor of the chariot of sacred offerings, comes to shine in the form of the sun.<sub>1</sub>  
(Cf. Rv VIII.56.5)
448. O adorable Lord, be our nearest friend, a protector, reliable and acceptable, benefactor and a gracious friend.<sub>2</sub>  
(Cf. S. 1107; Rv V.24.1)
449. Among the great ones, wonderful like the sun, and superb like the adorable fire — may He provide us with precious riches.<sub>3</sub>
450. Far off or close by, may you verily destroy the dwellings of all the wicked.<sub>4</sub>
451. Dawn drives away the darkness of her sister night, and through her inborn benevolence, she makes her retrace her usual path.<sub>5</sub>  
(Cf. Rv X.172.4)



इ॒मा नु॑ कं॒ भुव॑ना सी॒षधे॑मेन्द्र॒श्च वि॑श्वे च दे॒वाः ॥६॥  
 वि॒ स्तुत॑यो यथा॒ पथे॑ इन्द्र॒ त्वय॑न्तु रा॒तयः॑ ॥७॥  
 अ॒या वा॒जं दे॒वहि॑तꣳ स॒नेम॑ म॒देम॑ श॒तहि॑माः सु॒वीराः॑ ॥८॥  
 ऊ॒र्जा मि॒त्रो वरु॑णः पि॒न्वते॑डाः पी॒वरी॑मिषं कृ॒णुही॑ न इन्द्र ॥९॥  
 इन्द्रो॑ वि॒श्वस्य॑ राजति ॥१०॥

452. Imā nu kam bhuvanā sīṣadhemendraśca viśve ca devāḥ.<sup>6</sup>  
 (Cf. S. 1110; Rv X.157.1; Yv. XXV.46; Av. XX.63.1; 124.4)

453. Vi srutayo yathā patha indra tvad yantu rātayaḥ.<sup>7</sup>  
 (Cf. S. 1770)

454. Athā vājam devahitaṁ sanema madema śatahimāḥ suvīrāḥ.<sup>8</sup>  
 (Cf. Rv VI.17.15; Av. XIX.12.1; XX.63.3; 124.6)

455. Ūrjā mitro varuṇaḥ pinvatedāḥ.  
 pīvarīm iṣam kṛṇuhī na indra.<sup>9</sup>

456. Indro viśvasya rājati.<sup>10</sup>  
 (Cf. Yv. XXXVI.8)

452. May we, along with the resplendent power behind the Sun and the universal bounties of Nature, bring into subjugation all these worlds.<sup>6</sup>  
(Cf. S. 1110; Rv X.157.1)
453. Like small channels of water streaming out of a big water source, in the same way, O resplendent Lord, may wealth of prosperity flow out from you in multiforms.<sup>7</sup>  
(Cf. S. 1770)
454. May we, by this prayer, obtain food by your grace; may we, blessed with excellent progeny, be happy for a hundred winters.<sup>8</sup>  
(Cf. Rv VI.17.15)
455. O Lord of resplendence, O Lightning and O waters, let energy flow from you for our plentiful food and nourishment.<sup>9</sup>
456. Since the resplendent Lord is the Sovereign head of the entire creation.<sup>10</sup>  
(Cf. Yv. XXXVI.8)

## (८) अष्टमी दशतिः

- (१-१०) दशार्चाया अस्या दशतिः (१, १०) वचमादशाम्योः शौनको वृत्तमन्त्रः, (२) द्वितीयाया आङ्गिरसो गौः, (३, ५, ९) तृतीयाचक्षमीनवमीनां दैवोदासिः वदच्छेयः, (४) चतुर्थ्याः काश्यपो देवः, (६) पञ्चमा आश्वेय एवयामरः, (७) सप्तम्याः पादच्छेपिरनामन्त्रः, (८) अष्टम्याश्च वैश्वामित्रो मकुल कश्यपः । (१) वचमाया विष्णुः, (२-५, १०) द्वितीयादिचतसृषां दशम्याश्चेन्द्रः, (६) पञ्चमा इन्द्रो विष्णुर्वा, (७) सप्तम्याः सोमः, (८) अष्टम्याः सविता, (९) नवम्याश्चाग्निर्वैवता । (१, ३, ८, १०) वचमातृतीया-  
इतीदशमीनामर्हः, (३, ५, ९) द्वितीयाचतुर्थीपञ्चमीनामतिव्रजती,  
(५, ७, ९) वक्षमीसप्तमीनवमीनामात्पट्टिहन्दासि ॥

त्रिकद्रुकेषु महिषो यवांशिरं तुविशुष्मस्तुम्पत्सोगमपिबहिष्पुना सुतं यथावशम् ।  
स ईममाद महि कर्म कर्तवे महामुरुः सैनं सश्वदेवो देव सत्य इन्द्रुः सत्यमिन्द्रम् ॥१॥  
अयं सहस्रमानवो दृशः कवीनां मतिर्ज्योतिर्विधर्म ।  
ब्रध्नः समीचीरुषसः समैरयदरेपसः सचेतसः स्वसरे मन्युमन्तश्चिता गोः ॥२॥  
एन्द्र याद्युप नः परावतो नायमच्छा विदधानीव सत्यतिरस्ता राजेव सत्यतिः ।  
हवामहे त्वा प्रयस्वन्तः सुतेष्वा पुत्रासो न पितरं वाजसातये म हिष्ठं वाजसातये ॥३॥

## Khaṇḍa XII

## Daśati 8

457. Trikadrūkeṣu mahiṣo yavāśiram tuviśuṣmas tṛmpat somam apibad viṣṇunā sutam yathāvaśam.  
Sa īm mamāda mahi karma karttave mahām uruḥ sainam saścad devodevam satya indurḥ satyam indram. 1  
(Cf. S. 1486; Rv II.22.1; Av. XX.95.1)
458. Ayam sahasramānavo dṛśaḥ kavīnām matir jyotir vidharma.  
Bradhnah samīcīr uṣasaḥ sāmairyaḍ arepasah sacetasah svasare manyumantaś citā goḥ. 2  
(Cf. Av. VII.22.1-2)
459. Endra yāhupa naḥ parāvato nāyamacchā vidathānīva satpatir astā rājeva satpatiḥ.  
Havāmahe tvā prayasvantaḥ suteṣvā putrāso na pitaram vājasātaye marhiṣṭham vājasātaye. 3  
(Cf. Rv I.130.1)

## Khaṇḍa XII

### Daśati 8

457. Just as in sacred rituals, the offerings of the medicinal herbs are mixed up with barley and milk and the libations, given thrice a day (morning, mid-day, and evening), similarly the resplendent lower self enjoys in participation with the all-pervading vital complex, the enjoyments of the divine sap of the spiritual realm during the three periods of life (youth, adult and old age). The draught of the divine sap considerably inspires the great and mighty resplendent Self to perform exceedingly supreme actions. May that divine sap (of the spiritual realm) pervade the divine Self. True is the Self and true is the divine sap.<sup>1</sup>  
(Cf. S. 1486; Rv II.22.1)

458. The resplendent sun gives visibility to the thousands of human beings as he comes up. He is the source of inspiration to men of wisdom. He is all glorious and on his appearance everyone gets engaged in his daily duties; he knows the dwellings of the dawns. All the luminous bodies fade out as he shines.<sup>2</sup>  
(Cf. Av. VII.22.1, 2)

459. Come to us from afar, O resplendent Lord, the protector of good; like a king, the protector of good, who comes back to one's home. We, the producers of food, are invoking you with our devotional prayers. Like sons inviting their fathers, we are inviting you for the procurement of food, — you the generous one for the procurement of abstract food.<sup>3</sup>  
(Cf. Rv I.130.1)

तमिन्द्रं जोहवीमि मघवानमुग्रं सत्रा दधानमप्रतिष्कृतं श्रवांसि भूरि ।  
 मंहिष्ठो गीर्भिरा च यज्ञियो ववर्त्त राये नो विश्वा सुपथा कृणोतु वज्री ॥४॥  
 अस्तु श्रौषट् पुरो अग्निं धिया दध आ नु त्यच्छद्दो दिव्यं वृणीमह इन्द्रवायूं वृणीमहे ।  
 यद् क्राणा विवस्वते नाभा सन्दाय नव्यसे ।  
 अध प्र नूनमुप यन्ति धीतयो देवा अच्छा न धीतयः ॥५॥  
 प्र वो महे मतयो यन्तु विष्णवे मरुत्वते गिरिजा एवयामस्त ।  
 प्र शर्द्धाय प्र यज्यवे सुखादये तवसे भन्ददिष्टये धुनिव्रताय शवसे ॥६॥

460. Tam indram johavīmi maghavānam ugraṁ satrā  
 dadhānam apratiṣkutam śravāṁsi bhūri.  
 Maṁhiṣṭho gīrbhirā ca yajñiyo vavarṭta rāye no viśvā  
 supathā kṛṇotu vajrī.  
 (Cf. Rv VIII.97.13; Av. XX.55.1)
461. Astu śrauṣaṭ puro agnim dhiyā dadha ā nu  
 tyacchharddho  
 divyam vṛṇmaha indravāyū vṛṇīmahe.  
 Yaddha krāṇā vivasvate nābhā sandāya navyase.  
 Adha pra nūnam upa yanti dhītayo devaiṁ acchā na  
 dhītayaḥ.  
 (Cf. Rv I.139.1)
462. Pravomahe matayo yantu viṣṇave  
 Marutvate girijā evayāmarut.  
 Pra śardhāya pra yajyave sukhādaye tavase  
 bhandad iṣṭaye dhunivratāya śavase.  
 (Cf. Rv V.87.1)



460. Again and again, I invoke the strong bounteous resplendent Lord, who alone really possesses the irresistible might. May our songs draw Him nigh to us, He is the best bestower of wealth and worthy of worship. May He, the thunderer, make all our pathways pleasant for us.<sup>4</sup>  
(Cf. Rv VIII.97.13)

461. May our prayers be heard. We meditate on the supreme adorable God and solicit the divine strength. We adore the resplendent and all-pervading God. In as much as the brilliant noble works have been performed by us, so may our prayers be heard by the divine powers, — may our prayers reach the divine ears.<sup>5</sup>  
(Cf. Rv I.139.1)

462. O devotees, seekers of true knowledge, may you possess in large measures prayer-produced intellectual foresights for the sake of your large-heartedness, for the sake of selfless sacrifice, for your strength, for your potentialities for accomplishing noble works, for the enjoyment, for your smartness, for your well-being, for your all types of activities and for your mental powers.<sup>6</sup>  
(Cf. Rv V.87.1)

अ॒या रु॒चा ह॒रि॒ण्या पु॒नानो॑ वि॒श्वा द्वे॒षाँ॑ सि तरति स॒यु॒ग्व॒भिः स॒रो न स॒यु॒ग्व॒भिः ।

धा॒रा पृ॒ष्ठस्य॑ रोचते पु॒नानो॑ अ॒रुषो॑ ह॒रिः ।

वि॒श्वा यद्रू॒पा परि॒यास्य॑क॒भिः सप्ता॑स्यै॒भिर॑क॒भिः ॥७॥

अ॒भि त्वं दे॒व स॒वितार॑मो॒ण्याः क॒विक्र॑तुम॒र्चामि॑ सत्यस॒व रत्न॑धाम॒भि प्रियं॑ मतिम् ।

ऊ॒र्ध्वा यस्या॑म॒तिर्भा॑ अ॒दि॒द्युत॑त्म॒वीम॑नि हिर॒ण्यपा॑निरमिमीत सु॒क्रतुः॑ कृ॒पा स्वः ॥८॥

अ॒ग्निं हो॒तारं॑ म॒न्ये दा॑स्वन्तं व॒सोः स॒नु स॒हस्रो॑ जा॒तवे॑द॒सं वि॒प्रं न जा॑तवे॒दसम् ।

य ऊ॒र्ध्वा स्व॒ध्वरो॑ दे॒वो दे॒वाच्या॑ कृ॒पा ।

घृ॒तस्य॑ वि॒भ्राष्टि॑मनु शु॒क्र॒शोचि॑ष आ॒जुह्वा॑नस्य सर्पि॒षः ॥९॥

463. Ayā rucā harinyā punāno viśvā dveṣāṁsi tarati sayugvabhiḥ sūro na sayugvabhiḥ.

Dhārā pr̥sthasya rocate punāno aruṣo hariḥ Viśvā yadrūpā pariyāsyṛkvabhiḥ sap̥tāsyebhir ṛkvabhiḥ.

(Cf. S. 1590; Rv IX.111.1)

464. Abhi tyam devam savitāram oṇyoḥ kavikratum arcāmi satyasavam ratnadhām abhi priyam matim.

Ūrdhvā yasyāmatir bhā adidyutat savīmani hiranyapānir amimīta sukratuḥ kṛpā svah.

(Cf. Yv. IV.25; Av. VII.14.1-2)

465. Agnim hotāram manye dāsvantam vasoḥ sūnaṁ sahaso jātavedasam vipram na jātavedasam.

Ya ūrddhvayā svadhvarō devo devācyā kṛpā.

Ghṛtasya vibhṛaṣṭim anu śukraśociṣa ājuhvānasya sarpiṣah.

(Cf. S. 1813; Rv I.127.1; Yv. XV.47; Av. XX.67.3)

463. The bright gold-tinted elixir, when filtered comes out in streams with its juices flowing out of it to overcome all enemies. Verily, it is like the sun with rays radiating all round (to dispel darkness). The stream of the effused elixir shines. The filtered green-tinted sap is resplendent, pervading through all constellations with grand splendour; — verily, with prayers in seven-metres (or seven-tunes) of high flown charm.<sup>7</sup> (Cf. S. 1590; Rv IX.111.1)
464. O Lord, may these words of appreciation are for you, who are the bestower of every bounty, the creator and impeller of earth and heaven, the source of abstract divine knowledge, eternal source of True and Good, the abode of precious jewels and worldly-wealth, loving all round, praised by all intellectuals. — I adore you. Out of your superb glory and light, this inner matter, also starts illuming, and thereafter, through your supreme glory and skill, and by your grace, the celestial regions are duly meted out (i.e. created).<sup>8</sup> (Cf. Yv. IV.25; Av. VII.14.1-2)
465. I venerate the divine energy-source, the inspirer of the supreme creation, the munificent giver of abodes. He, the creator, is aware of all that exists, like a sage. He is endowed with knowledge. He is the generator of the concept of worship. Through His lofty blaze produced by burning primeval and primordial fuel, He invokes and directs Nature's bounties to go ahead with creation.<sup>9</sup> (Cf. S. 1813; Rv I.127.1)

तव<sup>२२</sup> त्यन्नयं<sup>१३</sup> नृतोप<sup>११</sup> इन्द्र<sup>१२</sup> प्रथमं<sup>१३</sup> पूर्व्यं<sup>१४</sup> दिवि<sup>१५</sup> प्रवाच्यं<sup>१६</sup> कृतम्<sup>१७</sup> ।  
 यो<sup>१८</sup> देवस्य<sup>१९</sup> शवसा<sup>२०</sup> प्रारिणा<sup>२१</sup> अमु<sup>२२</sup> रिणन्नपः<sup>२३</sup> ।  
 भुवो<sup>२४</sup> विश्वमभ्यदेवमोजसा<sup>२५</sup> विदेदुर्जं<sup>२६</sup> शतकनुविदेदिषम्<sup>२७</sup> ॥१०॥

466. Tava tyannaryam nṛtopa indra prathamam pūrvyam divi pravācyam kṛtam.

Yo devasya śavasā prāriṇā asu riṇannapah.

Bhuvo viśvamabhyadevam ojasā vided ūrjam śatakratur vidediṣam.<sup>10</sup>

(Cf. Rv II.22.4)

Here ends Khaṇḍa XII of Adhyāya IV, and also ends Adhyāya IV. Also ends Daśati 8 of Prapāthaka V. Here ends the Aindra Kāṇḍa (Parva).

( ९ ) नवमी दशतिः

(१-१०) दशाचांया अस्या दशतिः (१, ४) प्रथमाचतुर्थ्योर्गाङ्गितसोऽमहीयुः, (२) द्वितीयाया वैश्वामित्रो मधुच्छन्दाः,

(३) तृतीयाया वारुणिर्भृगुर्भागवो जमदग्निर्वा, (४) पञ्चम्या आग्न्यस्त्रितः, (६) षष्ठ्या मारीचः कश्यपः, (७)

सप्तम्या भार्गवो जमदग्निः, (८) अष्टम्या आगमन्यो हृदच्युतः, (९-१०) नवमीदशम्योः कश्यपोऽसितो

देवलो वा कश्यपः । (१, ४-५, ९-१०) प्रथमाचतुर्थीषड्विंशतीनवमीदशमीनां सोमः, (२)

द्वितीयायाः सोमेन्द्रो, (३, ६) तृतीयाषष्ठ्योर्गोविन्दसोमो, (७) सप्तम्याः श्वेतः, (८)

अष्टम्याश्च मरुतो वायुश्च देवताः । गावरी छन्दः ॥

उष्वा<sup>११</sup> ते जातमन्धसो<sup>१२</sup> दिवि<sup>१३</sup> सद्मस्या<sup>१४</sup> ददे<sup>१५</sup> । उग्रं<sup>१६</sup> शर्म<sup>१७</sup> महि<sup>१८</sup> श्रवः<sup>१९</sup> ॥११॥

स्वादिष्ठया<sup>२०</sup> मदिष्ठया<sup>२१</sup> पवस्व<sup>२२</sup> सोम<sup>२३</sup> धारया<sup>२४</sup> । इन्द्राय<sup>२५</sup> पातवे<sup>२६</sup> सुतः<sup>२७</sup> ॥१२॥

## PĀVAMĀNA KĀṆḌA [PARVA]

### Adhyāya V

#### Khaṇḍa I

#### Daśati 9

467. Uccā te jātamandhaso, divi sadbhūmyā dade.

Ugraṁ śarma mahi śravah.<sup>1</sup>

(Cf. S. 672; Rv IX.61.10; Yv. XXVI.16)

468. Svādiṣṭhayā madiṣṭhayā pavasva soma dhārayā.

Indrāya pātave sutaḥ.<sup>2</sup>

(Cf. S. 689; Rv IX.1.1; Yv. XXVI.25)

466. That foremost accomplishment of yours, O Self, the delighter of all, deserves renown in heaven, when for the good of man, you arrest by force the breath of evil forces (the dark clouds), thereby sending down the rain of virtues. May the resplendent self overpower darkness of every corner with His radiance. May He, the accomplisher of hundred-fold selfless actions, procure vigour and procure food for us.<sup>10</sup>  
(Cf. R̥ II.22.4)

Here ends Khaṇḍa XII of Adhyāya IV, and also ends Adhyāya IV and ends Daśati 8 of Prapāṭhaka V.  
ALSO ENDS AINDRA KĀṆḌA (PĀRVA).

## PAVAMĀNA KĀṆḌA (PĀRVA)

### Adhyāya V

#### Khaṇḍa I

#### Daśati 9

467. High is the birth of this sap of life; though set in heaven, it has come down to the earth with strong sheltering power, fame and sustenance.<sup>1</sup>  
(Cf. S. 672; R̥v IX.61.10)
468. O elixir of divine love, may you flow in the sweetest and most exhilarating stream, expressed for the acceptance of the aspirant, the resplendent self.<sup>2</sup>  
(Cf. S. 689; R̥v IX.1.1)



वृषा पवस्व धारया मरुत्वते च मत्सरः । विश्वा दधान ओजसा ॥३॥  
 यस्ते मदो वरेण्यस्तेनो पवस्वान्धसा । देवावीरघशसहा ॥४॥  
 तिस्रो वाच उदीरते गावो मिमन्ति धेनवः । हरिरिति कनिकदत् ॥५॥  
 इन्द्रायेन्दो मरुत्वते पवस्व मधुमत्तमः । अकस्य योनिमासदम् ॥६॥  
 असाव्यश्शुर्मदायाप्सु दक्षो गिरिष्ठाः । श्येनो न योनिमासदत् ॥७॥  
 पवस्व दक्षसाधनो देवेभ्यः पितये हरे । मरुद्भ्यो वायवे मदः ॥८॥  
 परि स्वानो गिरिष्ठाः पवित्रे सोमो अक्षरत् । मदेपु सर्वधा असि ॥९॥

469. Vṛṣā pavasva dhārayā marutvate ca matsarah.

Viśvā dadhāna ojasā.<sup>3</sup>

(Cf. S. 803; Rv IX.65.10)

470. Yaste mado varenyastenā pavasvāndhasā.

Devāvīr aghasamśahā.<sup>4</sup>

(Cf. S. 815; Rv IX.61.19)

471. Tisro vāca udīrate gāvo mimanti dhenavaḥ.

Harireti kanikradat.<sup>5</sup>

(Cf. S. 869; Rv IX.33.4)

472. Indrāyendo marutvate pavasva madhumattamah.

Arkasya yonim āsadam.<sup>6</sup>

(Cf. S. 1076; Rv IX.64.22)

473. Asāvyaṁśur madāyāpsu dakṣo giriṣṭhāḥ.

Śyeno na yonim āsadat.<sup>7</sup>

(Cf. S. 1008; Rv IX.62.4)

474. Pavasva dakṣasādhano devebhyah pītaye hare.

Marudbhyo vāyave madah.<sup>8</sup>

(Cf. S. 919; Rv IX.25.1)

475. Pari svāno giriṣṭhāḥ pavitre somo akṣarat.

Madesu sarvadhā asi.<sup>9</sup>

(Cf. S. 1093; Rv IX.18.1)

469. May you, O showerer of benefits, flow in a stream for inspiring mortal men in general, and grant us riches by your superior might.<sup>3</sup>  
(Cf. S. 803; Rv IX.65.10)
470. Flow onward with such of your juice as is exhilarating most excellent, dear to Nature's bounties and slayer of wicked people.<sup>4</sup>  
(Cf. S. 815; Rv IX.61.19)
471. The priests utter the three sacred texts (the Rk, the Yajuhṣ and the Sāmans); the milch kine low on beeing milked, while the green-tinted elixir flows with roaring sound to the collecting vessel.<sup>5</sup>  
(Cf. S. 869; Rv IX.33.4)
472. Flow, O drops of elixir, sweet-flavoured, for the resplendent self. Flow for men in general. Take your proper place in the spiritual sacrifice.<sup>6</sup>  
(Cf. S. 1076; Rv IX.64.22)
473. This rapid (divine elixir) like mountain-born stream of water flows for exhilaration; it alights like a falcon on his own place of stay.<sup>7</sup>  
(Cf. S. 1008; Rv IX.62.4)
474. O green-hued embrosia, the bestower of strength, may you flow for enjoyment of divine powers, such as vital principles and vital winds.<sup>8</sup>  
(Cf. S. 919; Rv IX.25.1)
475. O elixir of bliss, with your habitation on hill-tops, when effused, you flow on the ultra-psychic woollen strainers. O nectar, you are the supreme sustaining among them who give us ecstatic delight.<sup>9</sup>  
(Cf. S. 1093; Rv IX.18.1)

परि प्रिया दिवः कविर्वयांसि नस्योहितः । स्वानैर्याति कविक्रतुः ॥१०॥

476. Pari priyā divaḥ kavir vayāṁsi naptyor hitaḥ.  
Svānair yāti kavikratuḥ.<sup>10</sup>  
(Cf. S. 935; Rv IX.9.1)

( १० ) दशमी दशतिः

(१-१०) दशार्चाया भक्ष्या दशतिः (१) प्रथमाया कृच भावेयः दशावाचः, (२) द्वितीयाया भाव्यभक्षिता,  
(३, ८) तृतीयादष्टम्योराग्निसोऽवहीयुः, (४) चतुर्थ्या दारुणिर्दुग्धुर्भागवो वमदग्निर्वा, (५-९) पञ्चमीपष्ठयो-  
र्मागीचः कश्यपः, (७) सप्तम्याः काश्यपो निघ्नविः, (९-१०) नवमीदशम्योश्च काश्यपोऽसितो देवलो  
वा कश्यपः । (१-६, ९-१०) प्रथयादितुषट्पदस्य नवमीदशम्योश्च सोमः, (७) सप्तम्या  
इन्द्रवायु, (८) अष्टम्याश्च वैश्वानरो देवता । गावती छन्दः ॥

प्र सोमासो मदच्युतः श्रवसे नो मघोनाम् । सुता विदथे अक्रमुः ॥१॥  
प्र सोमासो विपश्चितोपो नयन्त ऊर्मयः । वनानि महिषा इव ॥२॥  
पवस्वेन्दो वृषा सुतः कृधी नो यशसो जने । विश्वा अप हिषो जहि ॥३॥  
वृषा ह्यसि भानुना द्युमन्तं त्वा हवामहे । पवमान स्वर्दशम् ॥४॥

## Khaṇḍa II

### Daśati 10

477. Pra somāso madacyutaḥ śravase no maghonām.  
Sutā vidathe akramuḥ.<sup>1</sup>  
(Cf. S. 769; Rv IX.32.1)

478. Pra somāso vipaścitopo ūrmayaḥ.  
Vanāni mahiṣā iva.<sup>2</sup>  
(Cf. S. 764; Rv IX.33.1)

479. Pavasvendo vṛṣā sutāḥ kṛdhī no yaśaso jane.  
Viśvā apa dviṣo jahi.<sup>3</sup>  
(Cf. S. 778; Rv IX.61.28)

480. Vṛṣā hyasi bhānunā dyumantam tvā havāmahe.  
Pavamāna swardṛśam.<sup>4</sup>  
(Cf. S. 784; Rv IX.65.4)

476. Not only wise, but you work with your penetrating wisdom; you are rightly pleased at the source where effusion takes place. The one who enjoys and accepts you is raised to the highest stature dear to heaven.<sup>10</sup>  
(Cf. S. 935; Rv IX.9.1)

## Khaṇḍa II

### Daśati 10

477. May the elixir of love divine, full of exhilaration, be effused during all sacred performances. They rush forth for our sustenance, for us who are the organizers of sacrifice.<sup>1</sup>  
(Cf. S. 769; Rv IX.32.1)
478. The conscientious drops of divine love rush along like waves of water or like buffaloe to forests.<sup>2</sup>  
(Cf. S. 764; Rv IX.32.1)
479. O mighty love divine, the showerer of benefits, may you make us celebrated amongst men and drive away all our adversaries.<sup>3</sup>  
(Cf. S. 778; Rv IX.61.28)
480. We, the performers of noble selfless works, praise you, O purified elixir, brilliant with radiance. Verily, you are the showerer of blessings.<sup>4</sup>  
(Cf. S. 784; Rv IX.65.4)

इ॒न्दुः पवि॑ष्ट चे॒तनः प्रि॒यः कवी॑नां म॒तिः । सृ॒जद॑श्च ५ रथी॑रिव ॥५॥  
 अ॒सृक्ष॑त प्र वा॒जिनो॑ ग॒व्या सोमा॑सो अ॒श्वया॑ । शु॒क्रासो॑ वी॒रया॑श्वः ॥६॥  
 प॒वस्व दे॒व आयु॑षगिन्द्रं गच्छ॑तु ते म॒दः । वा॒युमा रो॒ह धर्मे॑णा ॥७॥  
 प॒वमानो॑ अजी॒जनहि॑वश्चि॒त्रं न त॑न्यतु॒म् । ज्योति॑र्वैश्वान॒रं बृ॒हत् ॥८॥  
 परि॑ स्वा॒नास इ॒न्दवो॑ म॒दाय॑ ब॒र्हणा॑ गिरा । म॒धो अ॑र्षन्ति धा॒रया॑ ॥९॥  
 परि॑ प्रा॒सिष्य॑दत्क॒विः सिन्धो॑रूर्मा॒वधि॑ श्रितः । का॒रं बिभ्र॑त्पु॒रुस्पृ॑हम् ॥१०॥

॥ इति पञ्चमः अध्यायः ॥

481. Induh paviṣṭa cetanaḥ priyaḥ kavīnām matih.  
 Śrjad aśvam rathīriva.<sup>5</sup>  
 (Cf. Rv IX.64.10)
482. Asṛkṣata pra vājino gavyā somāso aśvayā.  
 Śukrāso vīrayāśvavah.<sup>6</sup>  
 (Cf. S. 1034; Rv IX.64.4)
483. Pavasva deva āyusag indram gacchatu te madah.  
 Vāyumā roha dharmanā.<sup>7</sup>  
 (Cf. S. 1235; Rv IX.63.22)
484. Pavamāno ajījanad divaścitraṁ na tanyatum.  
 Jyotir vaiśvānaram brhat.<sup>8</sup>  
 (Cf. S. 889; Rv IX.61.16)
485. Pari svānāsa indavo madāya barhaṇā girā.  
 Madho arṣanti dharayā.<sup>9</sup>  
 (Cf. S. 1122; Rv IX.10.4)
486. Pari prāsiṣyadat kaviḥ sindhorūrmāvadhi śritah.  
 Kārum bibhrat purusprham.<sup>10</sup>  
 (Cf. Rv IX.14.1)

Here ends Daśati 10 and Ardha II of Prapāthaka V and also ends Prapāthaka V. Also ends Khaṇḍa II of Adhayāya V.



481. This divine elixir, the enlightener, the beloved, flow forth, whilst the sages are reciting the praise-hymns; it lets loose (his wave) as a charioteer loosens his horse.<sup>5</sup> (Cf. Rv IX.64.10)
482. The powerful, brilliant, rapid divine elixir are effused in the hope of obtaining cattle, horses and have offspring.<sup>6</sup> (Cf. S. 1034; Rv IX.64.4)
483. Flow, O brilliant elixir; let your exhilarating juice proceed intermittently to the resplendent Lord and rise with your supporting juice to superactivity.<sup>7</sup> (Cf. S. 1235; Rv IX.63.22)
484. The pure elixir generates in heaven the great light, the guide of all men, as it were the marvellous thunder.<sup>8</sup> (Cf. S. 889; Rv IX.61.16)
485. The blissful elixirs are effused and poured forth, in the midst of loud chants (of verses), and they proceed in a stream to excite exhilaration.<sup>9</sup> (Cf. S. 1122; Rv IX.10.4)
486. The divine elixir of penetrating insight, when effused, flows widely round and is taken to the waves of a river (i.e. it is mixed with water) and with a thrilling sound pleasing to all, (it comes to a receptacle).<sup>10</sup> (Cf. Rv IX.14.1)

Here ends Daśati 10 of Prapāthaka V and also its Ardha II; also here ends Prapāthaka V. Here also ends Khaṇḍa II of Adhyāya V.

अथ षष्ठः प्रपाठकः

( १ ) प्रथमा दशतिः

(१-१०) दशार्चाया अस्या दशतिः (१, ८-९) प्रथमाष्टमीनवमीनामाङ्गिरसोऽग्रहीषुः, (२) द्वितीयाया आङ्गिरसो बृहन्मतिः, (३) तृतीयायाः काश्यपोऽसितो देवतो वा, (४) चतुर्थ्या आङ्गिरसः प्रभूवसुः, (५) पञ्चम्याः काश्यो मेध्यातिथिः, (६-७) षष्ठीसप्तम्योः काश्यपो विधुभिः, (१०) दशम्याथाङ्गिरस उच्यते कश्यः । (१) प्रथमाया देवाः, (२, ४-९, ९-१०) द्वितीयायाश्चतुर्थ्यादितुचस्य नवमीदशम्योश्च सोमः, (३) तृतीयाया इन्द्रः, (७) सप्तम्याः सूर्यः, (८) अष्टम्याश्वेन्द्रो बृहदा देवताः । गायत्री छन्दः ॥

उपो षु जातममुरं गोभिर्भङ्गं परिष्कृतम् । इन्दुं देवा अयासिषुः ॥१॥

पुनानो अक्रमीदभि विश्वा मृधो विचर्षणिः । शुम्भन्ति विप्रै धीतिभिः ॥२॥

आविशन्कलशं सुतो विश्वा अर्षन्नाभि श्रियैः । इन्दुरिन्द्राय धीयते ॥३॥

असर्जि रथ्यो यथा पवित्रे चम्बोः सुतः । कर्ष्मन्वाजी न्यक्रमीत् ॥४॥

प्र यद्रावो न भूर्णयस्त्वेषा अयासो अक्रमुः । घ्नन्तः कृष्णामप त्वचम् ॥५॥

## PRAPĀTHAKA VI: ARDHA I

### Khanda III

#### Daśati 1

487. Upo su jatam apturam gobhir bhaṅgam pariṣkṛtam.

Indum devā ayāsiṣuḥ.<sup>1</sup>

(Cf. S. 762; 1335; Rv IX.61.13)

488. Punāno akramīd abhi viśvā mṛdho vicarṣaṇiḥ.

Śumbhanti vipram dhītibhiḥ.<sup>2</sup>

(Cf. S. 924; Rv IX.40.1)

489. Āviśan kalaśam suto viśvā arṣann abhi śriyaḥ.

Indur indrāya dhīyate.<sup>3</sup>

(Cf. Rv IX.62.19)

490. Asarji rathyo yathā pavitre camvoḥ sutah.

Kārṣman vāji nyakramīt.<sup>4</sup>

(Cf. Rv IX.36.1)

491. Pra yad gāvo na bhūrṇayas tveṣā ayāso akramuḥ.

Ghnantah kṛṣṇām apa tvacam.<sup>5</sup>

(Cf. S. 892; Rv IX.41.1)

## PRAPĀTHAKA VI: ARDHA I

### Khaṇḍa II

#### Daśatī 1

487. Sent forth by sacred waters, Nature's bounties approach this divine elixir, which is born with fullness, and is the demolisher (of evils) — the one adorned with milk and curds.<sup>1</sup>  
(Cf. S. 762; 1335; Rv IX.61.13)
488. The pure, all-seeing (divine elixir) overcomes all evils; may you honour this sage, the elixir, with holy songs.<sup>2</sup>  
(Cf. S. 924; Rv IX.40.1)
489. This elixir while effused enters in the cosmic pitcher, brings an all round success, and stands and rests for the resplendent Lord.<sup>3</sup>  
(Cf. Rv IX.62.19)
490. Pressed between the two wooden boards, the divine sap is squeezed out; it then passes to the ultra-psychic filter for purification. In this respect, the processes may be compared to letting loose of a chariot-horse, stepping out always forward.<sup>4</sup>  
(Cf. Rv IX.36.1)
491. It descends like streams of waters; it is swift, brilliant, rapid and drives the dark evils.<sup>5</sup>  
(Cf. S. 892; Rv IX.41.1)

अप॑घ्नन्प॒वसे॑ मृ॒धः क॑तु॒वि॒त्सोम॑ म॒त्सरः॑ । नु॒द॒स्वादे॑वयुं ज॒नम् ॥६॥  
 अ॒या प॑वस्व धा॒रया॑ य॒या सूर्य॑मरोचयः । हि॒न्वा॒नो मा॑नु॒षीर॑पः ॥७॥  
 स॒ पव॑स्व य॒ आवि॑थेन्द्रं वृ॒त्राय॑ ह॒न्तवे॑ । व॒व्रिवा॑ँसं म॒हीर॑पः ॥८॥  
 अ॒या वी॑ती परि॒ स्रव॑ यस्त॒ इन्दो॑ म॒दे॒ष्वा । अ॒वा॒ह॒न्नव॑तीर्नव ॥९॥  
 परि॑ द्यु॒क्षँ स॒न॒द्रायि॑ भर॒द्वाजं॑ नो अ॒न्ध॒सा । स्वा॒नो अ॑र्ष प॒वित्र॑ आ ॥१०॥

492. Apaghnan pavase mṛdhaḥ kratuvit soma matsarah.  
 Nudasvādevayum janam.<sup>6</sup>  
 (Cf. S. 1237; Rv IX.63.24)
493. Ayā pavasva dhārayā yayā sūryam arocayaḥ.  
 Hinvāno mānuṣīr apaḥ.<sup>7</sup>  
 (Cf. S. 1216; Rv IX.63.7)
494. Sa pavasva ya āvithendram vṛtrāya hantave.  
 Vavrivāṁsam mahīr apaḥ.<sup>8</sup>  
 (Cf. Rv IX.61.22)
495. Ayā vīti pari srava yas ta indo madeṣvā.  
 Avāhan navatīr nava.<sup>9</sup>  
 (Cf. S. 1210; Rv IX.61.1)
496. Pari dyukṣam sanad rayim bharadvājam no andhasā.  
 Svāno arṣa pavitra ā.<sup>10</sup>  
 (Cf. Rv IX.52.1)

492. O divine elixir, you who are exhilarating, flow onwards and defeat the enemies. Please bestow right knowledge on us; may you drive off the people who do not respond to bounties, i.e. to law and order.<sup>6</sup>  
(Cf. S. 1237; Ṛv IX.63.24)
493. O Lord of divine elixir, may your blessings flow with that stream wherewith you lighten up the sun and urge on the waters beneficial to men.<sup>7</sup>  
(Cf. S. 1216; Ṛv IX.63.7)
494. Flow onward, as you have been flowing, to help the resplendent self in slaying nescience, which obstructs the flow of the great streams of pious thoughts.<sup>8</sup>  
(Cf. Ṛv IX.61.22)
495. O love, divine, may you flow with that nourishing spirituality which enables the resplendent self to subdue ninety and nine strong-holds of nescience in the battle of life.<sup>9</sup>  
(Cf. S. 1210; Ṛv IX.61.1)
496. May the glittering elixir of devotion, the acquirer of wealth, bestow upon us strength along with food; may it when effused, hasten to the receptacles through the filters.<sup>10</sup>  
(Cf. Ṛv IX.52.1)



( २ ) द्वितीया दशतिः

- (१-१४) चतुर्दशर्चाया अस्या दशतिः (१) प्रथमाया कवः काण्वो मेधातिथिः, (२, ७) द्वितीयास्तम्भोर्वाङ्नि-  
र्गुर्भार्गवो बभ्रुमिर्वा, (३) तृतीयाया आङ्गिरस उवाच्यः, (४) चतुर्थ्याः काश्यपोऽवत्तारः, (५) पञ्चम्याः  
काश्यपो निभृभिः, (६, १०) षष्ठीदशम्योः काश्यपोऽस्तितो देवन्वो वा, (८-९) अष्टमीनवम्यो-  
र्भारीषः काश्यपः, (११) एकादस्या भार्गवः कविः, (१२) द्वादस्या भार्गवो बभ्रुमिः,  
(१३) त्रयोदस्या आङ्गिरसोऽवाच्यः, (१४) चतुर्दशाश्चाङ्गिरसोऽमहीपुर्कवः । (१, ९)  
प्रथमाष्टयोः सूर्यः, (२, ४-५, ७-८, १०-१४) द्वितीयाचतुर्विंशतीसमम्यष्टमीनां  
दशम्यादिषड्दशानाञ्च सोमः, (३) तृतीयाया इन्द्रः, (५) नवम्याश्च  
सोमेन्द्रौ देवताः । गायत्री छन्दः ॥

अचिक्रदद्दृषा हरिर्महान्मित्रो न दर्शतः । सꣳ सूर्येण दिद्युते ॥१॥  
आ ते दक्षं मयोभुवं वह्निमद्या वृणीमहे । पान्तमा पुस्तृपृहम् ॥२॥  
अध्वर्यो अद्रिभिः सुतꣳ सोमं पवित्र आ नय । पुनाहीन्द्राय पातवे ॥३॥  
तरत्स मन्दी धावति धारा सुतस्यान्धसः । तरत्स मन्दी धावति ॥४॥  
आ पवस्व सहस्रिणꣳ रयिꣳ सोम सुवीर्यम् । अस्मे श्रवाꣳसि धारय ॥५॥

## Khanda IV

### Daśati 2

497. Acikradad vṛṣā harir mahān mitro na darśataḥ.  
Saṁ sūryeṇa didyute.<sub>1</sub>  
(Cf. S. 1042; Rv IX.2.6; Yv. XXXVIII.22)
498. Ā te dakṣam mayobhuvam vahnimadyā vṛṇīmahe.  
Pāntam ā puruspr̥ham.<sub>2</sub>  
(Cf. S. 1137; Rv IX.65.88)
499. Adhvaryo adiribhiḥ sutaṁ somam pavitra ā naya.  
Punāhīndraya pātave.<sub>3</sub>  
(Cf. S. 1225; Rv IX.51.1; Yv. XX.31)
500. Tarat sa mandī dhāvati dhārā sutasyāndhasaḥ.  
Tarat sa mandī dhāvati.<sub>4</sub>  
(Cf. S. 1057; Rv IX.58.1)
501. Ā pavasva sahasraṇaṁ rayiṁ soma suvīryam.  
Asme śravāṁsi dhāraya.<sub>5</sub>  
(Cf. Rv IX.63.1)

**Khaṇḍa IV****Daśatī 2**

497. This mighty showerer blessings gives out a thrilling sound as it drops (on the strainer). It is beautiful as a friend; it shines (in heaven) with the sun.<sup>1</sup>  
(Cf. S. 1042; Rv IX.2.6)
498. We depend on your strength today and ever; you are the source of happiness, the bearer of good things, the defender (against evils) and evoked by many.<sup>2</sup>  
(Cf. S. 1137; Rv IX.65.28)
499. O pious devotee, may you effuse the elixir that has been purified through the ultra-psychic filter after crushing with rock-like adamantite will power for the joy of your resplendent soul.<sup>3</sup>  
(Cf. S. 1225; Rv IX.51.1)
500. He (the divine sap of spirituality), exhilarating and rescuing (from sins) runs swiftly (to receptacles): the effused sap of nourishment flows in streams. Swiftly runs the restuing elixir, the giver of delight.<sup>4</sup>  
(Cf. S. 1057; Rv IX.58.1)
501. O Lord of divine bliss, pour upon us thousandfold wealth, grant excellent progeny and secure ample food for us.<sup>5</sup>  
(Cf. Rv IX.63.1)

अनु प्र॒नास॑ आ॒यवः॑ पदं॑ नवी॒यो अ॒क्रमुः॑ । रु॒चे ज॑नन्त॒ सूर्य॑म् ॥६॥  
 अ॒षो सोम॑ द्यु॒मत्त॑मो॒भि द्रो॑णानि रो॒रुवत् । सी॒द॒न्योनौ॑ वने॒ष्वा ॥७॥  
 वृ॒षा सोम॑ द्यु॒माँ अ॒सि वृ॑षा दे॒व वृ॑षव्रतः । वृ॒षा ध॑र्माणि द॒ध्रिषे ॥८॥  
 इ॒षे प॑वस्व धा॒रया॑ मृ॒ज्यमानो॑ मनी॒षिभिः॑ । इ॒न्दो रु॑चा॒भि गा इ॒हि ॥९॥  
 म॒न्द्रया॑ सोम॑ धा॒रया॑ वृ॒षा प॑वस्व दे॒वयुः॑ । अ॒न्या व॑रे॒भिर॑स्म॒युः ॥१०॥  
 अ॒या सोम॑ सु॒कृत्य॑या म॒हान्त॑सन्न॒भ्यव॑र्द्धथाः । म॒न्दान॑ इ॒दृषा॑यसे ॥११॥

502. Anu pratnāsa āyavaḥ padam navīyo akramuḥ.  
 Ruce jananta sūryam.<sup>6</sup>  
 (Cf. Rv IX.23.2)

503. Arsā soma dyumattamobhi droṇāni roruvat.  
 Sidaṇ yonau vanesvā.<sup>7</sup>  
 (Cf. S. 994; Rv IX.65.19)

504. Vṛṣā soma dyumāṁ asi vṛṣā deva vṛṣavrataḥ.  
 Vṛṣā dharmāṇi dadhriṣe.<sup>8</sup>  
 (Cf. S. 781; Rv IX.64.1)

505. Iṣe pavasva dhārayā mṛjyamāno manīṣibhiḥ.  
 Indo rucābhi gā ihi.<sup>9</sup>  
 (Cf. S. 841; Rv IX.64.13)

506. Mandrayā soma dhārayā vṛṣā pavasva devayuh.  
 Avyā vārebhir asmayuh.<sup>10</sup>  
 (Cf. Rv IX.6.1)

507. Ayā soma sukrtyayā mahānt sann abhyavarddhathāḥ.  
 Mandāna id vṛṣāyase.<sup>11</sup>  
 (Cf. Rv IX.47.1)

502. These swift-going coming horses (of the sun) have been traversing a new field since the eternal past; they, as if, impel the sun to give light.<sup>6</sup>  
(Cf. Rv IX.23.2)
503. Hasten, most radiant divine elixir, with a roar to the ultra-psychic receptacles, as a hawk flying to its nest.<sup>7</sup>  
(Cf. S. 994; Rv IX.65.19)
504. O Lord of divine love, you are bright and consecrating; O showerer, consecration by sprinkling is your sacred privilege; O showerer, you sustain eternal law and order.<sup>8</sup>  
(Cf. S. 781; Rv IX.64.1)
505. O holy water, cleansed by the priests, may you flow as a stream for our sustenance and with fodder go to the cattles.<sup>9</sup>  
(Cf. S. 841; Rv IX.64.13)
506. O elixir of joy divine, showerer of blessings, keen to meet divine powers, may you be favourable to us; flow with your exhilarating stream into the ultra-psychic fleecy strainer.<sup>10</sup>  
(Cf. Rv IX.6.1)
507. By the sacred solemnity, the blissful elixir is magnified before the mighty divines; joyous it moves like a mighty bull.<sup>11</sup>  
(Cf. Rv IX.47.1)

अ॒यं वि॒च॒र्ष॒णि॒र्हितः॑ प॒व॒मानः॑ स॒ चै॒तति॑ । हि॒न्वा॒न आ॒प्यं बृ॒हत् ॥१२॥  
 प्र॒ न इ॒न्द्रो म॑हे॒ तु न॑ ऊ॒र्मि न॑ वि॒भ्र॒द॒र्ष॒सि । अ॒भि दे॒वा अ॒या॒स्यः ॥१३॥  
 अ॒प॒घ्न॒न्प॒वते॑ मृ॒धोप॑ सो॒मो अ॒रा॒व्णः । ग॑च्छ॒न्नि॒न्द्र॒स्य नि॒ष्कृ॒तम् ॥१४॥

508. Ayam vicarṣaṇir hitaḥ pavamānaḥ sa cetati.  
 Hinvāna āpyam brhat.<sup>12</sup>  
 (Cf. Rv IX.62.10)

509. Pra na indo mahe tu na ūrmim na bibhrad arṣasi.  
 Abhi devāṁ ayāsyah.<sup>13</sup>  
 (Cf. Rv IX.44.1)

510. Apāghnan pavate mṛdhopa somo arāvṇaḥ.  
 Gacchann indrasya niṣkṛtam.<sup>14</sup>  
 (Cf. S. 1213; Rv IX.61.25)

( ३ ) कृतीया ददाति:

(१-१२) द्वादशर्चाया अस्या ददाते: सप्तर्षयः—वार्हस्पत्यो भरद्वाजः, जालीयः कश्यपः, पाङ्कजो गोतमः, बौधोऽग्निः, गायत्री विश्वामित्रः, आर्गवी वसिष्ठः, वैश्वदेवो वसिष्ठश्च कश्यपः । (१-४, १-२) अथमादिपतसूनां पञ्चवादि-  
 पतसूनाञ्च सोमः, (५) वज्रव्याः सोमोऽथः, (१०) वसाम्याः सोम इन्द्रो वसुधोऽथ, (११) एकादस्याः  
 सोमो देवाः, (१२) द्वादस्याथ मदवान् सोमो वेपताः । इत्येतां ऊचुः ॥

पु॒ना॒नः॑ सो॒म धा॒र॒या॒पो वा॒सानो॑ अ॒र्ष॒सि ।  
 आ॒ र॒व॒धो यो॒नि॒मृ॒तस्य॑ सी॒द॒स्यु॒त्सो दे॒वो हि॒र॒ण्य॒यः ॥१॥

## Khanda V

### Daṣaṭi 3

511. Punānaḥ soma dhārayāpo vaśāno arṣasi.  
 Ā ratnadhā yonim ṛtasya sīdasyutso devo hiraṇyayaḥ.<sup>1</sup>  
 (Cf. S. 675; Rv IX.107.4)



508. This all-seeing flowing divine elixir, deposited on the sides of the container, furnishes us with abundant food. As a product of waters, it is known to all.<sup>12</sup>  
(Cf. Rv IX.62.10)
509. O love, you flow to us to bestow abundance. The internal organ bears the thrills of your waves and conveys them in turn to gods (the sense organs).<sup>13</sup>  
(Cf. Rv IX.44.1)
510. The elixir of divine love flows onward, chasing the malignant, and driving off the withholders of wealth and thus it proceeds to the holy abode of the resplendent Lord.<sup>14</sup>  
(Cf. S. 1213; Rv IX.61.25)

## **Khaṇḍa V**

### **Daśati 3**

511. You have been filtered clear, O elixir; you flow in a stream clothed in consecrated waters; you are the giver of wealth and rest in the place of cosmic rites. It flows forth upwards like a golden fountain.<sup>1</sup>  
(Cf. S. 675; Rv IX.107.4)

परीतो पिञ्चता सुतं सोमो य उत्तमं हविः ।  
 दधन्वां यो नर्यो अप्स्वा३न्तरा सुषाव सोममद्रिभिः ॥२॥  
 आ सोम स्वानो अद्रिभिस्तिरो वाराण्यव्यया ।  
 जनो न पुरि चम्बोर्विशद्वरिः सदो वनेषु दध्रिषे ॥३॥  
 प्र सोम देववीतये सिन्धुर्न पिप्ये अर्णसा ।  
 अंशोः पयसा मदिरो न जागृविरच्छा कौशो मधुश्चुतम् ॥४॥  
 सोम उ प्वाणः सोतृभिरधि ण्णुभिरवीनाम् ।  
 अश्वयेव हरिता याति धारया मन्द्रया याति धारया ॥५॥  
 तवाहं सोम रारण सख्य इन्दो दिवेदिवे ।  
 पुरुणि बभ्रो नि चरन्ति मामव परिधीरति तां इहि ॥६॥

512. Parīto śiñcatā sutaṁ somo ya uttamaṁ haviḥ.  
 Dadhanvāṁ yo naryo apsvā3ntarā suṣāva  
 somamadrībhiḥ.<sup>2</sup>  
 (Cf. S. 1313; Rv IX.107.1; Yv. XIX.2)

513. Ā soma svāno adribhistiro vārāṇyavyayā.  
 Jano na puri camvor viśaddhariḥ sado vaneṣu  
 dadhriṣe.<sup>3</sup>  
 (Cf. S. 1689; Rv IX.107.10)

514. Pra soma devavītaye sindhur na pipye arnāsā.  
 Aṁśoḥ payasā madiro na jāgrvir acchā kośam  
 madhuścutam.<sup>4</sup>  
 (Cf. S. 767; Rv IX.107.12)

515. Soma u ṣvāṇaḥ sotṛbhir adhi ṣṇubhir avinām.  
 Aśvayeva haritā yāti dhārayā mandrayā yāti dhārayā.<sup>5</sup>  
 (Cf. S. 997; Rv IX.107.8)

516. Tavāham soma rāraṇa sakhya indo divedive.  
 Purūṇi babhro ni caranti mām ava paridhīrati tāṁ  
 ihi.<sup>6</sup>  
 (Cf. S. 922; Rv IX.107.19)

512. Hence sprinkle forth the effused divine elixir from all sides; it is the best sacred oblation; it is useful to men as well. It is dressed with waters of firmament; its plant is crushed under stones by the priests.<sup>2</sup>  
(Cf. S. 1313; Rv IX.107.1)
513. Sing loudly to the glory of the purified elixir, (the instituter of the rite). Pay homage to it, just as we pay wages to one who serves us. The elixir is verily gratified by praises.<sup>3</sup>  
(Cf. S. 1689; Rv IX.107.10)
514. O divine elixir, like rivers feeding on ocean, you are fed with water for the rejoicing of Nature's bounties; full of joy to the extreme, you move towards the honey-dropping pitcher, meant to stock the spiritual bliss.<sup>4</sup>  
(Cf. S. 767; Rv IX.107.12)
515. Pressed out by the cosmic effusers, the elixir comes filtered from the cosmicc fleecy filters placed at high levels. It proceeds ahead with its golden stream as a mare; it proceeds ahead with its exhilarating stream.<sup>5</sup>  
(Cf. S. 997; Rv IX.107.8)
516. O divine elixir, in your friendship, I have been rejoicing day by day; many evils assail me. O bright elixir, overcome them who surround me and tease.<sup>6</sup>  
(Cf. S. 922; Rv IX.107.19)

मृज्यमानः सुहस्त्या समुद्रे वाचमिन्वसि ।  
 रयिं पिशाङ्गं बहुलं पुस्तृपृहं पवमानाभ्यर्षसि ॥७॥  
 अभि सोमास आयवः पवन्ते मद्यं मदम् ।  
 समुद्रस्याधि विष्टपे मनीषिणो मत्सरासो मदच्युतः ॥८॥  
 पुनानः सोम जाग्रविरव्या वारैः परि प्रियः ।  
 त्वं विप्रो अभवोद्गिरस्तमं मध्वा यज्ञं मिमिक्ष णः ॥९॥  
 इन्द्राय पवते मदः सोमो मरुत्वते सुतः ।  
 सहस्रधारो अत्यव्यमर्षति तमीं मृजन्त्यायवः ॥१०॥  
 पवस्व वाजसातमोभि विश्वानि वार्या ।  
 त्वं समुद्रः प्रथमे विधर्मं देवेभ्यः सोम मत्सरः ॥११॥

517. Mrjyamānaḥ suhastyā samudre vācaminvasi.  
 Rayim piśaṅgam bahulam purusprham  
 pavamānābhyarṣasi. 7  
 (Cf. S. 1079; Rv IX.107.21)
518. Abhi somāsa āyavaḥ pavante madyam madam.  
 Samudrasyādhi viṣṭape maṇiṣiṇo matsarāso  
 madacyutah. 8  
 (Cf. S. 856; Rv IX.107.14)
519. Punānaḥ soma jāgrvir avyā vāraiḥ pari priyaḥ.  
 Tvam vipro abhavomgīrastama madhvā yajñam  
 mimikṣa naḥ. 9  
 (Cf. Rv IX.107.6)
520. Indrāya pavate madaḥ somamarutvate sutah.  
 Sahasradhāro atyavyam arṣati tamī mṛjantyāyavaḥ. 10  
 (Cf. Rv IX.107.17)
521. Pavasva vājasātamobhi viśvāni vāryā.  
 Tvam samudraḥ prathame vidharman devebhyaḥ soma  
 matsarah. 11  
 (Cf. Rv IX.107.23)

517. O elixir, cleansed by beautiful fingers of both the hands, you utter divine words in the process of purification and filtration. You bring, O golden-hued elixir, much-coveted wealth which from you flows to us.<sup>7</sup>  
(Cf. S. 1079; Rv IX.107.21)
518. The wise priests send forth the inebriating juices upon the uplifted cosmic fleecy filter of the firmament. The elixir is full of lustre, intelligent and exhilarating.<sup>8</sup>  
(Cf. S. 856; Rv IX.107.14)
519. The ever-vigilant effused elixir flows and passed through the cosmic fleecy filter. You are intelligent, prominent among all the body-fluids. May you sprinkle your oblations with this exhilarating juice.<sup>9</sup>  
(Cf. Rv IX.107.6)
520. When effused and expressed, it flows for the aspirant self, attended with the vital breaths. With all its thousand streams, it passes through the fleecy sieve for filtration. It is cleansed by men.<sup>10</sup>  
(Cf. Rv IX. 107.17)
521. Flow onward, O elixir, full of all praises, to procure food for us; you are the exhilarator of the divine powers, and the chief supporter of the firmament.<sup>11</sup>  
(Cf. Rv IX.107.23)



पवमाना असृक्षत पवित्रमति धारया  
मरुत्वन्तो मत्सरा इन्द्रिया हया मेधामभि प्रयांसि च ॥१२॥

522. Pavamānā asr̥kṣata pavitramati dhārayā.  
Marutvanto matsarā indriyā hayā medhām abhi  
prayāṁsi ca.<sup>12</sup>  
(Cf. R̥v IX.107.25)

( ४ ) चतुर्थी दशतिः

- (१-१०) दशार्चाया अस्या दशतेः (१, ९) प्रथमानवस्योक्तयोः काव्य उशानाः, (२) द्वितीयाया वासिष्ठो वृषगन्धः,  
(३, ७) तृतीयासप्तम्योः शाक्यः पयसाः, (४, ६) चतुर्थीषष्ठयोर्वैत्रावस्यो वसिष्ठः, (५, १०) पञ्चमी-  
दशम्योर्वैशोदासिः प्रतर्दनः, (८) अष्टम्याश्च काव्यः प्रकृष्य क्रवः । (१) प्रथमाया अश्वः,  
(२) द्वितीयाया देवा वराहश्च (३, ७) तृतीयासप्तम्योः सूर्यः, (४) चतुर्थ्या देवाः,  
(५) पञ्चम्याः सूर्यो विश्वे देवा वा, (६) षष्ठ्या वरुणः, (८, १०) अष्टमी-  
दशम्योः सोमः, (९) नवम्याश्चेन्द्रसोमौ देवताः । विदुषू छन्दः ॥

प्र तु द्रव परि कोशं नि षीद नृभिः पुनानो अभि वाजमर्ष ।  
अश्वं न त्वा वाजिनं मर्जयन्तोच्छा बर्ही रशनाभिर्नयन्ति ॥१॥  
प्र काव्यमुशनेव ब्रुवाणो देवो देवानां जनिमा विवक्ति ।  
महिषतः शुचिबन्धुः पावकः पदा वराहो अभ्येति रेभन् ॥२॥

## Khaṇḍa VI

### Daśati 4

523. Pra tu drava pari kośam ni ṣīda nṛbhiḥ punāno abhi  
vājam arṣa.  
Asvam na tvā vājinam marjayantocchā barhī raśanābhir  
nayanti.<sup>1</sup>  
(Cf. S. 677; R̥v IX.87.1)
524. Pra kāvyam uśaneva bruvāṇo devo devānām janimā  
vivakti.  
Mahivrataḥ śucibhandhuḥ pāvakaḥ padā varāho  
abhyeti rebhan.<sup>2</sup>  
(Cf. S. 1116; R̥v IX.97.7)

522. Your filtered juices, neat and clean, are let flow through the cosmic filter in a stream for the resplendent self and for the vital elements. They are exhilarating, and swift-moving. They bring us nutrition and fame.<sup>12</sup>  
(Cf. Rv IX.107.25)

## **Khaṇḍa VI**

### **Daśati 4**

523. Flow fast, O elixir, and settle down in the cosmic receptacle. Purified by the priests, come forward to provide us with food. They cleanse you like a strong courser and lead you to the place of worship with fingers as if a horse led with reins.<sup>1</sup>  
(Cf. S. 677; Rv IX.87.1)
524. The divine seer, the chanter and the poet knows the entire geneology of the divine creation, which he proclaims. Assiduous in pious observances, possessor of brilliant radiance and brightened, the elixir of bliss approaches the vessels, making a roar like a wild bear with its foot.<sup>2</sup>  
(Cf. S. 1116; Rv IX.97.7)

तिस्रो वाच इरयति प्र वह्निरृतस्य धीतिं ब्रह्मणो मनीषाम् ।  
 गावो यन्ति गोपतिं पृच्छमानाः सोमं यन्ति मतयो वावशानाः ॥३॥  
 अस्य प्रेषा हेमना पूयमानो देवो देवेभिः समपृक्त रसम् ।  
 सुतः पवित्रं पर्येति रेभन्मितेव सद्यः पशुमन्ति होता ॥४॥  
 सोमः पवते जनिता मतीनां जनिता दिवो जनिता पृथिव्याः ।  
 जनितामेजनिता सूर्यस्य जनितेन्द्रस्य जनितोत विष्णोः ॥५॥  
 अभि त्रिपृष्ठं वृषणं वयोधामद्गोषिणमवावशन्त वाणीः ।  
 वना वसानो वरुणो न सिन्धुर्वि रत्नधा दयते वार्याणि ॥६॥

525. Tisro vāca irayati pra vahnir ṛtasya dhītim brahmaṇo manīṣām.

Gāvo yanti gopatim prcchamānāḥ somam yanti matayo vāvaśānāḥ.<sup>3</sup>

(Cf. S. 859; Rv IX.97.34)

526. Asya preṣā hemanā pūyamāno devo devebhiḥ samaprakta rasam.

Sutaḥ pavitrām paryeti rebhan miteva sadma paśumanti hotā.<sup>4</sup>

(Cf. S. 1399; Rv IX.97.1)

527. Somam pavate janitā matinām janitā divo janitā pṛthivyāḥ.

Janitāgner janitā sūryasya janitendrasya janitota viṣṇoḥ.<sup>5</sup>

(Cf. S. 943; Rv IX.96.5)

528. Abhi triprsthām vṛṣaṇam vayodhām aṅgoṣinam avāvaśanta vāṇīḥ.

Vanā vasāno varuṇo na sindhur vi ratnadhā dayate vāryāni.<sup>6</sup>

(Cf. S. 1408; Rv IX.90.2)

525. The sage, radiant like fire, utters the triple speech (Ṛk, Yajuh, Sāman). He speaks the wisdom of the Supreme Lord, who sustains the universal order; the praises, the channels of intellect, come to the divine elixir with eagerness, as if the cows come to the cowherd, their master.<sup>3</sup>  
(Cf. S. 859; Ṛv IX.97.34)
526. The potency of the effused pure shining elixir is further activated by touch of gold (from the rings in the fingers of priests), and the juice, from several contacts assumes other divine characteristics. It then proceeds with a thrilling sound to the ultra-psychic filter, like the ministrant priest moving to the hall, where domestic animals are kept with care.<sup>4</sup>  
(Cf. S. 1399; Ṛv IX.97.1)
527. The divine elixir is the generator of discriminating intellect, the generator of heaven, the generator of the earth, the generator of the fire-divine, the generator of the sun, the generator of lightning and the generator of the omnipresent life-force. May this divine elixir flow forth.<sup>5</sup>  
(Cf. S. 943; Ṛv IX.96.5)
528. The voices of the worshippers resound about this divine, who is triple-backed, is the showerer of benefits and is the giver of food. It is arrayed in waters (i.e. the elixir is mixed with water) as if the rivers meeting the ocean. May the elixir, the possessor of precious gems and jewels, bestow on us much desired riches.<sup>6</sup>  
(Cf. S. 1408; Ṛv IX.90.2)

अक्रान्त्समुद्रः प्रथमे विधर्मं जनयन्प्रजा भुवनस्य गोपाः ।  
 वृषा पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे स्वानो अद्रिः ॥७॥  
 कनिक्रन्ति हरिरा सृज्यमानः सीदन्वनस्य जठरे पुनानः ।  
 नृभिर्यतः कृणुते निर्णिजं गामतो मतिं जनयत स्वधाभिः ॥८॥  
 एष स्य ते मधुमाꣳ इन्द्र सोमो वृषा वृष्णः परि पवित्रे अक्षाः ।  
 सहस्रदाः शतदा भूरिदावा शश्वत्तमं बहिरा वाज्यस्थात् ॥९॥  
 पवस्व सोम मधुमाꣳ ऋतावापो वसानो अधि सानो अव्ये ।  
 अव द्रोणानि घृतवन्ति रोह मदिन्तमो मत्सर इन्द्रपानः ॥१०॥

529. Akrānt samudraḥ prathame vidharmam janayan prajā bhuvanasya gopāḥ.

Vṛṣā pavitre adhi sāno avye bṛhat somo vāvṛdhe svāno adriḥ.<sup>7</sup>

(Cf. S. 1253; Rv IX.97.40)

530. Kanikranti harirā sṛjyamānaḥ sīdan vanasya jathare punānaḥ.

Nṛbhir yataḥ kṛṇute nirṇijam gāmato matim janayata svadhābhiḥ.<sup>8</sup>

(Cf. Rv IX.95.1)

531. Eṣa sya te madhumāṁ indra somo vṛṣā vṛṣnaḥ pari pavitre akṣāḥ.

Sahasradāḥ śtadā bhūridāvā śasvattamam barhirā vājyasthāt.<sup>9</sup>

(Cf. Rv IX.87.4)

532. Pavasva soma madhumāṁ ṛtāvāpo vasāno adhi sāno avye.

Ava droṇāni ghṛtavanti roha madintamo matsara indrapānaḥ.<sup>10</sup>

(Cf. Rv IX.96.13)



529. The divine elixir, the king of all beings, holds water in the out-stretched ocean of firmament. Having generated its progeny here, it traverses further across. The brilliant elixir, the showerer of benefits, when effused is mixed with water, where it effervesces by abundance. Then it is made to pass through the cosmic fleecy filter, placed at an elevation.<sup>7</sup>  
(Cf. S. 1253; Rv IX.97.40)
530. The golden-hued elixir roars aloud when it comes out of the plant. After filtration, it rests in the centre of cosmic pitcher; collected by the priests, it is mixed with cow's milk and curds (O priest), chant hymns of praises and give offerings of the elixir.<sup>8</sup>  
(Cf. Rv IX.95.1)
531. For you, O resplendent Self, the showerer, this sweet-flavoured elixir, has been poured into the cosmic filter. The giver of thousand-fold wealth, the giver of hundred-fold wealth, the giver of abundant wealth, the liberal and powerful is present at the eternal cosmic sacrifice.<sup>9</sup>  
(Cf. Rv IX.87.4)
532. Flow onward, O elixir, rich in sweetness, holy and enrobed in the waters; flow across the elevated fleecy filter, then come down to the water-holding vessels. You are exhilarating, thought-evoking and gladdening, and as such a special beverage of the resplendent self.<sup>10</sup>  
(Cf. Rv IX.96.13)

## ( ५ ) पञ्चमी दशतिः

- (१-१२) द्वादशर्चाया अस्या दशतिः (१) प्रथमाया ऋचो देवोदासिः प्रतर्दनः, (२, १०) द्वितीयादशम्योः शाक्यः पराशरः, (३) तृतीयाया वासिष्ठ इन्द्रपमतिः, (४) चतुर्थ्या मैत्रावरुणो वसिष्ठः, (५) पञ्चम्या वासिष्ठः कर्णभृन्, (६) षष्ठ्या गौतमो नोधाः, (७) सप्तम्या धौतः कृष्णः, (८) अष्टम्या वासिष्ठो वस्युः, (९) नवम्या आङ्गिरसः कुन्तः, (११) एकादश्या मारीचः कश्यपः, (१२) द्वादश्याश्च काश्वः प्रकश्य कश्यपः । (१, ९, ११-१२) प्रथमानवम्येकादशीद्वादशीनां सोमः, (२, ९-७) द्वितीयाष्टीसप्तमीनां सूर्यः, (३) तृतीयाया देवा सोमश्च, (४, ८) चतुर्थ्याष्टम्योऽग्निर्दस्योर्मो, (५) पञ्चम्या वाक्सोमश्च, (१०) दशम्याश्च सोमसूर्यौ देवताः । त्रिष्टुप् छन्दः ॥

प्र सेनानीः शूरो अग्रे रथानां गव्यमेति हर्षते अस्य सेना ।

भद्रान्कृष्णान्निन्द्रहवान्त्वखिभ्य आ सोमो वस्त्रा रभसानि दत्ते ॥१॥

प्र ते धारा मधुमतीरसृग्धन्वारं यत्पूतो अत्येष्यव्यम्  
पवमानं पवसे धाम गानां जनयन्तसूर्यमपिन्वो अर्केः ॥२॥

प्र गायताभ्यर्चाम देवान्तोम हिनोत महते धनाय ।

स्वादुः पवतामति वारमव्यमा सौदतु कलशं देव इन्दुः ॥३॥

## Khaṇḍa VII

## Daśati 5

533. Pra senānīḥ śūro agre rathānām gavyanneti harṣate  
asya senā.

Bhadrān kṛṇvann indrahavānt sakhibhya ā somo vastrā  
rabhasāni datte.<sup>1</sup>

(Cf. Rv IX.96.1)

534. Pra te dhārā madhumatīr asrgran vāram yat pūto  
atyeshyavyam.

Pavamāna pavase dhāma gonām janayant sūryam  
apinvo arkaiḥ.<sup>2</sup>

(Cf. Rv IX.97.31)

535. Pra gāyatābhyarcāma devānt somarṇ hinota mahate  
dhanāya.

Svāduḥ pavatām ati vāram avyam ā sīdatu kalaśam  
deva induh.<sup>3</sup>

(Cf. Rv IX.97.4)

**Khaṇḍa VII****Daśati V**

533. In front of the chariots, the brave leader, the general of an army, the divine elixir, advances ahead to catch-hold of the lost cattle of enemy. Its army rejoices, as the hero assumes the white robes. The oblations and invocations are for the resplendent self to bring prosperity to friends.<sup>1</sup>  
(Cf. Rv IX.96.1)
534. Your exhilarating streams with all their sweetness are let loose when you pass purified through the cosmic fleecy filter; O divine elixir, may you flow supported by the milk of cattle; as soon as generated, you fill the sun with your radiance.<sup>2</sup>  
(Cf Rv IX.97.31)
535. We shall now sing praises to Nature's bounties; may you specially pay compliments to the elixir for the acquirement of great wealth. The sweet-flavoured elixir passes through the fleecy cosmic filter. Beloved of Nature's bounties, it alights on and stays in the cosmic pitcher.<sup>3</sup>  
(Cf. Rv IX.97.4)

प्र॑ हि॒न्वा॒नो ज॑निता रोद॑स्यो रथो॑ न वाज॑ः स॒निष॑न्नयासीत् ।  
 इन्द्रं॑ गच्छन्नायु॒धा स॑ः शि॒शानो॑ विश्वा वसु॑ हस्तयो॒राद॑धानः ॥४॥  
 तक्ष॑द्यदी मनसा॑ वे॒नतो॑ वाग्ज्येष्ठ॑स्य ध॒र्मं द्यु॑क्षोर॒नीके॑ ।  
 आदी॑मायन्व॒रमा वाव॑शाना जुष्टं॑ पतिं कल॑शे गाव॑ इन्दु॒म् ॥५॥  
 साक॑मु॒क्षो म॑र्जयन्त॒ स्वसा॑रो द॒श धी॑रस्य धी॒तयो॑ धनु॒त्रीः ।  
 हरिः॑ पर्य॒द्रव॑जाः सूर्य॑स्य द्रा॒णं न॒नक्षे॑ अ॒त्यो न॑ वाजी ॥६॥  
 अधि॑ यद॒स्मिन्वाजि॑नीव शु॒भः स्प॑र्द्धन्ते ध्रि॒यः सू॑रे न॑ विशः ।  
 अपो॑ वृ॒णानः प॑वते क॒वीयान्ब॑र्ज॒ न प॑शुवर्द्धनाय॒ मन्म॑ ॥७॥

536. Pra hinvāno janitā rodasyo ratho na vājāṁ saniṣann  
 ayāsīt.  
 Indram gacchann āyudhā saṁśiśāno viśvā vasu  
 hastayor ādadhānaḥ.<sup>4</sup>  
 (Cf. Rv IX.90.1)

537. Taksad yadī manaso venato vāggyeṣṭhasya dharmam  
 dyukṣor anīke.  
 Ād im āyan varam ā vāvaśānā juṣṭam patim kalaśe gāva  
 indum.<sup>5</sup>  
 (Cf. Rv IX.97.22)

538. Sākamukṣo marjayanta svaśaro daśa dhīrasya dhītayo  
 dhanutriḥ.  
 Hariḥ paryadravajjāḥ sūryasya droṇam nanakṣe atyo na  
 vājī.<sup>6</sup>  
 (Cf. S. 1418; Rv IX.93.1)

539. Adhi yad asmin vājinīva śubhaḥ sparddhante dhiyaḥ  
 sūre na viśaḥ.  
 Apo vṛṇānaḥ pavate kaviyān vrajam na  
 paśuvarddhanāya manma.<sup>7</sup>  
 (Cf. Rv IX.94.1)

536. Urged and invoked, the elixir is the generator of heaven and earth; always keen to distribute food, it moves forward. Sharpening its weapons, it takes the control of the entire wealth in its hands, and goes to the resplendent self.<sup>4</sup>  
(Cf. Rv IX.90.1)
537. The zealous worshippers utter hymn in the praises of the elixir just as a vociferous (crowd) praises a distinguished prince and places the demands for fulfilment. Milk from the aspirant cows is mixed with the elixir in the pitcher for its gratifications.<sup>5</sup>  
(Cf. Rv IX.97.22)
538. Sister — like fingers, ten in number, of cosmic hand, sprinkling together are the cleanser and effuser of this sagacious elixir, which flows round in the entire space (along all the cardinal points). Born of the sun, the elixir hastens to the pitcher, like a swift horse.<sup>6</sup>  
(Cf. S. 1418; Rv IX.93.1)
539. The fingers vie with each other (when they cleanse) the plants of the divine elixir. They look charming as the trappings on a horse or the rays in the sun. The elixir, clothed in waters, flows eager to meet its worshippers, like a cow-herd going to a pleasant cow-stall for the nourishment of his cattle.<sup>7</sup>  
(Cf. Rv IX.94.1)



इन्दुर्वाजी पवते गोन्योघा इन्द्रे सोमः सह इन्वन्मदाय ।  
 हन्ति रक्षो बाधते पर्यरातिं वरिवस्कृष्वन्वृजनस्य राजा ॥८॥  
 अया पवा पवस्वैना वसूनि माँश्चत्व इन्दो सरसि प्र धन्व ।  
 ब्रह्मश्चियस्य वातो न जूतिं पुरुमेधाश्चित्तकवे नरं धात् ॥९॥  
 महत्तत्सोमो महिषश्चकारापां यद्गर्भोवृणीत देवान् ।  
 अदधादिन्द्रे पवमान आजोजनयत्सूर्ये ज्यातिरिन्दुः ॥१०॥  
 असर्जि वक्त्रा रथ्ये यथाजो धिया मनोता प्रथमा मनीषा ।  
 दश स्वसारा अधि सानो अव्ये सृजन्ति वह्निँ सदानेष्वच्छ ॥११॥

540. Indurvājī pavate gonyoghā indre somah saha invan madāya.

Hanti rakṣo bādhate paryarātim varivas kṛṇvan vṛjanasya rājā.<sup>8</sup>

(Cf. S. 1019; Rv IX.97.10)

541. Ayā pavā pavasvainā vasūni māmścatva indo sarasi pradhanva.

Bradhnaś cid yasya vāto na jūtim purumedhāścīt takave naram dhāt.<sup>9</sup>

(Cf. S. 1104; Rv IX.97.52)

542. Mahat tat somo mahiśaś cakārāpām yad garbho vṛṇīta devān.

Adadhād indre pavamāna ojo janayat sūrye jyotir induh.<sup>10</sup>

(Cf. S. 1255; Rv IX.97.41)

543. Asarji vakvā rathye yathājau dhiyā manotā prathamā manīṣā.

Daśa svasāro adhi sāno avye mrjanti vahnim sadaneṣvच्cha.<sup>11</sup>

(Cf. Rv IX.91.1)

540. The powerful flowing elixir, with juice flowing down, streams forth, infusing strength into the resplendent soul for exhilaration. It is the conferer of wealth, the king of vigour; it crushes malignities and harasses the enemies.<sup>8</sup>  
(Cf. S. 1019; Rv IX.97.10)
541. O divine elixir, neat and pure, pour on us all these treasures; flow onward and mix with sacred waters; may you grant the house-holder a son, full of enlightenment, speedy like the wind and distinguished for numerous dedicated services.<sup>9</sup>  
(Cf. S. 1104; Rv IX.97.52)
542. The mighty elixir achieves the mighty work. Being the germ of waters, it nourishes Nature's bounties. In its pure form, it gives vigour to the resplendent self and generates radiance in the sun.<sup>10</sup>  
(Cf. S. 1255; Rv IX.97.41)
543. Just as in a race, the chariots are let loose at the signal of a sound, so during the sacrifice, the sap from the stems of the elixir-plant is effused out after recitation of certain hymns of prayers. The sacrifice is led by a chosen learned priest. The ten fingers cleanse the plant and the extract of the stems is brought to the fleecy filter, and the purified shining juice is carried to the properly assigned place.<sup>11</sup>  
(Cf. Rv IX.91.1)

अ॒पा॒मि॒वे॒दु॒र्म॒यस्त॒तुरा॒णाः प्र॑ म॒नीषा॑ ई॒रते॑ सोमम॑च्छ ।  
नम॑स्यन्ती॒रुप॑ च॒ यन्ति॑ सं चाच॑ विशन्त्यु॒शतो॑रु॒शन्त॑म् ॥१२॥

॥ इति षष्ठ्याहः अष्टादशः ॥

544. Apām ived ūrmayaṣ tartturāṇāḥ pra manīṣā irate  
somam accha.  
Namasyantīr upa ca yanti sam cāca viśanty uśatīr  
uśantam.<sup>12</sup>  
(Cf. Rv IX.95.3)

Here ends Khaṇḍa VII of Adhyāya V. Also ends Daśati-5  
and Ardha I of Prapāthaka VI.

( १ ) षष्ठी दशतिः

(१-२) नवर्षाया अस्या दशतेः (१) प्रथमाया क्रचः श्वाषाधिरन्धीगुः, (२) द्वितीयाया मानषो मनुषः, (३) कृतीयाया नापुषो वपतिः, (४) चतुर्थ्याः सांवरणो वनुः, (५, ८) पञ्चम्यहम्यो गङ्गासावम्बरिकमिथ्यानी,  
(६-७) षष्ठीसप्तम्योः काश्यपी देवस्तु, (९) नवम्याः वरुणेष्टी वज्रापतिक्रचः । (१, ४-५,  
७, ९) प्रथमाचतुर्थीपञ्चमीसप्तमीनवमीनां सोमः, (२) द्वितीयायाः पूषा भगो दाता-  
पृषिषी, (३) कृतीयाया इन्द्रो देवाध, (६) षष्ठ्या इन्द्रः, (८) अष्टम्याध देवाः  
सोमश्च देवताः । (१-६, ८-९) प्रथमादितृषद्वयम्याष्टमीनवम्यो धानुदुषः,

(७) सप्तम्याध बृहती छन्दसी ॥

पु॒रोजि॑ती वो॒ अ॒न्धसः॑ सु॒ताय॑ मादयि॒नवे॑ ।  
अप॑ श्वान॑श्च॒ श्रथि॑ष्टन॒ सखा॑यो दी॒र्घजि॑ह्व॒यम् ॥१॥  
अ॒यं पू॒षा र॑यि॒र्भगः॑ सोमः पु॒नानो॑ अ॒र्षति॑ ।  
प॒तिर्वि॑श्वस्य॒ भूम॑नो॒ व्यस्य॑द्रो॒दसी॑ उ॒भे ॥२॥

## PRAPĀTHAKA VI: ARDHA II

### Khaṇḍa VIII

#### Daśati 6

545. Purojitī vo andhasaḥ sutāya mādayitnave.  
Apa śvānaṁ śnathistana sakhāyo dīrgha-jihvyam.<sup>1</sup>  
(Cf. S. 697; Rv IX.101.1)

546. Ayam pūṣā rayir bhagaḥ somah punāno arṣati.  
Patir vaśvasya bhūmano vyakhyad rodasī ubhe.<sup>2</sup>  
(Cf. S. 818; Rv IX.101.7)

544. It is true that the priests hurrying like the waves of waters despatch praises towards divine elixir. Adoring it, they, the priests, approach and come up together; they long for him who longs for them (such is the affection between the elixir and the hymns of praise). The praises finally merge into the divine elixir.<sup>12</sup>  
(Cf. Rv IX.95.3)

Here ends Khaṇḍa VII of Adhyāya V, and also ends Daśati 5, and Ardha I of Prapāṭhaka VI.

## PRAPĀṬHAKA VI: ARDHA II

### Khaṇḍa VIII

#### Daśati 6

545. O friends, please drive away far from here the long-tongued dog who is looking for an opportunity to share the effused exhilarating divine elixir, the sure granter of victory.<sup>1</sup>  
(Cf. S. 697; Rv IX.101.1)
546. The divine elixir, being purified, hastens (to the pitcher); it is the provider of nutrition and wealth; it is delightful; it is the lord of the multitude; it illuminates both heaven and earth.<sup>2</sup>  
(Cf. S. 818; Rv IX.101.7)

सु॒तासौ॑ म॒धुम॑त॒माः सो॒मा इन्द्रा॑य म॒न्दिनः॑ ।  
 प॒वित्र॑वन्तो अक्षर॒न्देवा॑न्गच्छन्तु वो म॒दाः ॥३॥  
 सो॒माः पव॑न्त इन्द्र॒वोस्मभ्य॑ गा॒तुवि॑त्त॒माः ।  
 मि॒त्राः स्वा॑ना अर॒पसः॑ स्वा॒ध्यः स्व॑र्वि॒दः ॥४॥  
 अ॒भी नो॑ वाज॒मात॑म॒ रयि॑मर्ष॒ शत॑स्पृ॒हम् ।  
 इन्द्रो॑ मह॒स्रभ॑र्ण॒मं तुवि॑द्युन्नं वि॒भाम॑हम् ॥५॥  
 अ॒भी नव॑न्ते अ॒द्रुहः॑ प्रि॒यमिन्द्र॑स्य का॒म्यम् ।  
 व॒त्सं न पू॒र्व आ॑युनि जा॒तं रि॑हन्ति मा॒तरः॑ ॥६॥  
 आ ह॑र्य॒ताय॑ धृ॒ष्णवे॑ धनु॒ष्टन्व॑न्ति पौ॒त्सम् ।  
 शु॒क्रा वि॑ यन्त्यमु॒राय॑ निर्णिजे वि॒पाम॑ग्ने म॒हीयु॑वः ॥७॥

547. Sutāso madhumattamaḥ somā indrāya mandinaḥ.  
Pavintravanto akṣaran devān gacchantu vo madāḥ.<sup>3</sup>  
(Cf. S. 872; Rv IX.101.4; Av. XX.137.4)
548. Somāḥ. pavanta indavosmabhyam gātuvittamāḥ.  
Mitrāḥ svānā arepasah svādhyah svarvidah.<sup>4</sup>  
(Cf. S. 1101; Rv IX.101.10)
549. Abhī no vājasātamam rayim arṣa śatasprham.  
Indro sahasra-bharnasam tuvi-dyumnam vibhāsaham.<sup>5</sup>  
(Cf. S. 1238; Rv IX.98.1)
550. Abhī navante adruhaḥ priyam indrasya kāmyam.  
Vatsam na pūrva āyuni jātam rihanti mātaraḥ.<sup>6</sup>  
(Cf. Rv IX.100.1)
551. Ā haryatāya dhṛṣṇave dhanuṣtanvanti pauṁsyam.  
Śukrā vi yanty asurāya nirṇije vipām agre mahīyuvah.<sup>7</sup>  
(Cf. Rv IX.99.1)



547. The expressed and sanctified sweet-flavoured exhilarating juices of divine elixir flow onward for the aspirant, the resplendent self; may you, O exhilarating elixir, proceed to other divine elements also.<sup>3</sup>  
(Cf. S. 872; Rv IX.101.4)
548. The brilliant elixirs flow for us, know the right path. They are friendly, sinless, good-intentioned and enlightened.<sup>4</sup>  
(Cf. S. 1101; Rv IX.101.10)
549. Bring us, O elixir of divine love, strength-bestowing riches, desired by many, supporting thousands, far-celebrated and renowned and overcoming even the mighty foes.<sup>5</sup>  
(Cf. S. 1238; Rv IX.98.1)
550. The faultless cosmic waters approach the elixir, which is dear to the sun, and beloved to all; just as the mothers (the cows) like the new born calf at the early part of life, similarly the enlightened persons, free from malice enjoy the elixir, the favourite of the aspirant and liked by all.<sup>6</sup>  
(Cf. Rv IX.100.1)
551. People of manly vigour stretch the bow to obtain the blessings of the beloved courageous elixir and worshippers spread out the bright cosmic filter in front of the enlightened wise person to clarify the mighty elixir.<sup>7</sup>  
(Cf. Rv IX.99.1)

परि॑ त्य॑ ह॒र्य॑त॑ ह॒रिं ब॑भ्रुं पुन॑न्ति वारेण॑ ।  
 यो दे॒वान्वि॑श्वा॑ ह॒त्परि॑ मदे॒न सह॑ गच्छ॑ति ॥८॥  
 प्र सु॒न्वा॒ना॒या॒न्ध॒सो म॑र्तो न वेष्ट॑ तद्व॒चः ।  
 अप॑ श्वान॒मरा॑धस॑ ह॒ता म॑खं न भृ॒गवः॑ ॥९॥

552. Pari tyam haryataṁ harim babhrum punanti vāreṇa.  
 Yo devān viśvāmī it pari madena saha gacchati. 8  
 (Cf. S. 1329; 1681; Rv IX.98.7)

553. Pra sunvānāyāndhaso marto na vaṣṭa tad vacaḥ.  
 Apa śvanam arādhāsam hatā makham na bhr̥gavaḥ. 9  
 (Cf. S. 774; 1386; Rv IX.101.13)

( ७ ) सप्तमी दद्याति:

(१-१२) द्वादशर्चाया अस्या दद्याते: (१-३, ५) प्रचमादिचतस्र ब्रह्मयाश्च क्रमो भार्गवः कृषिः, (४, ९) क्षत्रवी-  
 षष्ठ्योपाङ्गिरसः सिक्तानिवापरीकृषिगणः, (७) सप्तम्या वैश्वामिनी रेणुः, (८) अष्टम्या भार्गवो देवः,  
 (९) नवम्या भारद्वाजो बभ्रुः, (१०) दशम्या मातृन्दनो वत्सपीः, (११) एकादस्या भौमोऽग्निः, (१२)  
 द्वादस्याश्वाङ्गिरसः पवित्र कृषयः । (१) प्रचमायाः सूर्यसोमौ, (२) द्वितीयाया देवाः सोमश्च, (३-४,  
 ९, ८) तृतीयाचतुर्थीषष्ठ्यष्टमीनामिन्द्रसोमौ, (५, ७, १०-११) पञ्चमीसप्तमीदशम्येकादशीनां सोमः,  
 (९) नवम्याः सोमस्येनौ, (१२) द्वादस्याश्च ब्रह्मणस्पतिः सोमश्च देवताः । वगती इन्द्रः ॥

अभि॑ प्रि॒याणि॑ पव॑ते च॒नो॑हि॒तो ना॑मानि य॒ज्ञौ अधि॑ ये॒षु व॑र्द्धते ।  
 आ सूर्य॑स्य बृ॒ह॒तो बृ॒ह॒न्नधि॑ रथे वि॒ष्व॒क्षम॑रु॒हद्वि॑चक्षणैः ॥१॥

## Khaṇḍa IX

### Daśati 7

554. Abhi priyāṇi pavate canohito nāmāni yahvo adhi yeṣu vardhate.  
 Ā sūryasya br̥hato br̥hann adhi ratham viṣvañcam  
 aruhad vicakṣaṇaḥ. 1  
 (Cf. S. 700; Rv IX.75.1)

552. It is golden-hued and brown (attractive and nutritious and coveted by all; they purify it and filter across the filters; it goes to Nature's all bounties with exhilaration.<sup>8</sup>  
(Cf. S. 1329; 1681; Rv IX.98.7)
553. Let no mortal hear the sound of the effused divine elixir; may it drive off the dog, the greedy person, who is not dedicated to the public welfare. May you, brilliant ones, drive off this villain.<sup>9</sup>  
(Cf. S. 774; 1386; Rv IX.101.13)

## **Khaṇḍa IX**

### **Daśati 7**

554. The divine elixir is flowing to charming waters, with which it gets mingled and fostered. He, the great, is beholder of all, and mounts the mighty sun's chariot which goes everywhere.<sup>1</sup>  
(Cf. S. 700; Rv IX.75.1)

अ॒चो॒दसो॑ नो धन्व॑न्त्वि॒न्दवः॑ प्र॒ स्वा॒नासो॑ बृ॒हदे॒वेषु॑ ह॒रयः॑ ।  
 वि॒ चि॒दश्ना॑ना इ॒षयो॑ अ॒रातयो॑ यो नः सन्तु॑ स॒निषन्तु॑ नो धि॒यः ॥२॥  
 ए॒ष प्र॒ को॒शे म॑धु॒माꣳ अचि॑क्र॒ददि॒न्द्रस्य॑ वज्रो॑ व॒पुषो॑ व॒पुष्टमः॑ ।  
 अभ्य॑र्त्त॒तस्य॑ सु॒दुघा॑ घृ॒तभ्यु॑तो वा॒श्रा अ॑र्षन्ति प॒यसा॑ च धे॒नवः॑ ॥३॥  
 प्रो॒ अया॑सीदि॒न्दुरि॒न्द्रस्य॑ निष्कृ॒तꣳ सखा॑ स॒ख्युर्न॑ प्र मि॒नाति॑ स॒ङ्गिर॑म् ।  
 म॒र्य इ॒व यु॒वति॑भिः स॒मर्ष॑ति सोमः॑ क॒लशे॑ श॒तया॑म॒ना प॑था ॥४॥  
 ध॒र्ता दि॒वः प॑वते कृ॒त्त्यो र॑सो द॒क्षो दे॒वाना॑मनु॒मायो॑ नृ॒भिः ।  
 ह॒रिः सृ॒जानो॑ अत्यो॑ न स॒त्त्वभि॑वृ॒था पा॒जाꣳसि॑ कृ॒णुषे॑ न॒दीष्व॑ ॥५॥

555. Acodaso no dhanvantvindavaḥ pra svānāso br̥had deveṣu harayaḥ.

Vi cid asnānā iṣayo arātayor yo naḥ santu saniṣantu no ddhiyah.<sup>2</sup>

(Cf. Rv IX.79.1)

556. Eṣa pra koṣe madhumāñ acikradad indrasya vajro vapuṣo vapuṣtamah.

Abhyr̥3tasya sudughā ghr̥taścuto vāśrā arṣanti payasā ca dhenavaḥ.<sup>3</sup>

(Cf. Rv IX.77.1)

557. Pro ayasid indur indrasya niṣkṛtañ sakhā sakhyur na pra mināti saṅgiram.

Marya iva yuvatibhiḥ samarṣati somah kalaśe śatyāmanā pathā.<sup>4</sup>

(Cf. S. 1152; Rv IX.86.16; Av. XVIII.4.60)

558. Dhartā divaḥ pavate kṛtyo raso dakṣo devānām anumādyo nr̥bhiḥ.

Hariḥ sr̥jāno atyo na satvabhir vr̥thā pājāñsi kṛṇuṣe nadiṣvā.<sup>5</sup>

(Cf. S. 1228; Rv IX.76.1)

555. May the spontaneously effused, green in hue, and fresh elixir of divine love flow to us during the brilliant (occasions of sacred acts). May they be destroyed who are the withholders of food from us; may our adversaries be destroyed. May the words of wisdom inspire us for our acts.<sup>2</sup>  
(Cf. Rv IX.79.1)
556. The sweet-flavoured elixir sounds in the ultra-psychic pitcher. It is like a thunderbolt of the resplendent Lord, more bounteous than the bountiful. The streams of this veracious elixir mix up with water and a good quantity of milk, and in the process, make a sound like lowing of kine laden with milk.<sup>3</sup>  
(Cf. Rv IX.77.1)
557. The divine elixir goes to the abode of the sun; as a friend, it does not betray the affection of his friend. As a young man meets maidens, so the effused elixir proceeds to meet by a hundred paths the cosmic pitcher.<sup>4</sup>  
(Cf. S. 1152; Rv IX.86.16)
558. (The divine elixir), sustainer of all, powerful, the invigorator of the sense organs, worthy to be praised by the priests, golden-hued, flows onwards from the firmament (the ultra-psychic region). Like a horse let loose by brave persons, it without any effort, replenishes its vigour in the streams (of water).<sup>5</sup>  
(Cf. S. 1228; Rv IX.76.1)



वृषा मतीनां पवते विचक्षणः सोमो अह्नां प्रतरीतोषसां दिवः ।  
 प्राणा सिन्धूनां कलशां अचिक्रददिन्द्रस्य हार्योविशन्मनोषिभिः ॥६॥  
 त्रिरस्मै सप्त धेनवौ दुदुहिरे सत्यामाशिरं परमे व्योमनि ।  
 चत्वार्यन्या भुवनानि निर्णिजे चारुणि चक्रे यदतैरवर्द्धत ॥७॥  
 इन्द्राय सोमं सुषुतः परि स्रवापामीवा भवतु रक्षसा सह ।  
 मा ते रसस्य मत्सत द्वयाविनो द्रविणस्वन्त इह सन्त्विन्दवः ॥८॥  
 असावि सोमो अरुषो वृषा हरी राजेव दस्मो अभि गा अचिक्रदत् ।  
 मुनानो वारमत्येप्यव्ययं श्येनो न योनिं घृतवन्तमासदत् ॥९॥

559. Vṛṣā matinām pavate vicakṣaṇaḥ somo ahnām  
 prataritoṣasām divaḥ.  
 Prāṇā sindhūnām kalaśām acikradad indrasya hārdy  
 āviśan maṇiṣibhiḥ.<sup>6</sup>  
 (Cf. S. 821; Rv IX.86.19)
560. Trir asmai sapta dhenavo duḍuhrire satyām āśiram  
 parame vyomani.  
 Catvāry anyā bhuvanāni nirṇije cārūṇi cakre yad ṛtair  
 avardhata.<sup>7</sup>  
 (Cf. S. 1423; Rv IX.70.1)
561. Indraya soma suṣutaḥ pari sravāpāmivā bhavatu  
 rakṣasā saha.  
 Mā te rasasya matsata dvayāvino draviṇasvanta iha  
 santv indavaḥ.<sup>8</sup>  
 (Cf. Rv IX.85.1)
562. Asāvi somo aruṣo vṛṣā harī rājeva dasmo abhi gā  
 acikradat.  
 Punāno vāram atyeṣy avyayam śyeno na yonim  
 ghṛtavantam āsadat.<sup>9</sup>  
 (Cf. S. 1316; Rv IX.82.1)

559. The all-observant elixir is the showerer of blessings to its eulogists; it is the furtherer of the day, the dawn and the sun; mixes with waters of rivers and roars aloud; it enters the cosmic pitchers, penetrating the core of the sun. The wise chanters invoke it with praises.<sup>6</sup>  
(Cf. S. 821; Rv IX.86.19)
560. For Him, in the eastern sky, three-seven, i.e. 21 celestial cows (12 months + 5 seasons + 3 regions + 1 sun) have been pouring the appropriate mixture of sweet milk and cream. He has made four other beauty-regions for His adornment, which continue to grow in accordance to the eternal law.<sup>7</sup>  
(Cf. S. 1423; Rv IX.70.1)
561. Flow forth, O well-expressed melody of praises, for the resplendent self; may disease and the wicked spirit be kept far off; let not the double-dealers be delighted with your elixir; may your flowing drops be laden with opulence at this (sacrifice).<sup>8</sup>  
(Cf. Rv IX.85.1)
562. The effused elixir of love with all its radiance is a showerer of benefits; green-tinted; is like a king in magnanimity. The divine juice, as it proceeds to waters (to be mixed with) utters a thrilling sound. It passes through an ultra-psychic fleecy sieve for filtration and purification, just as a hawk (coming back to its nest for rest), it alights on the water-moistened seat.<sup>9</sup>  
(Cf. S. 1316; Rv IX.82.1)

प्र॑ दे॒वम॑च्छा॒ मधु॑मन्त॒ इन्द॑वो॒सिष्य॑दन्त॒ गाव॑ आ॒ न धे॑नवः ।  
 ब॒र्हिष॑दो॒ वचना॑वन्त॒ ऊध॑भिः॒ परि॑स्रुतमु॒स्त्रिया॑ निर्णिजं॒ धिरे॑ ॥१०॥  
 अ॒ञ्जते॑ व्य॒ञ्जते॑ सम॒ञ्जते॑ क॒र्तुः॑ रि॒हन्ति॑ म॒ध्वाभ्य॑ञ्जते ।  
 सि॒न्धोरु॑च्छ्वा॒से प॑तयन्तमु॒क्ष्णः॑ हिर॒ण्यपा॑वाः पशु॒मप्सु॑ गृ॒भ्णते॑ ॥११॥  
 पवि॑त्रं ते॒ वित॑तं ब्रह्म॒णस्प॑ते प्र॒भुर्गात्रा॑णि प॒र्येषि॑ विश्वतः ।  
 अ॒तस्त॑त॒नूर्न॑ तदामो॒ अश्नु॑ते श्र॒तास॑ इ॒द्वहन्तः॑ सं तदा॑गत ॥१२॥

563. Pra devam acchā madhumanta indavo siṣyadanta gāva ā na dhenavaḥ.

Barhisado vacanāvanta ūdhabhiḥ parisratam ustriya nirninj dhire. 10

(Cf. Rv IX.68.1)

564. Anjate vyanjate samanjate krtuṁ rihanti madhvābhyyanjate.

Sindhoruchhvāse patyant mukṣaṇaṁ hiraṇyapāvāḥ paśum apsu gr̥bhṇate. 21

(Cf. S. 1614; Rv IX.86.43; Av. XVIII.3.18)

565. Pavitram te vitatam brahmaṇaspate prabhur gātrāṇi paryeṣi viśvataḥ.

Atapta-tanūr na tad āmo āsnute śrtāsa id vahantaḥ sam tad āśata. 12

(Cf. S. 875; Rv IX.83.1)

563. The exhilarating divine nectar flows towards the resplendent self, as milch-kine hasten to their calves, or just as the pure milk flows forth from the udders of the lowing cows sitting on the sacred grass.<sup>10</sup>  
(Cf. Rv IX.68.1)
564. They, the priests, smear and grease, and anoint the effused elixir with milk. Nature's bounties enjoy the sweetness of the original invigorating sap. They smear it over with sweetened milk. They filter it through sheep wool, and plunge it into those waters, the sprinkler, the beholder, falling into the seething torrent.<sup>11</sup>  
(Cf. S. 1614; Rv IX.86.43)
565. O Lord of divine enlightenment, your processes of purification are widely stretched out (in cosmos); you are the sovereign, who rules over the entire creation from all sides; you never get tired (become hot) in your work; your divine bliss is not obtainable to those who are unripened. Only the mature ones receive the graces from you.<sup>12</sup>  
(Cf. S. 875; Rv IX.83.1)

## ( ८ ) भट्टमी दशतिः

(१-१२) द्वादशर्चायाः श्रवणा दशतिः (१, ७, ११) प्रथमासमन्येकादशीनाम्नां बाह्वयोऽङ्गिः, (२) द्वितीयायाः मानवश्रवणः, (३-४, ९-१०) कृतीयाचतुर्थीनवमीदशमीनां काश्यपी पर्वतनादौ काश्यपे शिल्पिष्ठन्यावप्तरसौ वा, (५) पञ्चम्या आप्न्यस्त्रिनः, (६) षष्ठ्या आप्न्यवो मनुः, (८, १२) भट्टमीद्वादशयोश्चाप्त्यो द्वितः ऋषयः । (१) प्रथमाया इन्द्रलोमी, (२) द्वितीयायाः लोमेन्द्रौ, (३-१२) कृतीयादिदशानाञ्च लोमो देवताः । उष्णिक् छन्दः ॥

इन्द्रमच्छ सुता इमे वृषणं यन्तु हरयः । श्रुष्टे जातास इन्द्रवः स्वविदः ॥१॥  
 प्र धन्वा सोम जागृविरिन्द्रायेन्द्रौ परि खव । द्युमन्तं शुष्ममा भर स्वविदम् ॥२॥  
 सखाय आ नि षीदत पुनानाय प्र गायत । शिशुं न यज्ञैः परि भूषत श्रिये ॥३॥  
 तं वै सखायो मदाय पुनानमभि गायत । शिशुं न हव्यैः स्वदयन्त गूर्तिभिः ॥४॥  
 प्राणा शिशुर्महीना हिन्वन्नृतस्य दीधितिम् । विश्वा परि प्रिया भुवदध द्विता ॥५॥

## Khaṇḍa X

## Daśati 8

566. Indram accha sutā ime vṛṣaṇam yantu harayaḥ.

Śruṣṭe jātāsa indavaḥ svarvidah. 1

(Cf. S. 694; Rv IX.106.4)

567. Pra dhanva soma jagrvir indrāyendo parisṛva.

dyumantaṁ susmamā bhar svavirdam. 2

(Cf. Rv IX.106.4)

568. Sakhāya ā ni śidata punānāya pra gāyata.

Śiśum na yajñaiḥ pari bhūṣata śriye. 3

(Cf. S. 1157; Rv I.22.8; IX.104.1)

569. Tam vaḥ sakhāyo madāya punānam abhi gāyata.

Śiśum na havyaiḥ svadayanta gūrtibhiḥ. 4

(Cf. S. 1098; Rv IX.105.1)

570. Prāṇa śiśur mahīnām hinvann ṛtasya dīdhitim.

Viśvā pari priyā bhuvad adha dvitā. 5

(Cf. S. 1013; Rv IX.102.1)



**Khaṇḍa X****Daśati 8**

566. May these effused, all-knowing, golden-hued elixirs be quickly generated; may they proceed to the aspirant, the resplendent self, the showerer of blessings.<sup>1</sup>  
(Cf. S. 694; Rv IX.106.1)
567. Flow on, O stream of vigilant spiritual bliss; may it spread around for the aspirant. May it bless us with brilliant, overpowering and all obtaining strength.<sup>2</sup>  
(Cf. Rv IX.106.4)
568. May our friends assemble and sit down to pay homage to the divine creator, for only He can bestow divine wisdom.<sup>3</sup>  
(Cf. S. 1157; Rv I.22.8; IX.104.1)
569. O friends, loudly chant the hymns while the elixir is being purified. It is a joyful drink for the divine powers. Sweeten the elixir with oblations and sweet words, just as a child is pleased with colourful decorations.<sup>4</sup>  
(Cf. S. 1098; Rv IX.105.1)
570. Engaged in sacred acts, the divine elixir is the child of the great earth. It casts lustre to the cosmic sacrifice. It has the control over the entire wealth of both the worlds, earth and heaven.<sup>5</sup>  
(Cf. S. 1013; Rv IX.102.1)

पवस्व देववीतय इन्द्रो धाराभिरोजसा । आ कलशं मधुमान्तसोम नः सदः ॥६॥  
 सोमः पुनान उर्मिणाव्यं वारं विधावति । अग्रे वाचः पवमानः कनिक्रदत् ॥७॥  
 प्र पुनानाय वेधस सोमाय वच उच्यते । भृतिं न भरा मतिभिर्जुजोषते ॥८॥  
 गोमन्त्र इन्द्रो अश्ववत्सुतः सुदक्ष धनिव । शुचिं च वर्णमधि गोषु धारय ॥९॥  
 अस्मभ्यं त्वा वसुविदमभि वाणीरनूषत । गोभिष्टे वर्णमभि वासयामसि ॥१०॥  
 पवते हयतो हरिरति ह्वरांसि रं ह्या । अभ्यर्ष स्तोतृभ्यो वीरवद्यशः ॥११॥  
 परि कोशं मधुश्रुतं सोमः पुनानो अर्षति ।  
 अभि वाणीर्ऋषीणां संसा नूषत ॥१२॥

571. Pavasva deva-vītaya indo dhārābhir ojasā.  
 Ā kalaśam madhumānt soma naḥ sadah.<sup>6</sup>  
 (Cf. S. 1326; Rv IX.106.7)
572. Somah punāna ūrmināvyam vāram vi dhāvati.  
 Agre vācaḥ pavamānaḥ kanikradat.<sup>7</sup>  
 (Cf. S. 940; Rv IX.106.10)
573. Pra punānāya vedhase somāya vaca ucyate.  
 Bhṛtim na bharā matibhir juṣate.<sup>8</sup>  
 (Cf. Rv IX.103.1)
574. Goman na indo āśvavat sutaḥ sudakṣa dhaniva.  
 Śucim ca varṇam adhi goṣu dhāraya.<sup>9</sup>  
 (Cf. S. 1611) Rv IX.105.4)
575. Asmabhyam tvā vasuvidam abhi vānīr anūṣata.  
 Gobhiṣte varṇam abhi vāsayāmasi.<sup>10</sup>  
 (Cf. Rv IX.104.4)
576. Pavate haryato harirati hvarāṁsi raṁhyā.  
 Abharṣa stotr̥bhyo vīravat yaśaḥ.<sup>11</sup>  
 (Cf. S. 773; Rv IX.106.13)
577. Pari kośam madhuścutam somah punāno arṣati.  
 Abhi vānīr ṛṣīṇām saptā nūṣata.<sup>12</sup>  
 (Cf. Rv IX.103.3)

571. The elixir of divine bliss, flow onward in your strength with your streams for the inspiration and exultation of Nature's bounties. May you fragrant and flavoured come to stay in our pitchers (of heart).<sup>6</sup>  
(Cf. S. 1326; Rv IX.106.7)
572. The spiritual elixir, while filtered, flows in a stream through the fleecy filter, and roars aloud before the hymns are chanted.<sup>7</sup>  
(Cf. S. 940; Rv IX.106.10)
573. Sing loudly to the glory of the purified elixir, the institutor (of the rite). Pay homage to it, just as we pay wages to one who serves us. The elixir is verily gratified by praises.<sup>8</sup>  
(Cf. Rv X.103.1)
574. O powerful elixir, while expressed, pour upon us riches, comprising cattle (wealth) and horse (vigour); I shall add pure milk and curds to it.<sup>9</sup>  
(Cf. S. 1611; Rv IX.105.4)
575. For us, chant the hymns that glorify you, as aspire us to procure wealth; we clothe, O elixir, your form with milk and curds (cow products).<sup>10</sup>  
(Cf. Rv IX. 104.4)
576. The delightful golden-hued elixir flows with rapidity into the crooked (pitchers). It provides wealth and vigour to the worshippers.<sup>11</sup>  
(Cf. S. 773; Rv IX.106.13)
577. The divine elixir sends forth its juice through the cosmic woollen filter to the honey-dripping receptacles seven metres of the hymns praise it.<sup>12</sup>  
(Cf. Rv IX.103.3)

## ( ९ ) नवमी दशतिः

- (१-८) अष्टाया भव्या दशतेः (१) प्रथमाया ऋचः शातयो गौरिबीतिः, (२) द्वितीयाया भारद्वाजा ऊर्ध्व-  
सप्तप्रभृतयः, (३) तृतीयाया भारद्वाज क्रतिश्च, (४) चतुर्थ्या भारद्वाजः कृतयशाः, (५) पञ्चम्या रात्रिर्बर्हिणश्च, (६) षष्ठ्या वासिष्ठः शान्तिः, (७-८) सप्तम्यहम्योर्भारद्वाज ऊर्ध्वकथयः । (१) प्रथमाया इन्द्रसोमौ,  
(२, ५-८) द्वितीयायाः पञ्चम्यादिवत्तमृणां सोमः, (३) तृतीयाया अश्वसोमौ, (४) चतुर्थ्याश्च  
वृषभसोमौ देवताः । (१-४, ६-७) प्रथमादिवत्तमृणां षष्ठीसप्तम्योश्च कर्तुर्गुणिह ।  
(५) पञ्चम्या यवमय्या गायत्री, (८) अष्टम्याश्च विष्टारपङ्क्तिरुन्दांसि ॥

पवस्य मधुमत्तम इन्द्राय सोम क्रतुवित्तमो मदः । महि द्युक्षतमो मदः ॥१॥  
अभि द्युम्नं बृहद्यश इषस्पते दिदीहि देव देवयुम् । वि कोशं मध्यमं युव ॥२॥  
आ सोता परि पिश्वताश्च न स्तोमममृगं रजस्तुरम् । वनप्रक्षमुदभ्रुतम् ॥३॥  
एतमु त्वं मदच्युतं सहस्रवारं वृषभं दिवोदुहम् । विश्वा वमूनि बिभ्रतम् ॥४॥

## Khaṇḍa XI

## Daśati 9

578. Pavasva madhmattama indrāya soma kratuvittamo  
madah.  
Mahi dyukṣatamo madah.<sup>1</sup>  
(Cf. S. 692; Rv IX.108.1)
579. Abhi dyumnam bṛhad yasa iṣaspate didihi deva  
devayum.  
Vi kośam madhyamam yuva.<sup>2</sup>  
(Cf. S. 1011; Rv IX.108.9)
580. Ā sotā pari śiñcatāsvam na stomam apturam  
rajasturam.  
Vanaprakṣam udaprutam.<sup>3</sup>  
(Cf. S. 1394; Rv IX.108.7)
581. Etam u tyam madacyutam sahasra-dhāram vṛṣabham  
divo-duham.  
Viśvā vasūni bibhratam.<sup>4</sup>  
(Cf. Rv IX.108.11)

**Khaṇḍa XI****Daśati 9**

578. O sweet-flavoured, most intelligent, exhilarator, elixir of divine love, flow for the aspirant self, the great, the most brilliant and full of bliss.<sup>1</sup>  
(Cf. S. 692; Rv IX.108.1)
579. O divine elixir, Lord of viands, devoted to the divine elements, bestow upon us brilliant and abundant food. May you throw open the doors of the mid-region (for rains).<sup>2</sup>  
(Cf. S. 1011; Rv IX.108.9)
580. O priests, pour forth and sprinkle the beverage all around, swift in action like a horse, the adorable, dispenser of rain, and active and speedy as light; may you squeeze out the juice of the plant, and then mix it with water and further strengthen it (with milk and curds).<sup>3</sup>  
(Cf. S. 1394; Rv IX.108.7)
581. The enlightened priests have been milking from heaven, the exhilarating, thousand-streamed, the showerer of blessings and the bearer of all treasures.<sup>4</sup>  
(Cf. Rv IX.108.11)



स सुन्वे यो वसूनां यो रायामानेता य इडानाम् । सोमो यः सुक्षितानाम् ॥५॥  
 त्व५ ह्या३ङ्ग देव्य पवमानं जनिमानि द्युमत्तमः । अमृतत्वाय घोषयन् ॥६॥  
 एष स्य धारया सुतोव्या वारेभिः पवते मदिन्तमः । क्रीडन्नूर्मिरपामिव ॥७॥  
 ये उस्त्रिया अपि या अन्तरश्मनि निर्गा अकृन्तदोजसा ।  
 अभि व्रजे तन्निषे गव्यमश्व्यं वर्मीव धृष्णवा रुज । ॐ वर्मीव धृष्णवा रुज ॥८॥

॥ इति षष्ठः प्रपाठकः ॥

॥ इति छन्द आर्चिकः ॥

582. Sa sunve yo vasūnām yo rāyām ānetā yaḥ iḍānām.  
 Somo yaḥ suksītīnām.<sup>5</sup>  
 (Cf. S. 1096; Rv IX.108.13)
583. Tvaṁ hyā3nga devya pavamān ajnimāni dhyumttmah.  
 Amṛitatvāya ghoṣyan.<sup>6</sup>  
 (Cf. S. 938; Rv IX.108.3)
584. Eṣa sya dhārayā sutovyā vārebhiḥ pavate madintamah.  
 Kṛīdann ūrmir apām iva.<sup>7</sup>  
 (Cf. Rv IX.108.5)
585. Ya usriyā api yā antaraśmani nir gā akṛntad ojasā.  
 Abhi vrjam tatniṣe gavyam aśvyam varmīva dhṛṣṇavā  
 ruja.  
 OM varmīva dhṛṣṇavā ruja.<sup>8</sup>  
 (Cf. Rv IX.108.6)

Here ends Khaṇḍa XI of Adhyāya V; and also ends Adhyāya V.

Here ends Daśati 9 and Ardha II of Prapāṭhaka VI and also ends Prapāṭhaka VI.

Here ends Pavamāna Kāṇḍa (Parva)

Here ends PURVĀRČIKA (Chanda Arcika)

582. The elixir has been effused, which is the bringer of treasures, the bringer of riches, the bringer of food and the bringer of fair home.<sup>5</sup>  
(Cf. S. 1096; Rv IX.108.13)
583. O effusing divine love, brilliant and pure, you invoke and evoke all divine elements for the sake of their immortality.<sup>6</sup>  
(Cf. S. 938; Rv IX.108.3)
584. This divine elixir when effused flows most exhilarating through the cosmic woollen fleecy sieve and sporting like a wave of water.<sup>7</sup>  
(Cf. Rv IX.108.5)
585. O hero elixir, it is you who by your might have been extricating from the rock the quick-moving kine, abiding in the waters. You have spread out a pasturage for cattle and horses and like an armoured or mailed warrior, you have been ever slaying the wicked and cruel.<sup>8</sup>  
(Cf. Rv IX.108.6)

Here ends Khaṇḍa XI of Adhyāya V; here also ends Adhyāya V.

Here also ends Daśati 9, and Ardha II of Prapāthaka VI.

Here also ends Prapāthaka VI.

HERE ENDS PAVAMĀNA KANḌA (PARVA)

Here also ends PŪRVĀRČIKA (Chanda Ārcika)

## अधारण्यार्चिकः

( १ ) वचना ददाति :

- (१-२) नवर्चाया अत्या ददाते: (१) वचनाया कचो वक्ष्यत्यः रांयुः, (२) द्वितीयाया नैवावकनो वसिष्ठः,  
 (३-४) कृतीयावतुष्योपाधीगतिः धुनःसोः, (५) वज्रव्या वक्ष्यतिः कुन्तः, (६) वज्रया आक्षिप्तो वृषः,  
 (७-८) सप्तम्यहयोपाक्षिप्तोऽमहीपुः, (९) नवम्याध्यात्वा कचयः । (१-३, ९) वचनादिद्वयव  
 वज्रयाधेन्द्रः, (४) वतुष्या वरुणादित्यौ, (५) वज्रव्याः सोममिववक्त्रादितिसिन्धुविषीयाया,  
 (७) सप्तम्या इन्द्रवक्त्रमस्ताः, (८) अष्टम्याः सोमः, (९) नवम्याध्यात्वा देवताः । (१) वचनाया  
 विराड्भूतिः, (२, ४-५, ९) द्वितीयावतुष्योपाधीनवमीनां विष्णुः, (३, ७-८)  
 कृतीयासप्तम्यहमीनां गायत्री, (६) वज्रयाधेन्द्रया विष्णुः कन्यासि ।

इन्द्रं ज्येष्ठं न आ भर औजिष्ठं पुपुरि श्रवः ।

यदिष्टक्षेम वज्रहस्तं रोदसी ओभे सुशिप्र पत्राः ॥१॥

इन्द्रो राजा जगतश्चर्षणीनामधिक्षमा विश्वरूपं यदस्य ।

ततो ददाति दाशुषे वसूनि चोदद्राध उपस्तुतं चिदवाक् ॥२॥

यस्येदमा रजोयुजस्तुजे जने वनस्वः । इन्द्रस्य रन्त्यं बृहत् ॥३॥

## ĀRANYĀRCIKA

## ĀRANYA KĀṇḌA (PARVA)

## Adhyāya 1

## Khaṇḍa I

## Daśati 1

586. Indra jyeṣṭham na ā bhara ojīṣṭham pururi śravaḥ.  
 Yad didhṛkṣema vajrahasta rodasī obhe suśipra  
 paprāḥ.<sup>1</sup>  
 (Cf. Ṛv VI.46.5; Av. XX.80.1)

587. Indro rājā jagataś carṣaṇinām adhiḥkṣamā viśvarūpam  
 yadasya.  
 Tato dadāti dāśuṣe vasūni codad rādha upastutam cid  
 arvāk.<sup>2</sup>  
 (Cf. Ṛv VIII.27.3; Av. XIX.5.7)

588. Yasyedamā rajo yujas tuje jane vanaṁ svah.  
 Indrasya rantyam brhat.<sup>3</sup>  
 (Cf. Av. VI.33.1)

## ĀRANYĀRCIKA

### ĀRANYA KĀṆḌA (PARVA)

#### Adhyāya VI

#### Khaṇḍa I

#### Daśati 1

586. O resplendent Lord, possessor of charming chin, wonderous, most invigorating, all powerful and wielder of bolt of justice, nourish us with the same vital power as you do to sustain the terrestrial and celestial worlds.<sub>1</sub>  
(Cf. Ṛv VI.46.5)
587. The resplendent is the sovereign of the earth and Lord of men. His is the entire wealth that exists on the earth, and he gives riches to the worshipper. May He, glorified by us, enrich us.<sub>2</sub>  
(Cf. Ṛv VII.27.3)
588. The gift of the resplendent Lord is superb and splendid. These bounteous gifts of glorious Lord are well reputed in the heaven and well spoken off amongst those people who generously give.<sub>3</sub>  
(Cf. Av. VI.33.1)

उ॒दु॒त्त॒मं व॑रु॒णं पा॑श॒मस्म॑द॒वाध॑मं वि म॒ध्य॒मं५ श्र॑थाय ।  
 अ॒थादि॑त्य व्र॒ते व॑यं त॒वा॒ना॒ग॒सो अ॑दि॒तये॑ स्याम ॥४॥  
 त्व॒या व॑यं प॒व॒मा॒नेन॑ सोम॒ भरे॑ कृ॒तं वि चि॑नुयाम॒ श॒श्व॑त् ।  
 त॒न्नो मि॑त्रो वरु॒णो मा॒म॒ह॒न्ता॒म॒दि॒तिः सि॒न्धुः पृ॒थि॒वी उ॑त॒ यौ ॥५॥  
 इ॒मं वृ॑ष॒णं कृ॑णु॒तैक॑मि॒न्माम् ॥६॥  
 स॒ न इ॒न्द्राय॑ य॒ज्येव॑ वरु॒णाय॑ मरु॒द्भ्यः॑ । व॒रि॒वो॒वि॒त्परि॑स्त्रव ॥७॥  
 ए॒ना वि॒श्वान्य॑र्ये आ द्यु॒म्नानि॑ मा॒नु॒षा॒णाम् । सि॒षा॒स॒न्तो व॑नामहे ॥८॥

589. Ud uttamam varuṇa pāśam asmad av adhamam vi madhyamaṁ śrathāya.

Athā aditya vrata vayam tavānāgasō aditaye syāma.<sup>4</sup>

(Cf. Rv I.24.15; Yv. XII.12; Av. VII.83.3; XVIII.4.69)

590. Tvayā vayam pavamānena soma bhare kṛtam vi cinuyāma śaśvat.

Tanno mitro varuṇo māmahantām aditiḥ sindhuḥ prthivī uta dyauh.<sup>5</sup>

(Cf. Rv IX.97.58)

591. Imam vṛṣaṇam kṛnutaikam in mām.<sup>6</sup>

592. Sa na indrāya yajyave varuṇāya marudbhyah.

Varivovit parisrava.<sup>7</sup>

(Cf. S. 673; Rv IX.61.12; Yv. XXVI.17)

593. Enā viśvānyarya ā dyumnāni mānuṣāṇām.

Sisāsanto vanāmahe.<sup>8</sup>

(Cf. S. 674; Rv IX.61.11; Yv. XXVI.18)



589. O venerable Lord, loosen the bonds that hold me, loosen the bonds upper, middle and lower. We shall obey your eternal laws, faithfully follow your command and thereby avoid sin.<sup>4</sup>  
(Cf. Rv I.24.15)
590. O elixir, effused, pure and filtered, may we ever, with you as our ally, win glory and copious wealth in battle; so may the sun, the ocean, our mother Eternity, the lord of rivers, heaven and earth as well enrich us.<sup>5</sup>  
(Cf. Rv IX.97.58)
591. O Nature's bounty! may you provide strength to this one, the showerer and also to me for rendering good to every-one.<sup>6</sup>
592. O divine elixir, the possessor of wealth as you are, may you flow from all sides from your resplendence, for our venerability and for our humanitarian character.<sup>7</sup>  
(Cf. S. 673; Rv IX.61.12)
593. With the aid of this (divine elixir) alone, may we procure all the wealth that belongs to men, and enjoy it not alone but distributing it judiciously among ourselves.<sup>8</sup>  
(Cf. S. 674; Rv IX.61.11)

अहमस्मि प्रथमजा ऋतस्य पूर्वं देवेभ्यो अमृतस्य नाम ।

यो मा ददाति स इदेवमावदहमन्नमन्नमदन्तमग्नि ॥९॥

594. Aham asmi prathamajā ṛtasya pūrvam devebhyo amṛtasya nāma.  
Yo mā dadāti sa idevamāvad aham annam adantam admi.9

( २ ) द्वितीया ददाति

- (१-७) सप्तर्षीणा अस्या ददाते: (१) प्रथमाया ऋच आङ्गिरसः सुकसः, (२) द्वितीयाया आङ्गिरसः पवित्रः, (३-४) कृतीयाचतुर्थ्योर्वैश्विनो मयुच्छन्दाः, (५) पञ्चम्या वासिष्ठः प्रयाः, (६) षष्ठ्या सौनको मृतमद्ः, (७) सप्तम्या आङ्गिरसौ नृमेघपुष्पेधाह्वयः । (१, ३-४, ७) प्रथमाकृतीयाचतुर्थीसप्तमीनामिन्द्रः, (२) द्वितीयायाः सोमपितरः, (५) पञ्चम्या वात्सवितुर्विन्वतः, (६) षष्ठ्याश्च वायुर्वेवताः । (१, ३-४, ६) प्रथमाकृतीयाचतुर्थीषड्मीनां गायत्री, (२) द्वितीयाया जगती, (५) पञ्चम्याऋग्वृत्, (७) सप्तम्याधानुवृत् छन्दांसि ॥

त्वमेतदधारयः कृष्णासु रोहिणीषु च । परुष्णीषु रुद्रात्पयः ॥१॥

अरुरुचदुषसः पृश्निरग्रिये उक्षा मिमेति भुवनेषु वाजयुः ।

मायाविनो ममिरे अस्य मायया नृचक्षसः पितरो गर्भमादधुः ॥२॥

इन्द्र इन्द्रियोः सचा सम्मिश्र आ वचोयुजा । इन्द्रो वज्री हिरण्ययः ॥३॥

## Khaṇḍa II

### Daśati 2

595. Tvam etad adhārayaḥ kṛṣṇāsu rohiṇīṣu ca.  
Paruṣṇīṣu ruśat payah.1  
(Cf. Rv VIII.93.13)

596. Arūrucad uśasaḥ pṛśnir agriya ukṣā mimeti bhuvaneṣu vājayuh.  
Māyāvino mamire asya māyayā nṛcakṣasaḥ pitaro garbham ādadhuḥ.2  
(Cf. S. 877; Rv IX.83.3)

597. Indra iddharyoḥ sacā sammiśla ā vacoyujā.  
Indro vajrī hiranyayaḥ.3  
(Cf. S. 797; Rv I.7.2; Av. XX.38.5; 47.4; 70.8)

594. I, the Lord of food, am born much prior to other Nature's bounties. I am first born out of the immortal cosmic sacrifice, one who offers me gifts, verily, protects every one with generous heart. I, the Lord of sustaining food, consume that greedy person who alone tries to consume the entire food.<sup>9</sup>

## Khaṇḍa II

### Daśati 2

595. It is you who deposit white milk in the black and the red and in the cows with spotted skins.<sup>1</sup>  
(Cf. Ṛv VIII.93.13)
596. The associate of dawn, and the sun (i.e. the divine elixir) shines forth; it sprinkles the dew drops to nourish the worlds with food and provisions; by its super-intellect, it supports the entire intelligentsia, the elders, the beholders of men; it supports the germ of entire activity in the world.<sup>2</sup>  
(Cf. S .877; Ṛv IX.83.3)
597. The resplendent Lord, the wielder of adamantine justice, is the coordinator of all elements. At His command, all cosmic energies are harnessed to the richly-decorated aura and they come speedily to our help.<sup>3</sup>  
(Cf. S. 797; Ṛv I.7.2)

इन्द्र वाजेषु नोव सहस्रप्रधनेषु च । उग्र उग्रभिरूतिभिः ॥४॥  
 प्रथश्च यस्य सप्रथश्च नामानुष्टुभस्य हविषो हविर्यत् ।  
 धातुद्युतानात्सविनुश्च विष्णो रथन्तरमा जभारा वसिष्ठः ॥५॥  
 निपुत्वान्वायवा गह्वयꣳ शुक्रो अयामि ते । गन्तासि सुन्वतो गृहम् ॥६॥  
 यज्ञायथा अपूर्व्यं मघवन्वृत्रहत्याय ।  
 तत्पृथिवीमप्रथयस्तदस्तन्ना उतो दिवम् ॥७॥

598. Indra vājeṣu nova sahasrapradhaneṣu ca.  
 Ugra ugrābhir ūtibhiḥ.<sup>4</sup>  
 (Cf. S. 798; Rv I.7.4; Av. XX.70.10)
599. Prathaśca yasya saprathaśca nāmānuṣṭubhasya haviṣo  
 havir yat.  
 Dhātur dyutānāt savituśca viṣṇo rathantaram ā jabhārā  
 vasisthaḥ.<sup>5</sup>  
 (Cf. Rv X.181.1)
600. Niyutvān vāyavā gahyayaṁ śukro ayāmi te.  
 Gantāsi sunvato grham.<sup>6</sup>  
 (Cf. Rv II.41.2; Yv. XXVII.29)
601. Yaj jāyathā apūrvaḥ maghavan vṛtra-hatyāya.  
 Tat pṛthivīm aprathayaṣ tad astabhnā uto divam.<sup>7</sup>  
 (Cf. S. 1429; Rv VIII.89.5)

598. O invincible resplendent Lord, may you, with insuperable defences, protect us in the struggle of hard life.<sup>4</sup>  
(Cf. S. 798; Rv I.7.4)
599. The most celebrated sage first comprehends and then reveals the meaning of the *rathantara* chants in the *anuṣṭup* meters, recite in favour of the suns so well known under the names *dhātṛ* (the sustainer), *savitṛ* (the impeller) and *viṣṇu* (the all-pervading).<sup>5</sup>  
(Cf. Rv X.181.1)
600. May you, O sense of touch, with all your awareness come. This graceful sensitivity of sweet taste is offered to you. You are fond of visiting those houses, where you get it.<sup>6</sup>  
(Cf. Rv II.41.2)
601. O bounteous Lord, there has been a time, when none existed prior to you, and you were born as if, for the destruction of the shrouding darkness. At that time, you spread out far and wide this earth and brought the heavens, the luminaries, into existence.<sup>7</sup>  
(Cf. S. 1429; Rv VIII.89.5)



## ( ३ ) तृतीया दशतिः

- (१-१३) षवोदशर्चाया अस्या दशतिः (१) प्रथमाया ऋचः परमेष्ठी प्रजापतिः, (२-३) द्वितीयातृतीययो राहुगणो गोलमः, (४) चतुर्थ्या वैश्वामित्रो मधुच्छन्दाः, (५) पञ्चम्या गौतमो वामदेवः, (६) षष्ठ्या दौनिको एतसमदः, (७) सप्तम्या भारद्वाजी राजिः, (८) अष्टम्या बार्हस्पत्यो भरद्वाजः, (९) नवम्या आपद्वाज क्रमिश्वा दौण्यन्तिर्भरतो वा, (१०) दशम्या वैशावस्त्रोऽंगस्त्यः, (११) एकादस्या आङ्गिरसो हिरण्यस्तुषः, (१२-१३) द्वादशीत्रयोदस्योश्च गाविनो विश्वामित्र ऋचयः । (१) प्रथमायाः प्रजापतिः, (२-३) द्वितीयातृतीययोः सोमः, (४, १२-१३) चतुर्थद्वादशीत्रयोदशीनामग्निः, (५) पञ्चम्या गौः, (६) षष्ठ्या आपः, (७) सप्तम्या राजिरादित्यश्च, (८) अष्टम्या वैश्वानरः, (९-१०) नवमीदशम्योर्विश्वे देवाः, (११) एकादस्याश्वेन्द्रो देवताः । (१, ७) प्रथमासप्तम्योरनुष्टुप्, (२, ५-६, ९, ११-१३) द्वितीयापञ्चमी-वह्नीनवमीनामेकादस्यादितृचस्य च त्रिष्टुप्, (३) तृतीयाया विराट्, (४) चतुर्थ्या गायत्री, (८) अष्टम्या जगती, (१०) दशम्याश्च ज्योतिष्मती जगती उन्दांसि ।

मयि॑ वचो॑ अथो॑ यशो॑थो यज्ञ॑स्य यत्पयः॑ ।

परमे॑ष्ठी प्रजा॑पतिर्दिवि॑ द्यामि॑व दृ॒ष्ट॒ह॒तु ॥१॥

सं ते॑ पयो॑ऽसि॑ संमु॑ यन्तु॑ वाजाः॑ सं वृ॒ष्ण्या॑न्यभिमाति॑षाहः॑ ।

आप्या॑यमानो अमृ॑ताय सोम दिवि॑ श्रवा॑ऽस्युत्त॑मानि॑ धिष्व ॥२॥

## Khaṇḍa III

## Daśati 3

602. Mayi varco atho yaśotho yajñasya yat payah.  
Parameṣṭhī prajāpatir divi dyām iva dṛṣṭhatu.  
(Cf. Av. VI.69.3)

603. Sam te payāṁsi samu yantu vājāḥ sam  
vr̥ṣṇyānyabhimātiṣāḥ.  
Āpyāyamāno amṛtāya soma divi śṛvāṁsyuttamāni  
dhiṣva.  
(Cf. Rv I.91.18, Yv. X.12.113)

**Khaṇḍa III****Daśati 3**

602. O Lord of creation, the upholder of the supreme position, please enhance in me the divine glory, enhance in me fame and popularity, and also enhance the water or sustenance necessary for cosmic sacrifice, just as in the celestial region the luminaries (are multiplied and strengthened).<sup>1</sup>  
(Cf. Av. VI.69.3)

603. O blissful Lord, may all sweet waters be treasured with you, and may powers, energies, and vanquishing vigour be united in you. For our immortality, may you provide us with heavenly spiritual nourishment.<sup>2</sup>  
(Cf. Rv I.91.18)

त्वमिमा ओषधीः सोम विश्वास्त्वमपो अजनयस्त्वं गाः ।  
 त्वमातनोर्वा३न्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ ॥३॥  
 अग्निमीडे पुराहितं यज्ञस्य देवमृत्विजम् । होतारं रत्नधातमम् ॥४॥  
 ते मन्वते प्रथमं नाम गानां त्रिः सप्त परमं नाम जानन् ।  
 ता जानतीरभ्यनूषत क्षा आविर्भुवन्नरुणोर्यशसा गावः ॥५॥  
 समन्या यन्त्युपयन्त्यन्याः समानमूर्वे नद्यस्पृणन्ति ।  
 तमू शुचिं शुचयो दीदिवा समपान्नातमुप यन्त्यापः ॥६॥  
 आ प्रागाद्भद्रा युवतिरहः केतून्समीर्त्सति ।  
 अभूद्भद्रा निवेशनो विश्वस्य जगतो रात्री ॥७॥

604. Tvam imā oṣadhīḥ soma viśvās tvam apo ajanayas tvam gāḥ.

Tvam ātanor urva3ntarikṣam tvam jyotiṣā vi tamo vavartha.3

(Cf. Rv I.91.22; Yv. XXXIV.12)

605. Agnimīḍe purohitam yajñasya devam ṛtvijam.

Hotāram ratnadhātāmam.4

(Cf. Rv I.1.1.)

606. Te manvata prathamam nama gonām triḥ sapta paramam nāma jānan.

Tā jānatir abhyanuṣata kṣa āvirbhuvann aruṇir yaśasā gāvah.5

(Cf. Rv IV.1.16)

607. Samanyā yantupayantyanyāḥ samānam ūrvam nadyas pṇanti.

Tāmū śuciṁ śucayo didivām sam apān-napātam upa yantyāpah.6

(Cf. Rv II.35.3)

608. Ā prāgād bhadṛā yuvatir ahnaḥ ketūnt samīrṣati.

Abhūd bhadṛā niveśanī viśvasya jagato rātrī.7

604. O blissful Lord, you have generated herbs, waters, and milch-kine; you have dispelled darkness with light, you have sustained and expanded the mid-regions.<sup>3</sup>  
(Cf. Rv I.91.22)
605. We worship the adorable God, the one of fore-most position or of the first priority, the divine, the one who works through the eternal laws, and who feeds and sustains all that is divine and luminous.<sup>4</sup>  
(Cf. Rv I.1.1)
606. They first have comprehended the name of the milch-cow (the divine speech). They found the mother's three sets of seven noblest terms (21 metres of the Vedas). Then they glorified the conscious dawns (divine light), and the purple dawn appeared with the radiance of the effulgent sun.<sup>5</sup>  
(Cf. Rv IV.1.16)
607. Some waters collect together, other's join them. As rivers, they flow together to a common reservoir (ocean). The pure waters have gathered round the hydrodynamic power, pure and shining.<sup>6</sup>  
(Cf. Rv II.35.3)
608. Here arrives the blessed maiden with a desire to save us from the scorching rays of sun. She is the giver of rest to the entire universe. May this night be source of peace and happiness to us.<sup>7</sup>

प्रक्षस्य वृष्णौ अरुषस्य नू महः प्र नो वचौ विदथा जातवेदसे ।  
 वैश्वानराय मतिर्नव्यसे शुचिः सोम इव पवते चारुमये ॥८॥  
 विश्वे देवा मम शृण्वन्तु यज्ञमुभे रोदसी अपा नपाश्च मन्म ।  
 मा वो वचांसि परिचक्ष्याणि वोच सुभेष्विदो अन्तमा मदेम ॥९॥  
 यशो मा यावापृथिवी यशो मेन्द्रबृहस्पती ।  
 यशो भगस्य विन्दतु यशो मा प्रतिमुच्यताम् ।  
 यशस्व्याऽस्याः स सदोहं प्रवदिता स्याम् ॥१०॥  
 इन्द्रस्य नु वीर्याणि प्रवोच यानि चकार प्रथमानि वज्री ।  
 अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत्पर्वतानाम् ॥११॥

609. Prakṣasya vṛṣṇo aruṣasya nū mahah pra no vaco vidathā jātavedase.

Vaiśvānarāya matir navyase śuciḥ soma iva pavate cārur agnaye.<sup>8</sup>

(Cf. Rv VI.8.1)

610. Viśve devā mama śṛṇvantu yajyām ubhe rodasī apām napāc ca manma.

Mā vo vacāṃsi paricakṣyāṇi vocaṃ sumneṣvid vo antamā madema.<sup>9</sup>

(Cf. Rv VI.52.14)

611. Yaśo mā dyāya -pṛthivī yaśo mendra-bfhaspatī.

Yaśo bhagasya vindatu yaśo mā pratimucyātām.

Yaśasvyāḥ syaḥ saṃ sadoham pravaditā syām.<sup>10</sup>

612. Indrasya nu vīryāṇi pravocam yāni cakāra prathamāni vajrī.

Ahann ahim anvasas tatarda pra vakṣaṇā abhinat parvatānām.<sup>11</sup>

(Cf. Rv I.32.1; Av. II.5.5)



609. I commemorate promptly at the holy congregation the might of the all-pervading cosmic fire, all-knowing, the showerer, and the radiant; ever-fresh, pure, and graceful hymns flow from me for this universal leader, in the same way, as the herbal juice flows from the filter.<sup>8</sup>  
(Cf. Rv VI.8.1)
610. May all the divine powers, and both heaven and earth and the fire-divine, the grandson of water, hear our songs; may we not utter such words as you may disregard. Let us, closely allied with you, rejoice in bliss.<sup>9</sup>  
(Cf. Rv VI.52.14)
611. May my fame spread in regions from earth to heaven. May I be a recipient of reputation from men of learning and men of power. May I be renowned amongst the people of wealth. May I be never deprived of my glory. May I have good name amongst the members of assembly and may I be known for my eloquence.<sup>10</sup>
612. May I acclaim the valorous deeds of the resplendent soul (the lower self), which he has achieved; he has cloven the cloud of blind and dark impulses; and cast out the evil thoughts; he has broken a way for the torrents of wisdom through obstacles.<sup>11</sup>  
(Cf. Rv I.32.1)

अ॒मि॒रस्मि॑ जन्म॒ना जा॒तवे॒दा घृ॒तं मे॑ चक्षु॒रमृ॒ते म आ॑सन् ।  
 त्रि॒धातु॑र॒को रज॑सो वि॒मानो॑जस्रं ज्योति॒हविर॑स्मि॒ सर्व॑म् ॥१२॥  
 पा॒त्यमि॒विषो॑ अग्रं पदं वेः पा॒ति य॒क्षभ्र॑रण॒ सूर्य॑स्य ।  
 पा॒ति ना॒भा सप्त॑शीर्षाणम॒ग्निः पा॒ति दे॒वाना॑मुपमाद॒मृष्वः॑ ॥१३॥

613. Agnir asmi janmanā jātavedā ghṛtam me caksur  
 amṛtam ma āsan.  
 Tridhātur arko rajaso vimānojasram jyotir havir asmi  
 sarvam.<sup>12</sup>  
 (Cf. Rv III.26.7; Yv. XVIII.66)

614. Pātyagnir vipo agram padam veh pāti yahvaś caranaṁ  
 sūryasya.  
 Pāti nābhā sapta-śirṣaṇam agniḥ pāti devānām  
 upamādam ṛṣvaḥ.<sup>13</sup>  
 (Cf. Rv III.5.5)

( ४ ) ऋषी दशतिः

(१-१२) द्वादशर्षीया भूम्या दशतिः (१) प्रथमाया ऋचोऽग्निः, (२) द्वितीयाया ऋचः, (३-७) तृतीयादि-  
 पञ्चानामाग्निरसः काश्यपा वा नागायणः, (८) अष्टम्याः पृथिव्यन्तरिक्षयोर्लोकाः, (९) नवम्या आग्निरस  
 क्रमः, (१०) दशम्याः सर्वा दिशः, (११-१२) एकादशीद्वादशयोश्च मारिचः कश्यप क्रमयः । (१) प्रथमाया  
 भूमि, (२) द्वितीयाया ऋचः, (३-७) तृतीयादिपञ्चानां पुरुषः, (८) अष्टम्या यावापृथिवी, (९, ११)  
 नवम्येकादशयोर्गन्धः, (१०) दशम्या विश्वे देवाः, (१२) द्वादश्याश्च गौर्देवताः । (१) प्रथमायाः  
 पङ्क्तिः, (२) द्वितीयाया विराडुत्तरी, (३-७, ९-१०) तृतीयादिपञ्चानां  
 नवमीदशम्योश्चानृष्टपु. (८) अष्टम्या ज्योतिष्मती जगती,  
 (११-१२) एकादशीद्वादशयोश्च विदुप् उन्दांसि ॥

आ॒न॒त्यमे॑ स॒मिधान॑ दी॒दिवो॑ जिह्वा च॒रत्य॑न्तरा॒सनि॑ ।  
 स॒ त्वं नो॑ अ॒ग्ने प॑यसा वसु॒विद्र॑यि॒ वर्चो॑ दृ॒शेदाः॑ ॥१॥

## Khaṇḍa IV

### Daśati 4

615. Bhrājantyaagne samidhāna didivo jihvā caraty antar  
 āsani.  
 Sa tvam no agne payasā vasuvid rayim varco drśedāh. ॥

613. I, the fire-divine, have since my first manifestation, been endowed with the knowledge of all that exists. The butter is my eye and the embrosia my mouth. I am the living breath of three-fold universe. The measurer of the firmament, and the exhaustless warmth. I am also the burnt oblation.<sup>12</sup>  
(Cf. Ṛv III.26.7)

614. The graceful fire divine guards the lovely extensive summit of the moving earth; mighty, he guards the daily course of the sun. At the navel of the earth (i.e. between heaven and earth), he guards the seven-fold vital principles and sublime deeds of pious devotees.<sup>13</sup>  
(Cf. Ṛv III.5.5)

#### **Khaṇḍa IV**

##### **Daśati 4**

615. O kindled fire-divine, your tongue — the flames — blazing within your mouth consumes the oblation. O fire divine, rich in wealth, may you enrich us with the milk of affluence, and provide us with your well known glory.<sup>1</sup>

वसन्तं इन्नु रन्त्यो ग्रीष्मं इन्नु रन्त्यः	
वर्षाण्यनु शरदो हेमन्तः शिशिरं इन्नु रन्त्यः	॥२॥
सहस्रशीर्षाः पुरुषः सहस्राक्षः सहस्रपात्	
स भूमिं सर्वतो वृत्वात्यतिष्ठदशाङ्गुलम्	॥३॥
त्रिपादूर्ध्वं उदैत्पुरुषः पादोऽस्येहाभवत्पुनः	
तथा विष्वङ् व्यक्रामदशनानशने अभि	॥४॥
पुरुष एवेदं सर्वं यद्वत् यच्च भाव्यम्	
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवि	॥५॥

616. Vasanta innu rantyo grīṣma innu rantyah.  
Varṣāṇyanu śarado hemantaḥ śīśira innu rantyah.<sup>2</sup>
617. Sahasra -śīrṣāḥ puruṣaḥ sahasrākṣaḥ sahasrapāt.  
Sa bhūmim sarvato vṛtvāatyatiṣṭhad daśāṅgulaṃ.<sup>3</sup>  
(Cf. Rv X.90.1; Yv. XXXI.1; Av. XIX.6.1)
618. Tripād-ūrdhavam udait puruṣaḥ pādosyehābhavat punaḥ.  
Tathā viśvaṁ vyakrāmad aśanānaśane abhi.<sup>4</sup>  
(Cf. Rv X.90.4; Yv. XXXI.4; Av. XIX.6.2)
619. Puruṣa evedaṁ sarvam yad bhūtam yacca bhāvyaṃ.  
Pādosya sarva bhūtāni tripād asyāmṛtaṃ divi.<sup>5</sup>  
(Cf. Rv X.90.2; Yv. XXXI.2. Av. XIX.6.4)

616. Charming and sweet is the Vasanta (Spring) season. Grīṣma or the summer season is also equally charming and sweet, and so is the Varṣā season or rains. Śarada or the autumn season is also charming and sweet. Hemanta or winter season and also Śiśira season of the extreme chilly cold are also equally charming and sweet.<sup>2</sup>

Season	Vedic Months	Months after constellations
Vasanta	Madhu-Mādhava	Caitra-Vaiśākha
Grīṣma	Śukra-Śuci	Jyestha-Āṣāḍha
Varṣā	Nabha-Nabhasya	Śrāvaṇa-Bhādrapada
Śarada	Isa-Ūrja	Aśvina-Kārttika
Hemanta	Saha-Sahasya	Mārgaśīrṣa-Pauṣa
Śiśira	Tapa-Tapasya	Māgha-Phālguna

617. Cosmic Man has thousands of heads, thousands of eyes, and thousands of feet. Enveloping this whole universe, He exceeds by ten finger-breadths all round.<sup>3</sup> (Cf. Ṛv X.90.1)
618. Three-fourths of that Cosmic Man rises above the heaven. The one-fourth is still here on the earth. Then He starts spreading in all directions towards all that eats not.<sup>4</sup> (Cf. Ṛv X.90.4)
619. Whatever all this is, whatever has been in the past and whatever is going to be in future, is, verily, the Cosmic Person. In His one-fourth (or one quarter) is the entire creation, and His three-fourth is void or the-unoccupied space, eternal and celestial.<sup>5</sup> (Cf. Ṛv X.90.2)



तावानस्य महिमा ततो ज्यायाँश्च पूरुषः	।
उतामृतत्वस्येशानो यदन्नेनातिरोहति	॥६॥
ततो विराडजायत विराजो अधि पूरुषः	।
स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः	॥७॥
मन्येवां द्यावापृथिवी सुभोजसौ ये अप्रथेयाममितमभि योजनम् ।	
द्यावापृथिवी भवतँ स्योने ते नो मुञ्चतमँ हंसः	॥८॥
हरी त इन्द्रं स्मश्रूयुतो ते हरितौ हरी	।
तं त्वा स्तुवन्ति कवयः परुषासो वनर्गवः	॥९॥
यद्वचो हिरण्यस्य यद्वा वचो गवामुत	।
सत्यस्य ब्रह्मणो वर्चस्तेन मा सँ सृजामसि	॥१०॥

620. Tāvān asya mahimā tato jyāyāṁśca pūruṣaḥ.  
 Utāmrtvasyeshāno yad annenātirohati.<sup>6</sup>  
 (Cf. Rv X.90.3-2; Yv. XXXI.3-2)

621. Tato virād ajāyata virājo adhi pūruṣaḥ.  
 Sa jāto atyaricyata paścād bhūmim atho puraḥ.<sup>7</sup>  
 (Cf. Rv X.90.5; Yv. XXXI.5; Av. XIX.6.9)

622. Manye vām dyāvā-prthivī subhojasau ye aprathethām  
 amitam abhi yojanam.  
 Dyāvā-prthivī bhavataṁ syone te no muñcatam  
 arṁhasaḥ.<sup>8</sup>  
 (Cf. Av. IV.26.1)

623. Harī ta indra śmaśrū nyuto te haritau harī.  
 Tam tvā stuvanti kavayaḥ paruṣāso vanar gavaḥ.<sup>9</sup>

624. Yad varco hiraṇyasya yad vā varco gavāmuta.  
 Satyasya brahmaṇo varcas tena mā saṁsrjām asi.<sup>10</sup>

620. That much (as is the basis of the past and of the future) is his particular glory. But verily, the Cosmic Man is much greater than that (in all parameters). Whatever is born of food and beyond that of immortal eternity, He is the supreme master.<sup>6</sup>  
(Cf. Rv X.9.3-2)
621. From that Cosmic Man, super-luminiscence is born and from super-luminiscence again the creative factor is born. Expanding, He exceeds the earth backward and forward both.<sup>7</sup>  
(Cf. Rv X.90.5)
622. O regions of heaven and earth, I take both of you to be the right sustainer of all of us. You are extended to unmeasured dimensions all around us. May you, heaven and earth, give us protection against evils and sins, and be favourable to us.<sup>8</sup>  
(Cf. Av. IV.26.1)
623. O Sun, the creation of the resplendent Lord, your ray-like moustaches are the suckers of water. Your centripetal and centrifugal forces (the two yoked horses) are used in establishing a equilibrium. Men of wisdom, with their divine words of praises invoke you.<sup>9</sup>
624. The glory and glamour of gold-like creation as well as the glory of kine, and the eternal truth of Divine Supreme, — may all of us be blessed with them.<sup>10</sup>

सहस्तं॑ इन्द्र॑ दद॒द्यो॒ज ई॒शो॑ ह्यस्य॑ मह॒तो वि॒रप्सि॒न् ।  
 क्र॒तुं न नृ॒म॒णः॑ स्थ॒वि॒रं च॑ वा॒जं वृ॒त्रेषु॑ शत्रून्सु॒ह॒ना कृ॒धी नः॑ ॥११॥  
 सह॑र्षभाः सह॒वत्सा॑ उदे॒त वि॒श्वा रूपा॑णि बिभ्र॑तीद्यू॒भीः ।  
 उ॒रुः पृथु॑रयं॒ वो अस्तु॑ लो॒क इ॒मा आपः॑ सु॒प्रपा॑णा इ॒ह स्त॑ ॥१२॥

625. Sahas tan na indra daddhy oja īśe hy asya mahato virapśin.

Kratum na nṛmṇaṁ sthaviram ca vājam vṛtreṣu śatrūnt suhana kṛdhī nah. ॥

626. Saharsabhāḥ sahavatsā udeta viśvā rūpāni bibhratīr dvyūdhnīh.

Uruḥ prthur ayam vo astu loka imā āpaḥ suprapāṇā iha sta. ॥

( ५ ) पञ्चमी दशतिः

(१-१४) अनुर्वीक्षाया अस्या दशतिः (१) प्रथमाया ऋचः आङ्गिरसः रातं वैश्वानसा, (२) द्वितीयायाः सौवो विद्वाद्, (३) तृतीयाया आङ्गिरसः कुन्त्यः, (४-९) अनुर्वीक्षितृचस्य सार्वपाण्यो वा काश्यपेयः सर्वोऽर्जुनो वा, (७-१४) सप्तम्याद्यष्टानाञ्च काण्वः प्रकण्व ऋचयः । (१) प्रथमाया अग्निः, (२-३, ७-१४) द्वितीया-तृतीययोः सप्तम्याद्यष्टानाञ्च तुर्यः, (४-९) अनुर्वीक्षितृचस्य चात्मा देवताः । (१, ४-१४) प्रथमाया-अनुर्वीक्षेकादष्टानाञ्च गायत्री, (२) द्वितीयाया जगती, (३) तृतीयाश्च त्रिष्टुप् छन्दांसि ॥

अ॒ग्ने आ॒यू॒ऽपि प॒वस॑ आ॒सुवो॑र्ज॒मिषे॑ च नः । आ॒रे वा॒धस्व॑ दु॒च्छुना॑म् ॥१॥

**Khaṇḍa V**

**Daśati 5**

627. Agna āyūrṁṣi pavasa āsuvorjam iṣam ca nah.

Āre bādhasva ducchunai pavasa āsuvorjam iṣam ca nah.

Āre bādhasva ducchunām. ॥

(Cf. S. 1464; 1518; Rv IX.66.19; Yv. XIX.38; XXXV.16)

625. O resplendent Lord, the possessor of immense glory, may you give us that endurance and valour, of which you are a supreme possessor. May we for our selfless public services get from you wealth and sufficient strength and may we succeed in defeating our enemy in our fights against them.<sup>11</sup>

626. O cows (or divine speech), you are the possessor of all the forms; you yield us milk morning and evening; you are impregnated by bulls or showerers of bliss. You are loved by calves. May you grow more and more prosperous. This region of extensive lengths and breadths, and the waters be favourable to us. May this life of ours be a blessing.<sup>12</sup>

### **Khaṇḍa V**

#### **Daśati 5**

627. O adorable Lord, you support our lives; you send us fuel and food. May you drive away — far from us — the evil instincts.<sup>1</sup>

(Cf. S. 1464; 1518; Rv IX.66.19)

वि॒भ्रा॒द्द॒ह॒त्पि॒बतु॑ सो॒म्यं म॒ध्वायु॑दे॒धद्य॑ज्ञ॒पता॑ववि॒हुत॑म् ।  
 वा॒तजू॒तो यो॑ अ॒भिर॑क्षति त्मना प्र॒जाः पि॑पति बहु॒धा वि॑ र॒जति॑ ॥२॥  
 चि॒त्रं दे॒वाना॑मु॒दगा॑दनी॒कं चक्षु॑र्मित्रस्य वरु॒णस्या॑ग्नेः ।  
 आ॒प्रा द्या॒वापृ॑थि॒वी अ॒न्तरि॑क्षं सूर्य आ॒त्मा ज॑गतस्तर॒युष॑श्च ॥३॥  
 आ॒यं गोः॑ पृ॒थिर॑क॒मीद॑सद॒न्मातरं॑ पु॒रः । पि॒तरं च॑ प्र॒यन्त्स्वः॑ ॥४॥  
 अ॒न्त॑श्चरति रो॒चना॑स्य प्रा॒णाद॑पान॒ती । व्य॑स्व्यन्महि॒षो दि॒वम् ॥५॥  
 त्रि॒श॒ब्दाम॑ वि॒ रज॑ति वा॒क्प॑त॒ङ्गाय॑ धी॒यते॑ । प्र॒ति व॑स्तो॒रह॑ शु॒भिः ॥६॥

628. Vibhrād bṛhat pibatu somyam madhv āyur dadhad yajñapatāv-avihutam.

Vātajūto yo abhirakṣati tmanā prajāḥ piparti bahudhā vi rājati.<sup>2</sup>

(Cf. S. 1453; Rv X.170.1; Yv. XXXIII.30)

629. Citram devānām udagād anīkam cakṣur mitrasya varunasyāgneḥ.

Āprā dyāvā-prthivī antarikṣam sūrya ātmā jagata stasthuṣaś ca.<sup>3</sup>

(Cf. Rv I.115.1; Yv. VII.42; XIII.46; Av. XIII.2.35; XX.107.14)

630. Āyam gauḥ prṣṇir akramīd asadan mātaram purah.

Pitaram ca prayant svah.<sup>4</sup>

(Cf. S. 1376; Rv X.189.1; Yv. III.6; Av. VI.31.1; XX.48.4)

631. Antaś carati rocanāsyā prāṇād apānatī.

Vyakhyān mahiṣo divam.<sup>5</sup>

(Cf. S. 1377; Rv X.189.2; Yv. III.7; Av. VI.31.2; XX.48.5)

632. Triṁśad dhāma vi rājati vāk patangāya dhīyate.

Prati vastora-ha dyubhiḥ.<sup>6</sup>

(Cf. S. 1378; Rv X.189.3; Yv. III.8; Av. VI.31.3; XX.48.6)



628. Let the radiant sun abundantly draw sweet herbal juices, bestowing unbroken life upon the house-holders, the institutors of sacrifices. Impelled by the wind, the sun protects his people of his own accord, nourishes them and shines over many a land.  
(Cf. S. 1453; Rv X.170.1)
629. Yonder has arisen, above the horizon, with wonderful divine effulgence the Eye of our light, life and energy. He, that Eye, the Sun, has filled the celestial region, the earth and the interspace with his glory. The Sun is the soul of all that moves or is stationary.<sup>3</sup>  
(Cf. Rv I.115.1)
630. The earth moves (on her axis) round and round in the space (with the sun stationed in the centre). The earth is the mother, the heaven our father. She moves around the sun in space, carrying waters on her front.<sup>4</sup>  
(Cf. S. 1376; Rv X.189.1)
631. The brilliant radiance of the sun penetrates internally in the cosmic body, drawing the air down, after having taken it up; like the in-breath and out-breath (in a living body). The sun illumines the entire celestial space.<sup>5</sup>  
(Cf. S. 1377; Rv X.189.2)
632. Praises in divine words are showered upon this divine bird — the sun. He rules supreme through thirty stations (30 ghaṭikās) of the day and night.<sup>6</sup>  
(Cf. S. 1378; Rv X.189.3)

अप॑ ते॒ ता॒यवो॑ यथा॑ नक्ष॒त्रा यन्त्य॑क्तुभिः । सू॒राय॑ वि॒श्वचक्ष॑से ॥७॥  
 अ॒दृश्र॑न्नस्य के॒तवो॑ वि रश्म॒यो जना॑ऽ अनु । भ्रा॒जन्तो॑ अ॒ग्नयो॑ यथा ॥८॥  
 तर॑णिर्वि॒श्वदर्श॑तो ज्योति॒ष्कृद॑सि सूर्य॑ । वि॒श्वमा॑भासि रोच॒नम् ॥९॥  
 प्रत्य॑द् दे॒वानां॑ वि॒शः प्रत्य॑द्दे॒षि मा॒नुषान् । प्रत्य॑द् वि॒श्वं स्वर्द॑शे ॥१०॥  
 येना॑ पा॒वक॑ चक्ष॒सा भुर॑ण्यन्ते जना॑ऽ अनु । त्वं व॑रुण॑ पश्य॑सि ॥११॥  
 उ॒द्यामै॑षि रजः पृ॒थ्वहा॑ मि॒मानो॑ अ॒क्तुभिः । पश्य॑ज्जन्मानि सूर्य॑ ॥१२॥

633. Apa tye tāyavo yathā nakṣatrā yanty aktubhiḥ.  
 Sūrāya viśvacakṣase.<sup>7</sup>  
 (Cf. Rv I.50.2; Av. XIII.2.17; XX.47.14)

634. Adrṣrann asya ketavo vi raśmayo janāṁ anu.  
 Bhrājanto agnayo yathā.<sup>8</sup>  
 (Cf. Rv I.50.3; Yv. VIII.40; Av. XIII.2.18;  
 XX.47.15)

635. Taraṇir viśva-darśato jyotiṣkṛd asi sūrya.  
 Viśvam ābhāsi rocanam.<sup>9</sup>  
 (Cf. Rv I.50.4; Yv. XXXIII.36; Av. XIII.2.19;  
 XX.47.16)

636. Pratyaṅ devānām viśaḥ pratyāṅṇ udeṣi mānuṣān.  
 Pratyaṅ viśvam svar dṛśe.<sup>10</sup>  
 (Cf. Rv I.50.5; Av. XIII.2.20; XX.47.17)

637. Yenā pāvaka cakṣasā bhuṛaṇyantam janāṁ anu.  
 Tvam varuṇa paśyasi.<sup>11</sup>  
 (Cf. Rv I.50.6; Yv. XXXIII.32; Av. XIII.2.21;  
 XX.47.18)

638. Ud dyāmeṣi rajah prthvahā mimāno aktubhiḥ.  
 Pasyaṅ janmāni sūrya.<sup>12</sup>  
 (Cf. Rv I.50.7; Av. XIII.2.22; XX.47.19)

633. In his supreme transcendental glow, all other transient lights fade away, like thieves.<sup>7</sup>  
(Cf. Rv I.50.2)
634. His illuminating rays, shining like blazing fires, are seen afar, refulgent over the world of men.<sup>8</sup>  
(Cf. Rv I.50.3)
635. O self-radiant God, you are the supreme light that outstrips all in speed, and it is your spiritual radiance that awakens each one of us, and shines through the entire firmament.<sup>9</sup>  
(Cf. Rv I.50.4)
636. O God, you rise above to vitalize the physical forces, and you go deep into the inner realm to shine through the hearts of mankind. You command all the regions of the celestial and spiritual world.<sup>10</sup>  
(Cf. Rv I.50.5)
637. It is your divine light that purifies our soul, and keeps us away from evil thoughts and malicious actions.<sup>11</sup>  
(Cf. Rv I.50.6)
638. It is your divine light that discriminates between light and darkness for the benefit of all creatures that have birth.<sup>12</sup>  
(Cf. Rv I.50.7)

अयुक्तं सप्त शुन्ध्युवः सूरौ रथस्य नप्ययः । ताभिर्याति स्वयुक्तिभिः ॥१३॥  
 सप्त त्वा हरितौ रथे वहन्ति देव सूर्य । शौचिष्वैशं विचक्षण ॥१४॥

॥ इत्यारण्यार्चिकः ॥

639. Ayukta sapta śundhyuvaḥ sūro rathasya naptryaḥ.  
 Tābhir yāti svayuktibhiḥ.<sup>13</sup>  
 (Cf. Rv I.50.9; Av. XIII.2.24; XX.47.21)

640. Sapta tvā harito rathe vahanti deva sūrya.  
 Śociskeśam vicakṣaṇa.<sup>14</sup>  
 (Cf. Rv I.50.8; Av. XIII.2.23; XX.47.20)

Here ends Khaṇḍa V of Adhyāya VI.  
 Here also ends Āraṇya Kāṇḍa (Parva),  
 also known as *Āraṇyārcikā*

### अथ महानारण्यार्चिकः

(१-१०) दशार्चाया अस्या दशतेन्दो वा प्रजापतिर्वा विष्णुर्वा विश्वामित्रो वा ऋषिः । (१-९) प्रयगादिपञ्चमना-  
 मिन्द्रः, (१०) दशम्याश्च लिङ्गोक्त देवताः । (१-९) प्रयगादिपञ्चानां विषयः,  
 (१०) दशम्याश्च गायत्री पदपङ्क्तिर्वा कन्वसी ॥

विदा मेघवन् विदा गतुमनुशंसिषो दिशः ।  
 शिक्षा शचीनां पते पूर्वीणां पुरुवसो ॥१॥  
 आभिष्वद्वमभिष्टिभिः स्वा३र्त्ता९शुः ।  
 प्रचेतनं प्रचेतयेन्द्र द्युम्नाय न इषे ॥२॥

### MAHĀNĀMNYĀRČIKA

641. Vidā maghavan vidā gatum anusamśiṣo diśaḥ.  
 Śikṣā śacinām pate pūrvīṇām purūvaso.<sup>1</sup>

642. Ābhiṣ tvam abhiṣṭibhiḥ svā3rnn āmśuḥ.  
 Pracetana pracetayendra dyumnāya na iṣe.<sup>2</sup>

639. The self-radiant one operates through these harnessed sevens (five organs of senses and mind and intellect on the spiritual plane), — never failing and ever purifying, and thus safely draws the chariot of inner cosmos.<sup>13</sup>  
(Cf. Ṛv I.50.9)
640. O, the one of refulgent hairs (self-radiant), through your divine spectrum (of seven horses) harnessed to your chariot, you guide all men.<sup>14</sup>  
(Cf. Ṛv I.50.8)

Here ends Khanda V of Adhyāya VI  
HERE ENDS ĀRANYA KĀṆḌA (PARVA)  
OR  
ENDS HERE THE ĀRNAYĀRCIKA

641. O affluent Lord, you know everything; you know the place and direction, where the devotee or he house-holder aspires to go. Please direct him towards that end. O eternal Lord of our intellects; O possessor of immense wealth!<sup>1</sup>
642. Pleased with these prayers, kindly award prosperity and other blessings. You are very much like the sun in glory and omnipresence. O Supreme embodiment of conscientiousness, give me sufficient awareness (to avoid evils), O Lord of resplendence; please give us glory and food.<sup>2</sup>



ए॒वा हि श॑क्रो रा॒ये वा॒जाय॑ वज्रि॒वः ।  
 श॒विष्ठ॑ वज्रि॒न्नृञ्ज॑से म॒ह॒ष्ठिष्ठ॑ वज्रि॒न्नृञ्ज॑स  
 आ या॒हि पि॒ब म॒त्स्व ॥३॥  
 वि॒दा रा॒ये सु॒वीर्य॑ भु॒वो वा॒जानां॑ पति॒र्वशा॑ अनु ।  
 म॒ह॒ष्ठिष्ठ॑ वज्रि॒न्नृञ्ज॑से यः श॒विष्ठः॑ शू॒राणाम् ॥४॥  
 यो म॒ह॒ष्ठिष्ठो म॑घो॒नाम॑शु॒न्न शोचिः॑ ।  
 चि॒कित्वा॑ अ॒भि नो॑ नयेन्द्रो वि॒दे तमु॑ स्तुहि ॥५॥  
 ई॒शो हि श॑क्रस्तमू॒तये॑ हवामहे जे॒तार॑मपराजितम् ।  
 स नः॑ स्वर्ष॒दति॑ द्विषः क॒तुश्छन्द॑ क्र॒तं बृ॒हत् ॥६॥  
 इन्द्रं॑ धनस्य सा॒तये॑ हवामहे जे॒तार॑मपराजितम् ।  
 स नः॑ स्वर्ष॒दति॑ द्विषः स नः॑ स्वर्ष॒दति॑ द्विषः ॥७॥

643. Evā hi śakro rāye vājāya vajrivaḥ.  
 Śaviṣṭha vajrinn ṛñjase maṁhiṣṭha vajrinn ṛñjasa ā yāhi  
 piba matsva. 3
644. Vidā rāye suvīryam bhuvo vājānām patir vaśam anu.  
 Maṁhiṣṭha vajrinn ṛñjase yaḥ śaviṣṭhaḥ śūrāṇām. 4
645. Yo maṁhiṣṭho maghonām aṁśurnna śociḥ.  
 Cikitvo abhi no nayendro vide tamu stuhi. 5
646. Iśe hi śakras tam ūtaye havāmahe jetāram aparājitam.  
 Sa naḥ svarṣad ati dviṣaḥ kratus chanda ṛtam brhat. 6
647. Indram dhanasya sātaye havāmahe jetāram aparājitam.  
 Sa naḥ svar ṣadati dviṣaḥ sa naḥ svar ṣadati dviṣaḥ. 7

643. O Lord, you verily, have a great potential of accomplishment. O, the holder of adamantine justice, may you be pleased to give us wealth and capacity to work. O Lord, with supreme force and strength, O Lord of justice, may we please you and get favours from you. Please come to us, drink the immortal elixir and be exhilarated.<sup>3</sup>
644. O Lord of defence forces, be pleased to have us under your defence; may we acquire wealth, vigour and prosperity. O Lord of supreme authority and the possessor of adamantine weapons, you are amenable to our requests and prayers, you are exemplary among brave heroes.<sup>4</sup>
645. You, O Lord, are well known for your affluent awards. You illumine like the sun. Lead us safe across all quarters. You are ever available to us for help. We offer prayers to you, our resplendent Lord.<sup>5</sup>
646. You are the potentiality source for securing supremacy everywhere. We invoke you for our protection; you are the one who is never defeated or vanquished, and is always a victor; may He, our Lord, over-ruling all our enemies, lead us to success and favours. He is the protector of selfless acts and service, the divine speech (metres), and the eternal law of supreme significance.<sup>6</sup>
647. We, the devotees, invoke the Lord of resplendence for the sake of wealth and affluence; our Lord is never defeated and is ever a victor, may He crush evil and evil doer both.<sup>7</sup>

पूर्वस्य यत्ते अद्रिवोऽर्हसुर्मदाय ।  
 सुम्न आ धेहि नो वसो पूतिः शविष्ठ शस्यते ।  
 वशी हि शक्रो नूनं तन्नव्यं संन्यसे ॥८॥  
 प्रभो जनस्य वृत्रहन्तसमर्येषु ब्रवावहे ।  
 शूरो यो गोषु गच्छति सखा सुशेवो अद्वयुः ॥९॥  
 एवा ह्येश्व । एवा ह्यग्ने । एवा हीन्द्र ।  
 एवा हि पूषन् । एवा हि देवाः । ॐ एवाहि देवाः ॥१०॥

॥ इति महानामन्यार्चिका ॥

648. Pūrvasya yat te adrivo arṣur madāya.  
 Sumna ā dhehi no vaso purtiḥ śaviṣṭha śasyate.  
 Vasi hi śakro nūnam tan navyam samnyase. 8

649. Probho janasya vṛtrahant samaryeṣu bravāvahai.  
 Śūro yo goṣu gacchati sakhā suśevo advayuh. 9

### Pañcapuṛiṣapadāni

650. Evā hye3va. Evā hyagne. Evā hīndra.  
 Evā hi pūṣan. Evā hi devāḥ. OM EVĀ HI DEVĀḤ. 10

Kāṇḍa	No. of Rks
Āgneya	114
Aindra	352
Pāvamāna	119
Āraṇya	55
Mahānāmnyārcika	10
Total	650

HERE ENDS MAHĀNĀMNYARCIKA

648. O Lord, the possessor of adamantine weapons, we are your devotee from the very early times, may we have the divine enlightenment from your rays of wisdom — an enlightenment which is so exhilarating. Please take us over in your direct favours.<sup>8</sup>

O mighty one, your favours and privileges are so well evoked, you have the Supreme potential to work and accomplish; you are our sole master and guardian.

Verily, I would be pleased to renunciate the new worldly pleasures.

649. May we, the renouncers, together have a dialogue among us.

May we talk about the Supreme Self, who is wise, everybody's friend, and an abode of divine bliss; the only one, without a second, who moves singly in all the heavenly bodies. (Let us talk about Him and be wise).<sup>9</sup>

650. This verse includes the final five aphorisms known as the *PURĪṢA PĀDA*.

- (i) This and thus for you alone,
- (ii) O Agni, the adorable Lord, thus for you also,
- (iii) O Indra, the resplendent Lord, thus for you too,
- (iv) O Pūṣan, Lord of sustenance, thus for you too,
- (v) O devāḥ, O all Bounties, thus for you also.<sup>10</sup>

HERE ENDS MAHĀNĀMNYĀRCIKA.

**Summry**  
**Pūrvārcika: Chanda Ārcika**

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**Classification I**  
**in Adhyāyas and Khaṇḍas**

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**Adhyāya I**

Khaṇḍa I	1-10
Khaṇḍa II	11-20
Khaṇḍa III	21-34
Khaṇḍa IV	35-44
Khaṇḍa V	45-54
Khaṇḍa VI	55-62
Khaṇḍa VII	63-72
Khaṇḍa VIII	73-80
Khaṇḍa IX	81-90
Khaṇḍa X	91-96
Khaṇḍa XI	97-106
Khaṇḍa XII	107-114

**Adhyāya II**

Khaṇḍa I	115-124
Khaṇḍa II	125-134
Khaṇḍa III	135-144
Khaṇḍa IV	145-154
Khaṇḍa V	155-164
Khaṇḍa VI	165-174
Khaṇḍa VII	175-184
Khaṇḍa VIII	185-193
Khaṇḍa IX	194-203
Khaṇḍa X	204-213
Khaṇḍa XI	214-222
Khaṇḍa XII	223-232

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**Classification II**  
**in Prapāthakas, Ardhas**  
**and Daśatis**

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**Prapāthaka I: Ardha I**

Daśati 1	1-10
Daśati 2	11-20
Daśati 3	21-34
Daśati 4	35-44
Daśati 5	45-54

**Prapāthaka I: Ardha II**

Daśati 6	55-62
Daśati 7	63-72
Daśati 8	73-80
Daśati 9	81-90
Daśati 10	91-96

**Prapāthaka II: Ardha I**

Daśati 1	97-106
Daśati 2	107-114
Daśati 3	115-124
Daśati 4	125-134
Daśati 5	135-144

**Prapāthaka II: Ardha II**

Daśati 6	145-154
Daśati 7	155-164
Daśati 8	165-174
Daśati 9	175-184
Daśati 10	185-193



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**Classification I**  
**in Adhyāyas and Khaṇḍas**


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**Adhyāya III**

<b>Khaṇḍa I</b>	233-242
<b>Khaṇḍa II</b>	243-252
<b>Khaṇḍa III</b>	253-262
<b>Khaṇḍa IV</b>	263-272
<b>Khaṇḍa V</b>	273-282
<b>Khaṇḍa VI</b>	283-292
<b>Khaṇḍa VII</b>	293-302
<b>Khaṇḍa VIII</b>	303-312
<b>Khaṇḍa IX</b>	313-322
<b>Khaṇḍa X</b>	323-331
<b>Khaṇḍa XI</b>	332-341
<b>Khaṇḍa XII</b>	342-351

**Adhyāya IV**

<b>Khaṇḍa I</b>	352-359
<b>Khaṇḍa II</b>	360-369
<b>Khaṇḍa III</b>	370-380
<b>Khaṇḍa IV</b>	381-390
<b>Khaṇḍa V</b>	391-398
<b>Khaṇḍa VI</b>	399-408
<b>Khaṇḍa VII</b>	409-418
<b>Khaṇḍa VIII</b>	419-426
<b>Khaṇḍa IX</b>	427-436
<b>Khaṇḍa X</b>	437-446
<b>Khaṇḍa XI</b>	447-456
<b>Khaṇḍa XII</b>	457-466

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**Classification II**  
**in Prapāthakas, Ardhas**  
**and Daśatis**


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**Prapāthaka III: Ardha I**

<b>Daśati 1</b>	194-203
<b>Daśati 2</b>	204-213
<b>Daśati 3</b>	214-222
<b>Daśati 4</b>	223-232
<b>Daśati 5</b>	233-242

**Prapāthaka III: Ardha II**

<b>Daśati 6</b>	243-252
<b>Daśati 7</b>	253-262
<b>Daśati 8</b>	263-272
<b>Daśati 9</b>	273-282
<b>Daśati 10</b>	283-292

**Prapāthaka IV: Ardha I**

<b>Daśati 1</b>	293-302
<b>Daśati 2</b>	303-312
<b>Daśati 3</b>	313-322
<b>Daśati 4</b>	323-331
<b>Daśati 5</b>	332-341

**Prapāthaka IV: Ardha II**

<b>Daśati 6</b>	342-351
<b>Daśati 7</b>	352-359
<b>Daśati 8</b>	360-369
<b>Daśati 9</b>	370-380
<b>Daśati 10</b>	381-390

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**Classification I**  
**in Adhyāyas and Khaṇḍas**


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**Adhyāya V**

Khaṇḍa I	467-476
Khaṇḍa II	477-486
Khaṇḍa III	487-496
Khaṇḍa IV	497-510
Khaṇḍa V	511-522
Khaṇḍa VI	523-532
Khaṇḍa VII	533-544
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## About the Translators



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*by*  
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*Vice President*

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# उत्तरार्चिकः

अथ प्रथमः प्रपाठकः

( १ )

(१-३) वृषस्यास्य कारयसोऽस्तितो देवतो वा ऋषिः । सोमो देवता । गायत्री छन्दः ॥

उपास्मै गायता नरः पवमानायन्देवे । अभि देवाँ इयक्षते ॥१॥

अभि ते मधुना पयोथर्वाणो अशिश्त्रयुः । देवं देवाय देवयु ॥२॥

स नः पवस्व शं गवे शं जनाय शमर्वते । शं राजन्नोषधीभ्यः ॥३॥

( २ )

(१-३) वृषस्यास्य कारयः कश्यप ऋषिः । सोमो देवता । गायत्री छन्दः ॥

दविद्युतत्या रुचा परिष्टोभन्त्या कृपा । सोमाः शुक्रा गवांश्चिरः ॥१॥

## THE UTTARĀRCIKA

### Khaṇḍa I

#### Sūkta 1

651. Upāsmāi gāyatā narah pavamānāyendave.

Abhi devāñ iyakṣate.<sup>1</sup>

(Cf. S. 763; Rv IX. 11.1; Yv. XXXIII. 62)

652. Abhi te madhunā payo 'tharvāṇo aśiśrayauḥ.

Devam devāya devayauḥ.<sup>2</sup>

(Cf. Rv IX. 11.2)

653. Sa naḥ pavasva śam gave śam janāya śam arvate.

Śam rājann oṣdhībhyauḥ.<sup>3</sup>

(Cf. Rv IX. 11.3)

#### Sūkta 2

654. Davidyutatyā rucā pariṣṭobhantyaḥ kṛpā.

Somau śukrā gavāśīraḥ.<sup>1</sup>

(Cf. Rv IX. 64.28)

## THE UTTARARCIKA

### Adhyāya I

651. Sing, O leaders of ceremonies, to the glory of this pure flowing drop of divine love. It is keen to offer worship to Nature's bounties (the verses are chanted whilst the juice is being extracted).
652. To the exhilarating juice, the celebrated sages mix the sweet milk which is divine and favourite of all divinities.
653. O radiant divine love, may you grant health and happiness to our people, happiness to our cattle and horses and long life to our herbal plants.
654. The bright holy juices with their shining radiance and resounding stream are blended with milk and curds.

हिन्वानो हेतृभिर्हित आ वाजं वाज्यक्रीमीत् । सीदन्तो वनुषो यथा ॥२॥  
 ऋधक्सोमं स्वस्तये संजग्मानो दिवा कवे । पवस्व सूर्यो दृशे ॥३॥

( १ )

(१-३) वृषस्वास्याङ्गिरसः सारं वैश्वानरा ऋषयः । सोमसूचीं देवते । गावधी क्रन्दाः ।

पवमानस्य ते कवे वाजिन्तसर्गा अस्मृत । अर्वन्तो न श्रवस्ववः ॥१॥  
 अच्छा कोशं मधुभुतमसृग्रं वारे अव्यये । अवावशान्त धीतयः ॥२॥  
 अच्छा समुद्रमिन्दवोस्तं गावो न धेनवः । अग्मेभृतस्य योनिमा ॥३॥

655. Hinvāno hetṛbhir hita ā vājam vājyakramīt.  
 Sīdanto vanuṣo yathā.<sub>2</sub>  
 (Cf. Rv IX. 64.29)

656. Ṛdhak soma svastaye sañjagmāno divā kave.  
 Pavasva. Sūryo dṛśe.<sub>3</sub>  
 (Cf. Rv IX. 64.30)

### Sūkta 3

657. Pavamānasya te kave vajint sargā asṛkṣata.  
 Arvanto na śravasyavaḥ.<sub>1</sub>  
 (Cf. Rv IX. 66.10)

658. Acchā kośam mudhuścutam asṛgram vāre avyaye.  
 Avāvaśanta dhītayaḥ.<sub>2</sub>  
 (Cf. Rv IX. 66.11)

659. Acchā samudram indavo'stam gāvo na dhenavaḥ.  
 Agmannī ṛtasya yonim ā.<sub>3</sub>  
 (Cf. Rv IX. 66.12)



655. The powerful elixir, urged by the enthusiast devotees, goes collected to the battle, like warriors as they stand arrayed.
656. O divine elixir of bliss, mighty and prospering, come like sagacious blessing from heaven for our prosperity, like the Sun for our vision.
657. O sage of supra-psychic bliss, possessor of food, when you are filtered, your food-nourishing streams are let loose like horses.
658. They are let loose in the supra-psychic woollen filters to go towards the honey-dropping receptacles. Our fingers have been actively busy to cleanse the plant.
659. The streams of supra-psychic bliss go to the ocean, as milch-kine to their stall; they go to the place of worship.

(४)

(१-३) इहोत्पत्य वर्धयस्वो भवत्य कफि । बर्हिषत । गायत्री छन्दः ।

अ॒म आ॑ या॒हि वी॑तये॒ गृ॒णानो॑ ह॒व्यदा॑तये । नि॒ होता॑ स॒त्सि ब॑र्हिषि॑ ॥१॥

त॒ त्वा॒ समि॑द्भि॒रङ्गि॑रो घृ॒तेन॑ वर्धयाम॑सि । बृ॒ह॒च्छो॒षा॒ यवि॑म्य ॥२॥

स नः॑ पृ॒थु॒ श्रवा॑य्यम॒च्छा दे॒व वि॒वास॑सि । बृ॒ह॒द॒भे सु॑वीर्य॑म् ॥३॥

(५)

(१-३) वृषत्पत्य गायत्रो मित्रावरुणा कर्णो ब्रह्मर्षिर्वा कफि । मित्रावरुणौ देवते । गायत्री छन्दः ।

आ॒ नो मि॒त्राव॑रु॒णा घृ॒तेर्गव्य॑तिमु॒क्षत॑म् । म॒ध्वा र॒जाँसि॑ सु॒क्रन् ॥१॥

उ॒रुदा॑ँसा॒ नमो॑वृ॒षा म॒ह्ना दक्ष॑स्य रा॒जयः॑ । द्रा॒घि॒ष्ठ॒भिः शु॒चि॒व्रता॑ ॥२॥

## Khaṇḍa II

### Sūkta 4

660. Agna ā yāhi vītaye grṇāno havya dātaye.  
Ni hotā satsi barhiṣi.<sub>1</sub>  
(Cf. S. I; Rv VI. 16.10)
661. Tam tvā samidbhir āngiro ghr̥tena vardhayāmasi.  
Brhacchocā yaviṣṭhya.<sub>2</sub>  
(Cf. Rv VI. 16.11; Yv. III. 3)
662. Sa naḥ pṛthu śravāyyam acchā deva vivāsasi.  
Brhad agne su vīryam.<sub>3</sub>  
(Cf. Rv VI. 16.12)

### Sūkta 5

663. Ā no mitrāvaruṇā ghr̥tair gavyūtim ukṣatam:  
Madhvā rajāṅsi sukratū.<sub>1</sub>  
(Cf. S. 220; Rv III. 62.16; Yv. XXI. 8)
664. Uruśaṅsā namovṛdhā mahnā dakṣasya rājathaḥ.  
Drāghīṣṭhābhiḥ śucivratā.<sub>2</sub>  
(Cf. Rv III. 62.17)

660. Having been praised by us, come O adorable Lord, to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver.
661. O vital Lord, we augment your glory with fuel of austerity and oil of love. May your glory blaze high, O ever-young Lord.
662. O adorable Lord, verily, bestow upon us extensive, respectful and great heroic vigour.
663. May our Lord, friend and venerable, the performer of good works, furnish our cow-stalls with butter and sprinkle regions with sweetness or honey.
664. The performer of benevolent works, glorified by all, exalted by adoration and celebrated by prolonged praises, May you reign through your majestic might.

गृणानां जमदग्निना योनावृतस्य सीदतम् । पातं५ सोममृतावृषा ॥३॥

(१)

(१-१) दृक्स्वास्व वाच्य इतिभिर्द्विक्रियाः । इन्द्रो देवता । पातमी कृपाः ।

आ याहि सुषुमां हि त इन्द्र सोमं पिवा इमम् । एदं बर्हिः सदो मम ॥१॥

आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना । उप ब्रह्माणि नः शृणु ॥२॥

ब्रह्माणस्त्वा युजा वयं५ सोमपामिन्द्र सोमिनः । सुतावन्तो हवामहे ॥३॥

(२)

(१-१) दृक्स्वास्व पात्रिनो विष्वाभिरुक्तिः । इन्द्राग्नी देवते । पातमी कृपाः ।

इन्द्राग्नी आ गतं५ सुते गोभिर्नभो वरेण्यम् । अस्य पातं धियेषितां ॥१॥

इन्द्राग्नी जरितुः सचा यज्ञो जिगाति चेतनः । अया पातमिमं५ सुतम् ॥२॥

665. Grṇānā jamdagninā yonāvṛtasya sīdatam.

Pātañ somam ṛtāvṛdhā.<sub>3</sub>

(Cf. Rv III. 62.18)

## Sūkta 6

666. Ā yāhi suṣumā hi ta indra somam pivā imam.

Edam barhiḥ sado mama.<sub>1</sub>

(Cf. S. 191; Rv VIII. 17.1; Av. XX. 3.1; 38.1; 47.7)

667. Ā tvā brahmayujā harī vahatām indra keśinā.

Upa brahmāṇi naḥ śṛṇu.<sub>2</sub>

(Cf. Rv VIII. 17.3; Av. XX. 3.2; 38.2; 47.8)

668. Brahmāṇas tvā yujā vayan somapām indra sominaḥ.

Sutāvanto havāmahe.<sub>3</sub>

(Cf. Rv VIII. 17.3; Av. XX. 3.3; 38.3; 47.9)

## Sūkta 7

669. Indrāgnī ā gatam gīrbhir nabho vareṇyam.

Asya pātam dhiyeṣitā.<sub>1</sub>

(Cf. Rv III. 12.1; VII. 31)

670. Indrāgnī jarituh sacā yajño jigāti cetanaḥ.

Ayā pātam imam sutam.<sub>2</sub>

(Cf. Rv III. 12.2)

665. O, the One, exalted by truth, glorified by praises, may you be seated at the altar of truth and enjoy elixir of bliss.
666. O resplendent Lord, come to bless us, we offer you the loving prayers, please accept and enjoy them. May you be enshrined in our worshipful heart.
667. O resplendent Lord, let your long-maned horses, yoked by prayer, bring you hitherward. May you listen to our hymns.
668. We, the learned devotees, bearing devotional love and singing melodious songs, call you here, O resplendent Lord, the cherisher of love.
669. O radiation from the cosmic sun and lightning, within our inner conscience, may you come to cherish our acceptable libations (presented in the form of sweet hymns) full of heavenly bliss; may you please enjoy them to your satisfaction.
670. O radiations from inner cosmic sun and lightning, the conscious worship of the devotee proceeds to you. May you, when invoked, come to us to enjoy the devotional bliss to your satisfaction.



इन्द्रमग्निं कविच्छदा यज्ञस्य जूत्या वृणे । ता सोमस्येह तृप्ताताम् ॥३॥  
(८)

(१-३) इन्द्रमग्निं कविच्छदा यज्ञस्य जूत्या वृणे । (१, ३) इन्द्रमग्नीष्वतोः लोकः, (२) क्षितिपताकेन्द्रमग्नी देवताः । ता सोमस्येह तृप्ताताम् ।

उषा ते जातमन्धसो दिवि सन्नम्या ददे । उग्रं शर्म महि श्रवः ॥१॥  
स न इन्द्राय यज्यवे वरुणाय मरुद्भयः । वरिवोवित्परि स्रव ॥२॥  
एना विश्वान्यर्य आ शुभानि मानुषाणाम् । सिषास्ततो वनामाहे ॥३॥  
(९)

(१-३) इन्द्रमग्निं कविच्छदा यज्ञस्य जूत्या वृणे । (१, ३) इन्द्रमग्नीष्वतोः लोकः, (२) क्षितिपताकेन्द्रमग्नी देवताः । ता सोमस्येह तृप्ताताम् ।

पुनानः सोम धारयापो वसानो अर्षसि ।  
आ रजधा योनिमृतस्य सीदस्युत्सो देवो हिरण्यपः ॥१॥

671. Indram agnim kavicchadā yajñasya jūtyā vṛṇe.  
Tā somasyeha tṛmpatām.<sup>3</sup>  
(Cf. Rv III. 12.3)

### Khaṇḍa III

#### Sūkta 8

672. Uccā te jātam andhaso divi sad bhūmyā dade.  
Ugrañ śarma mahi śravaḥ.<sup>1</sup>  
(Cf. S. 467; Rv IX. 61.10; Yv. XXVI. 16)
673. Sa na indrāya yajyave varuṇāya marudbhayaḥ.  
Varivovit pari srava.<sup>2</sup>  
(Cf. S. 592; Rv IX. 61.12; Yv. XXVI. 17)
674. Enā viśvānyarya ā dyumnāni mānuṣāṇām.  
siṣāsanto vanāmahe.<sup>3</sup>  
(Cf. S. 593; Rv IX. 61.11; Yu. XXVI. 18)

#### Sūkta 9

675. Punānaḥ soma dhārayāpo vasāno arṣasi.  
Ā raṇadhā yonim ṛtasya sīdasyutso devo  
hiraṇyayaḥ.<sup>1</sup>  
(Cf. S. 511; Rv IX. 107.4)

671. Urged by the force of faith, I implore cosmic rays of the inner Sun and lightning, the protectors of the pious sages. May they be satisfied with the sweet nectar of joy, here presented.
672. High is the birth of this sap of life; though set in heaven, it has come down to earth with strong sheltering power, renown and sustenance.
673. O divine elixir, the possessor of wealth as you are, may you flow from all sides for our resplendence, for our venerability and for our humanitarian character.
674. With the aid of this (divine elixir) alone, may we procure all the wealth that belongs to men, and enjoy it not alone but distributing it judiciously among ourselves.
675. You have been filtered clear, O elixir; you flow in a stream clothed in consecrated waters; you are the giver of wealth and rest in the place of cosmic rites. It flows forth upwards like a golden fountain.

दुहानं ऊर्धदिव्यं मधु प्रियं प्रतमं सधस्समासदत् ।  
 आपृच्छम धरुणं वाज्यरसि नृभिर्धौतो विचक्षणः ॥२॥

( १० )

(१-१) वषट्वास्व काम उरुना कृतिः । वषट्वास्वो देवता । विष्णुः कामः ।

प्र तु द्रव परि कोशं नि षीद नृभिः पुनानो अभि वाजमर्ष ।  
 अश्वं न त्वा वाजिनं मर्जयन्तोच्छा बर्ही रशानाभिर्नयन्ति ॥१॥  
 स्वायुधः पवते देव इन्दुरशस्तिहा वृजना रक्षमाणः ।  
 पिता देवानां जनिता सुदक्षो विष्टम्भो दिवो धरुणः पृथिव्याः ॥२॥  
 ऋषिर्विप्रः पुरएता जनानामृषीर उशाना काव्येन ।  
 स चिद्विवेदं निहितं यदासामपीच्यां गुह्यं नाम गोनाम् ॥३॥

676. Duhāna ūdhar divyam madhu priyam pratnam  
 sadhastham āsadat.

Āpṛcchyam dharuṇam vājyarṣasi nṛbhir dhauto  
 vicakṣaṇaḥ.<sup>2</sup>

(Cf. Rv IX. 107.5)

### Sūkta 10

677. Pra tu drava pari kośam ni ṣīda nṛbhiḥ punāno abhi  
 vājam arṣa.

Aśvam na tvā vājinam marjayantocchā barhī  
 raśanābhir nayanti.<sup>1</sup>

(Cf. S. 523; Rv IX. 87.1)

678. Svāyudhaḥ pavate deva indur aśastihā vrjanā  
 rakṣmāṇaḥ.

Pitā devānām janitā sudakṣo viṣṭambho divo  
 dharuṇaḥ pṛthivyāḥ.<sup>2</sup>

(Cf. Rv IX. 87.2)

679. Ṛṣir vipraḥ puraetā janānām ṛbhur dhīra uśanā  
 kāvyena.

Sa cid viveda nihitam yad āsām apīcyām guhyam  
 nāma gonām.<sup>3</sup>

(Cf. Rv IX. 87.3)

676. Milking the agreeable celestial exhilarating udder; it rests on its ancient seat, the firmament. The elixir is food-giving. It is washed and cleansed by men and it proceeds to the receiving vessels, worthy of praises.
677. Flow fast, O elixir; and settle down in the cosmic receptacle. Purified by priests, come forward to provide us with food. They cleanse you as if, you are a strong courser, and lead you to the place of worship with fingers, as if, a horse led with reins.
678. The divine well-armed elixir flows onward, it destroys the wicked and guards us from trecherous onslaught. It is the protector of divine powers, the progenitor, powerful prop of heaven and earth's support.
679. The seer, the sage, the champion of men, deft and sagacious and brilliantly intelligent, such a poet, by his poetic gifts (or a seer of divine enlightenment) discovers the secret knowledge of those Vedic hymns, the so-called secret milk of those cows, which lies hidden and concealed.

( ११ )

(१-२) इषुत्सास्य वैश्वान्तो वसिष्ठ उच्यते । ईशानो देवता । बहुमुत्स्य इत्यती कम्पः ।

अभि त्वा शूर नोनुमोदुग्धा इव धेनवः ।  
 ईशानमस्य जगतः स्वईशमीशानमिन्द्र तर्षुषः ॥१॥  
 न त्वावाँ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते ।  
 अश्वायन्तो मघवमिन्द्र वाजिनो गव्यन्तस्त्वा हवामहे ॥२॥

( १२ )

(१-३) इषुत्सास्य वैश्वान्तो वसिष्ठ उच्यते । अश्ववसिष्ठतां । गायत्री कम्पः ।

कया नमिन्न आ भुवदूती सदावृधः सत्वा । कया शशिष्ठया वृता ॥१॥  
 कत्त्वा सत्यो मदानां म हिष्ठो मत्सदग्न्यसः । रदा बिदारुजे वसु ॥२॥

## Khaṇḍa IV

### Sūkta 11

680. Abhi tvā śūra nonumodugdhā iva dhenavaḥ.  
 Īśānam asya jagataḥ swardṛsam īśānam indra  
 tasthuṣaḥ.<sub>1</sub>  
 (Cf. S. 233; Rv VII. 32.22; Yv. XXVII. 35; Av. XX.  
 121.1)
681. Na tvāvāñ anyo divyo na pārthivo na jāto na janiṣyate.  
 Aśvāyanto maghavann indra vājino gavyantas tvā  
 havāmahe.<sub>2</sub>  
 (Cf. Rv VII. 32.23; Yv. XXVII. 36; Av. XX. 121.2)

### Sūkta 12

682. Kayā naś citra ā bhuvad ūtī sadā vṛdhaḥ sakhā.  
 Kayā śaciṣṭhayā vṛtā.<sub>1</sub>  
 (Cf. S. 169; Rv IV. 31.1; Yv. XXVII. 29.4; Av. XX.  
 124.1)
683. Kas tvā satyo madānām mañhiṣṭho matsad andhasaḥ.  
 Dṛdhā cid ārūje vasu.<sub>2</sub>  
 (Cf. Rv IV. 31.2; Yv. XXVII. 40; XXXVI. 5; Av.  
 XX. 124.2)



680. O brave resplendent Lord, the Lord of all movable and stationary things, the beholder of the universe, we call you loudly like an unmilked cow (with udders full).
681. None else, such as you are, on the earth and heaven, has been in the past or shall be in future, O bounteous resplendent Lord, we invoke you for possessing vigour, wealth and wisdom.
682. By which means would He, who is ever-augmenting, wonderful and friendly, come to us, and by which most effective contributions?
683. Which genuine and most earnest devotional offerings-like nourishing food, would inspirit you to win over evil thoughts and procure formidable treasures?

अ॒भी शु॒ णः स॒खीनाम॑वि॒ता ज॑रि॒तृणा॑म् । श॒तं भ॑वा॒स्पृत॑ये ॥३॥

( ११ )

(१-२) द्युक्ष्वात्वात् योऽस्यो योवा कर्णि । इन्द्रो देवता । इत्यती कन् ।

तं वो द॒समृ॑तीष॒हं व॑सो॒र्मन्दान॑मन्ध॒सः ।  
अ॒भि व॑त्सं न स्व॒सरेषु॑ धे॒नव इ॒न्द्रं गी॑भिर्न॒वामहे ॥१॥  
द्यु॒क्ष५ सु॒दानुं॑ त॒विषी॑मिरा॒धृतं गि॑रिं न पु॒रुभो॑जसम् ।  
क्षु॒मन्तं वा॑ज५ श॒तिनं५ सह॑स्त्रि॒णं म॑क्षु गो॒मन्त॑मीमहे ॥२॥

( १४ )

(१-२) द्युक्ष्वात्वात् वाजसः कर्णिके । इन्द्रो देवता । इत्यती कन् ।

तरो॒मिबो॑ वि॒द्वदु॑मिन्द्र५ स॒बाध॑ ऊ॒तये॑ ।  
बृ॒हद्गा॑यन्तः सु॒तसो॑मे अ॒ध्वरे हु॒वे भ॑रं न॒ क॑रि॒णम् ॥१॥

684. Abhī śu ṇaḥ sakhinām avitā jaritṛṇām.

Śatam bhavāsyūtaye.<sup>3</sup>

(Cf. Rv IV. 31.3; Yv. XXVII. 41; XXXVI. 6; Av. XX. 124.3)

### Sūkta 13

685. Tam vo dasmam ṛtiṣaḥam vasor mandānam andhasaḥ.  
Abhi vatsam na svasareṣu dhenava indram girbhir  
navāmahe.<sup>1</sup>

(Cf. S. 236; Rv VIII. 88.1; Yv. XXVI. 11; Av. XX. 9.1; 49.4)

686. Dyukṣaṁ sudānum taviṣībhir āvṛtam girim na  
purū-bhojasam.  
Kṣumantam vājaṁ śatināṁ sahasrinam makṣū  
gomantam imahe.<sup>2</sup>

(Cf. Rv VIII. 88.2; Av. XX. 9.2; 49.5)

### Sūkta 14

687. Tarobhir vo vidad vasum indraṁ sabādḥā ūtaye.  
Bṛhad gāyantaḥ sutasome adhvare huve bharam na  
kāriṇam.<sup>1</sup>

(Cf. S. 237; Rv VIII. 66.1)

684. May you, the protector of us, your friends and admirers, come to us with a hundredfold protections.
685. We offer love and praise with our hymns, as cows low for their calf in stalls; we invoke that glorious resplendent Lord, the subduer of evil spirits, who delights in accepting the beverage of loving devotion.
686. We solicit the radiant, bounteous giver, surrounded with powers like a mountain by clouds, the supporter of all and swift to obtain wealth, rich in cattle, and capable of feeding in multitudes hundredfold and thousandfold.
687. May you worship the resplendent Lord for your protection against miseries. He is full of might and the revealer of wealth. Invoke Him, singing loudly the Br̥hat-Sāman in the ceremony where the devotional sentiments are cherished. I invoke Him as men invoke a beneficial master of a household.

न॑ प॑ दु॒ग्धा व॑रन्ते न॑ स्त्वि॒रा म॑रु॒ मदे॑षु शि॒प्रम॑न्धसः ।  
य॑ आ॒र॒त्वा श॑श॒माना॑य॒ सुन्व॑ते दा॒ता जरि॑त्र उ॒क्थ्य॑म् ॥२॥

( १५ )

(१-१) दुग्धाय वैश्वानरो मनुष्यता कृषिः । सोमेन्द्रो देवते । गायत्री कथाः ।

स्वादि॑ष्ठया॒ मदि॑ष्ठया॒ पव॑स्व सोम॑ धा॒रया॑ । इन्द्रा॑य॒ पात॑वे सु॒तः ॥१॥  
र॒क्षोहा॑ वि॒श्व॒र्षणि॑रभि॒ योनि॑मयो॒हते॑ । द्रो॒णे स॑ध॒स्वमा॑स॒दत् ॥२॥  
वरि॑वोधा॒तमो॑ भुवो म॑न्वि॒ष्ठो वृ॒त्रह॑न्तमः । प॒रि रा॑धो म॒घोना॑म् ॥३॥

688. Na yam dudhrā varante na sthirā muro madeṣu śipram andhasaḥ.

Ya ādr̥tyā śaśamānāya sunvate dātā jaritra ukthyam.<sub>2</sub>  
(Cf. Rv VIII. 66.2)

## Khaṇḍa V

### Sūkta 15

689. Svādiṣṭhayā madiṣṭhayā pavasva soma dhārayā.  
Indrāya pātave sutaḥ.<sub>1</sub>  
(Cf. S. 468; Rv IX. 1.1; Yv. XXVI. 25)

690. Rakṣohā viśva carṣaṇir abhi yonim ayohate.  
Dṛone sadhastham āsadat.<sub>2</sub>  
(Cf. Rv IX. 1.2; Yv. XXVI. 26)

691. Varivo dhātamo bhuvo mañhiṣṭho vṛtrahantramah.  
Parṣi rādho maghonām.<sub>3</sub>  
(Cf. Rv IX. 1.3)

688. He is the lord of resolute will power when in the state of rapture of spiritual joy, even the powerful evil tendencies cannot withstand Him, nor the firm Nature's forces, nor mortal men can resist Him. He confers glorious wealth on him, who with all reverence praises Him and offers devotion and songs.
689. O elixir of divine love, may you flow in the sweetest and most exhilarating stream, expressed for acceptance of an aspirant, the resplendent Self.
690. It is all-beholding, and destroyer of the wicked. When collected, it occupies the assigned position in the wooden cask, made strong by fixing iron nails.
691. May you be the lavish giver of wealth, most bounteous, the subduer of enemies, and may you bestow on us the riches of an affluent.



( ११ )

(१-२) इषुषस्तास्य सात्वो गौरिषीतिर्देवि । इन्द्रसोमौ देवते । कर्तुवित्तमं मदः ॥

पवस्व॑ मधु॑मत्तमं॑ इन्द्राय॑ सोम॑ कर्तु॑वित्तमो॑ मदः॑ ।  
 महि॑ शु॒क्षतमो॑ मदः॑ ॥१॥  
 यस्य॑ ते पी॒त्वा वृष॑भो वृषा॑यते॒स्य पी॒त्वा स्ववि॑दः ।  
 स सु॒प्रके॑तो॒ अभ्य॑क्री॒दिषो॑च्छा वा॒जं नैत॑शः ॥२॥

( १० )

(१-२) इषुषस्तास्य सात्वोऽर्द्धिर्देवि । इन्द्रसोमौ देवते । कर्तुवित्तमं मदः ॥

इन्द्र॑प॒च्छे सु॒ता इमे॑ वृष॑णं यन्तु॑ हर॑यः ।  
 श्रु॒ष्टे जा॑तास॒ इन्द्र॑वः स्ववि॑दः ॥१॥  
 अयं॑ भरा॒य सा॑न॒सिरिन्द्रा॑य पव॑ते सु॒तः ।  
 सोमो॑ जैत्र॒स्य चेत॑ति यथा॑ वि॒दे ॥२॥

## Sūkta 16

692. Pavasva madhumattama indrāya soma kratuvittamo madah.  
 Mahi dyu kṣatamo madah.  
 (Cf. S. 578; Rv IX. 108.1)
693. Yasya te pītva vṛṣabho vṛṣāyate'sya pītva svarvidaḥ.  
 Sa supraketo abhyakramīd iṣo'cchā vājam naitaśaḥ.  
 (Cf. Rv IX. 108.2)

## Sūkta 17

694. Indram accha sutā ime vṛṣaṇam yaṇtu harayah.  
 Śruṣṭe jātāsa indavaḥ svarvidaḥ.  
 (Cf. S. 566; Rv IX. 106.1)
695. Ayam bharāya sānasir indrāya pavate sutah.  
 Somojaitrasya cetati yathā vide.  
 (Cf. Rv IX. 106.2)

692. O sweet-flavoured, most intelligent, exhilarating-elixir of divine love, flow for the aspirant self, the great the most brilliant and full of bliss.
693. By drinking this elixir, the mighty aspirant is invigorated and becomes beholder of everything under its charm and intelligent self reaches the *viands* (of the enemy) as the horse reaches the battle.
694. May these effused, all-knowing, golden-hued streams of exilir be quickly generated; may they proceed to the aspirant, the resplendent self, the showerer of blessings.
695. This effused elixir is an inspirer in putting a fight (against evils and evil-doers); it is squeezed and filtered for the aspirant; it thinks of the victorious self also, just as it thinks of others.

अस्येदिन्द्रो मदेष्वा ग्रामं गृभ्णाति सानसिम ।  
वज्रं च वृषणं भरत्समप्सुजित ॥३॥

(१८)

(१-३) वृषणास्य सानासिमप्युजिति । सोमो देवता । अनुवृषणाय वापसी कृत्वा ।

पुरोजिती वो अन्धसः सुताय मादयिष्वे ।  
अप श्वानश्च श्रघिष्टनं सखायो दीर्घजिह्वयम् ॥१॥  
यो धारया पावकया परिप्रस्यन्दते सुतः । इन्दुरासो न हृत्स्व्यः ॥२॥  
तं दुरोषमभी नरः सोमं विश्वाच्या धिया । यज्ञाय सन्त्वद्रयः ॥३॥

(१९)

(१-३) वृषणास्य मार्गः कथितं । त्वं सोमो देवते । वापसी कृत्वा ।

अभि प्रियाणि पवते चनोहितो नामानि यज्ञो अधि येषु वर्धते ।  
आ सूर्यस्य बृहतो बृहन्नधि रयं विष्वजमरुद्विचक्षणः ॥१॥  
696. Asyedindro madešvā grābham grbhñāti sānasim.  
Vajram ca vṛṣaṇam bharat sam apsujit.  
(Cf. Rv IX. 106.3)

## Sūkta 18

697. Purojiti vo andhasaḥ sutāya mādayitnave  
Apa śvānaś śnathiṣṭa na sakhāyo dīrgha.jihvyam.  
(Cf. S. 545; Rv IX. 101.1)

698. Yo dhārayā pāvakayā pari prasyandate sutaḥ.  
Indur aśvo na kṛtvyaḥ.  
(Cf. Rv IX. 101.2)

699. Tam duroṣamabhī naraḥ somam viśvācyā dhiyā  
yajñāya santvadrayaḥ.  
(Cf. Rv IX. 101.3)

## Sūkta 19

700. Abhi priyāni pavate canohito nāmāni yahvo adhi yeṣu  
vardhate.  
Ā sūryasya bṛhato bṛhann adhi ratham viṣva űcam  
aruhaḍ vicakṣaṇaḥ.  
(Cf. S. 554; Rv IX. 75.1)

696. In the exhilaration of the spiritual joy, may the inner self seize hold of the bow with ease, and conquering evils in the world, may he wield the bolt of adamant will power, the showerer of benefits.
697. O friends, please drive away far from here the long-tongued dog (the greedy) who is looking for an opportunity to share the effused exhilarating divine elixir, the sure granter of victory.
698. The elixir, effused and active, flows in a purifying stream, and like a speedy horse, it comes flowing hitherwards.
699. The Priests, with their all-comprehending intelligence, express and squeeze out under (pressing) stones, the elixir, adorable and unassailable.
700. The divine elixir is flowing to charming waters, with which it gets mingled and is fostered. He, the great, is beholder of all and mounts the mighty Sun's chariot that takes him everywhere.

ऋतस्य जिह्वा पवते मधु प्रियं वक्ता पतिर्धियो अस्या अदाभ्यः ।  
 दधाति पुत्रः पित्रोरपीच्यां नाम तृतीयमधि रोचनं दिवः ॥२॥  
 अव शुतानः कलशा अचिक्रदन्नमियमाणः कोश आ हिरण्यये ।  
 अभी ऋतस्य दोहना अनुषताधि त्रिपृष्ठ उषसां वि राजसि ॥३॥

(१०)

(१-२) ह्युपस्थास्य कर्त्तव्यम् । ह्युपस्थास्यम् । वदति । वदति । वदति ।

यज्ञायज्ञा वो अमये गिरागिरा च दक्षसे ।  
 प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम् ॥१॥  
 ऊजो नपात स हिनायमस्मद्युदाशेम हव्यदातये ।  
 भुवद्वाजैवविता भुवद्वा उत वाता तनुनाम् ॥२॥

701. Ṛtasya jihvā pavate madhu priyam vaktā patir dhiyo  
 asyā adābhyah.

Dadhāti putraḥ pitror apīcyān nāma tṛtīyam adhi-  
 rocanam divah.<sup>2</sup>

(Cf. Rv IX. 75.2)

702. Āva dyutānaḥ kalaśāṁ acikradan nṛbhir yemāṇaḥ  
 kośa ā hiraṇyaye.

Abhī ṛtasya dohanā anūṣatādhi tripr̥ṣṭha uṣaso vi  
 rājasi.<sup>3</sup>

(Cf. Rv IX. 75.3)

## Khaṇḍa VI

### Sūkta 20

703. Yajñā-yajñā vo agnaye girā-girā ca dakṣase.

Pra-pra vayam amṛtam jātavedasam priyam mitram na  
 śaṁsiṣam.<sup>1</sup>

(Cf. S. 35; Rv VI. 48.1; Yv. XXVII. 42)

704. Ūrjo napātaṁ sa hiṇayam asmayur dāśem a  
 havya-dātaye.

Bhuvad vājeṣvavitā bhuva dvṛdha uta trātā tanūnām.<sup>2</sup>

(Cf. Rv VI. 48.2; Yv. XXVII. 44)



701. This elixir is the tongue of the cosmic sacrifice, and is unassailable. It distills the delightful exhilarating (juice) within the lustrous region of heavens; it (the elixir) assumes a third independent name, unknown even to its parents, the earth and heaven.
702. Shining, it roars aloud, descending into ultrapsychic vessels, and is pressed by priests into golden receptacles; the milkers of worship glorify it. It is the supporter of the three regions and shines brightly through the morning dawns.
703. At every benevolent work, must you glorify the adorable Lord with reiterated eulogies to obtain strength. May we glorify Him, the immortal, the cognizant of all that exists, as our dear friend.
704. He alone is our source of strength and propitious to us. Let us offer our oblations, for He is the conveyor of them. May He be our defender in our life-struggles. May He be our benefactor and the saviour of our posterity.

(११)

(१-४) वृक्षस्यास्य सर्वस्वतो नद्याव कश्चिः । बहिर्वेता । मांषपी इन्द्रः ॥

ए॒यं पु॒ं ब्र॒वा॒णि ते॒म इ॒त्थे॒तरा॑ गिरः । ए॒मि॒र्व॒र्षास॑ इ॒न्द्रु॒मिः ॥१॥

ये॒त्र क्व॑ च ते॒ मनो॑ दक्षं दधसं उत्तरम् । ते॒त्र योनिं॑ कृणवसे ॥२॥

न हि ते॒ पू॒र्तम॑क्षिप॒द्भुव॑मे॒मानां॑ पते । अ॒था दु॒वो व॑नवसे ॥३॥

(१२)

(१-५) इयुक्षस्यास्य वयम् सोमविहिः । इन्द्रो देवता । वयमुन्मिष इन्द्रः ॥

व॒यमु॒ त्वाम॑पूर्य॒ स्थू॒रं न क॑श्चिद्भ॒रन्तो॑व॒स्यवः॑ । व॒ज्रि॒मि॒त्रं ह॑वामहे ॥१॥

उ॒पे त्वा क॑र्मभू॒तये॑ स नो॒ युवो॑ग्र॒श्चकाम॑ यो धृ॒षत॑ ।

त्वामि॒ष्यवि॑तारं व॒वृमहे॑ स॒खाय॑ इन्द्र सान॑सिम् ॥२॥

## Sūkta 21

705. Ehyū śu bravāṇi te'gna itthetarā girah.  
Ebhīr vardhasa indubhiḥ.  
(Cf. S. 7; Rv VI. 16.16; Yv. XXVI. 13)

706. Yatra kva ca te mano dakṣam dadhasa uttaram.  
Tatra yonim kṛṇavase.  
(Cf. Rv VI. 16.17)

707. Na hi te pūrtam akṣipad bhuvan nemānām pate.  
Athā duvo vanavase.  
(Cf. Rv VI. 16.18)

## Sūkta 22

708. Vayam u tvām apūrvya sthūram na kac cid bharanto' vasyavaḥ.  
Vajriṇ citraṁ havāmahe.  
(Cf. S. 408; Rv VIII. 21.1; Av. XX. 14.1; 62.1)

709. Upa tvā karmann ūtaye sa no yuvograścākṛāma yo dhṛṣat.  
Tvām idhyavitāram vavṛmahe sakhāya indra sānasim.  
(Cf. Rv VIII. 21.2; XX. 14.2; 62.2)

705. O adorable Lord, may you be with us. We shall augment you with drops of divine love.
706. Where-so-ever and to whom-so-ever, your kindness is directed, you make him eminent, and give him uncommon vigour, and in his heart, you make your own abode.
707. Let not the blaze of your full glory be distressing to the eye, O the giver of dwellings to your humble votaries; may you be pleased to accept our services.
708. O unparalleled Lord, possessor of marvellous wealth and wisdom, desirous of your protection, we invoke you as men call stout men for help.
709. O resplendent Lord, we depend on you for our protection at all our sacred works. You are ever young, fierce and resolute; may you come to us. We, your friends, rely upon you as our protector and benefactor.

( २१ )

(१-१) दृषत्वात्वाँहिरसो हृदेव कृतिः । इन्द्रो देवता । (१-२) वयमादितीययोः कृत्तुम्बिद्, (१) कृतीवायाथाद्रुद्रुप इत्यन्ती ।

अधा ह्येन्द्र गिर्वेण उप त्वा काम इमहे ससृग्महे । उदेव गमन्त उदभिः ॥१॥

वार्ण त्वा यव्याभिवर्धन्ति शूर ब्रह्माणि । वावृच्चासं चिदद्विवो दिवेदिवे ॥२॥

युञ्जन्ति हरी इषिरस्य गाययीरी रथ उरुयुगे वचोयुजा । इन्द्रवाहा स्वरविदा ॥३॥

॥ इति अथमथ्य अथमोऽर्चः ॥

## Sūkta 23

710. Adhā hīndra girvaṇa upa tvā kāma īmahe sasṛgmahe.  
Udeva ganta udabhīh.<sub>1</sub>  
(Cf. S. 406; Rv VIII. 98; Av. XX. 100.1)

711. Vār ṇa tvā yavyābhir vardhanti śūra brahmāṇi.  
Vāvṛdhvāṅsam cid adrivo dive-dive.<sub>2</sub>  
(Cf. Rv VIII. 98.8; Av. XX. 100.2)

712. Yuñjanti harī iṣirasya gāthayorau ratha uruyuge  
vacoyuja.  
Indravāhā svarvidā.<sub>3</sub>  
(Cf. Rv VIII. 98.9; Av. 100.3)

Here ends Prapāthaka I — Ardha I

Here also ends Adhyāya I

710. O resplendent, lover of hymns, we send our earnest praises to you as people sporting in a water pool (splash their friends) with handfuls water.
711. As a lake swells with water from rivers, so our praises. O hero, O thunderer, augment as you grow more and more, day by day.
712. While the chant of holy songs continues, the two bay steeds are attached to the broad wide-yoked chariot. The steeds move at the word-signal of the charioteer, and the chariot carries in it the Master, the resplendent Sun.

END



अथ अथर्वस्य द्वितीयोऽङ्कः

( १ )

(१-३) अथर्वस्य द्वितीयोऽङ्कः अथर्वस्य द्वितीयोऽङ्कः । (१) अथर्वस्य  
अथर्वस्य, (१-३) द्वितीयोऽङ्कः अथर्वस्य द्वितीयोऽङ्कः ।

पान्तमा वो अन्धस इन्द्रमभि प्र गायत ।

विश्वासाहं शतक्रतुं मंहिष्ठं वर्षणीनाम् ॥१॥

पुरुहूतं पुरुहूतं गाथान्याहं सनेश्रुतम् । इन्द्र इति ब्रवीतन ॥२॥

इन्द्र इमो महोनो दाता वाजानो नृतुः । महाहं अभिज्ञां यमत ॥३॥

( २ )

(१-३) अथर्वस्य द्वितीयोऽङ्कः अथर्वस्य द्वितीयोऽङ्कः । (१) अथर्वस्य  
अथर्वस्य, (१-३) द्वितीयोऽङ्कः अथर्वस्य द्वितीयोऽङ्कः ।

प्र व इन्द्राय मादनं हयस्याय गायत । सखायः सोमपावने ॥१॥

## Adhyāya II

### Prapathaka I — Ardha II

#### Khaṇḍa I

#### Sūkta 1

713. Pāntamā vo andhasa indramabhi pra gāyata.  
Viśvāsāhaṁ śatakratum maṁhiṣṭhaṁ carṣaṇīnām.  
(Cf. S. 155; Rv VIII. 92.1)

714. Puruhūtam puruṣūtam gāthānyāṁ sanaśrutam.  
Indra iti bravītana.  
(Cf. Rv VIII. 92.2)

715. Indra inno mahonām dātā vājānām nṛtuḥ.  
Mahāṁ abhijñvā yamat.  
(Cf. Rv VIII. 92.3)

#### Sūkta 2

716. Pra va indrāya mādanāṁ haryaśvāya gāyata.  
Sakhāyaḥ somapāvne.  
(Cf. S. 156; Rv VII. 31.1)

**Adhyāya II**

713. May you sing the glory of that resplendent Lord, who accepts all your oblations, who subdues all enemies, who is the performer of hundreds of selfless deeds, the most liberal of all men.
714. Proclaim that divine force as the resplendent supreme, who is invoked by all, praised by all, and who is worthy of songs and is renowned as eternal.
715. May the resplendent one, who rejoices everyone of us, be the giver of abundant riches; may He, the mighty, bring riches to the devotees who pray with humility.
716. O friends, sing a delightful hymn to praise the resplendent Lord, the supreme master of vital powers and the acceptor of devotional love.

शंसेदुक्तं सुदानव उत पुंश्च यथा नरः । चक्रेमा सत्यराधसे ॥२॥  
 त्वं न इन्द्र वाजयुस्त्वं गव्युः शतक्रतो । त्वं हिरण्ययुर्वसो ॥३॥

(१-३) इत्यन्तरिक्षे वायव्यो वेदातिथिर्देवि । इन्द्रो देवता । वायवी इन्द्रः ।

वयमु त्वा तदिदं इन्द्र त्वायन्तः सखायः । कण्वा उक्थेभिर्जरन्ते ॥१॥  
 न घेमन्यदा पपन वज्रिन्नपसो नविष्टौ । तवेदु स्तोमैश्चिकेत ॥२॥  
 इच्छन्ति देवाः सुन्वन्तं न स्वप्नाय स्पृहयन्ति । यन्ति प्रमादमतन्द्राः ॥३॥

717. Śaṁseduktham sudānava uta dyukṣam yathā narah.  
 Cakṛmā satyarādhase.<sub>2</sub>  
 (Cf. Rv VII. 31.2)
718. Tvam na indra vājayustvam gavyuḥ śatakrato.  
 Tvaṁ hiraṇyayurvaso.<sub>3</sub>  
 (Cf. Rv VII. 32.3)

### Sūkta 3

719. Vayamu tvā tadidarthā indra tvāyantaḥ sakhāyaḥ.  
 Kaṇvā ukthebhirjarante.<sub>1</sub>  
 (Cf. S. 157; Rv VIII. 2.16; Av. XX. 18.1)
720. Na ghemanyadā papana vajrinnāpaso naviṣṭau.  
 Tavedu stomaiściketa.<sub>2</sub>  
 (Cf. Rv VIII. 2.17; Av. XX. 18.2)
721. Icchanti devāḥ sunvantam na svapnāya spṛhayanti.  
 Yanti pramādamatandrāḥ.<sub>3</sub>  
 (Cf. Rv VIII. 2.18; Av. XX. 18.3)

717. Let us chant in praise of the bounteous Lord such hymns as other men of wisdom have ever been singing; let us offer chants to Him who is truth personified.
718. O resplendent Lord, may you be the winner of nourishment for us; O the performer of hundreds of benevolent works, may you be the winner of cattle for us. O the winner of wealth, be the winner of gold or goat and sheep for us.
719. O resplendent Lord, we implore you as your devoted friends, for the same purpose, as the most wise men praise you with sacred hymns.
720. O wielder of the bolt of justice, certainly I never sing songs in the praise of anyone else, other than yourself, while celebrating any occasion, or contemplating any thought.
721. Nature's bounties favour those who are active in work and do not indulge in sleep. They bless those who are not drowsy and who realize the ecstasy of joy.

( ४ )

(१-४) इन्द्रायास्तुतमपि सुतमपि सुतमपि । इन्द्रो देवता । यावन्ती उक्तः ।

इन्द्राय मध्वने सुते परि ष्टोभन्तु नो गिरः । अर्कमर्बन्तु कारवः ॥१॥  
 यस्मिन्विश्वे अधि श्रियो रणन्ति सप्त सप्त सप्तः । इन्द्राय सुते हवामहे ॥२॥  
 त्रिकद्रुकेषु चेतनं देवासो यज्ञममृत । तमिद्वर्बन्तु नो गिरः ॥३॥

( ५ )

(१-५) इन्द्रायास्तुतमपि सुतमपि सुतमपि । इन्द्रो देवता । यावन्ती उक्तः ।

अयं ते इन्द्र सोमो निपूतो अधि बर्हिषि । एहीमस्य द्रवा पिबे ॥१॥  
 शोचिगो शोचिपूजनाय रणाय ते सुतः । आखण्डलं प्र हृषसे ॥२॥

## Sūkta 4

722. Indrāya madvane sutam pari ṣṭobhantu no girah.  
 Arkamarccantu Kāravah.<sub>1</sub>  
 (Cf. S. 158; Rv VIII. 92.19; Av. XX. 110.2)
723. Yasmin viśva adhi sriyo raṇanti sapta saṁsadaḥ.  
 Indram sute havāmahe.<sub>2</sub>  
 (Cf. Rv VIII. 92.20; Av. XX. 110.2)
724. Trikadrukeṣu cetanam devāso yognamatnata.  
 Tamidvardhantu no girah.<sub>3</sub>  
 (Cf. Rv VIII. 13.18; 92.21. Av. XX. 110.3)

## Sūkta 5

### Khaṇḍa II

725. Ayam ta indra somo nipūto adhi barhiṣi.  
 Ehimasya dravā piba.<sub>1</sub>  
 (Cf. S. 159; Rv VIII. 17.11; Av. XX. 5.5)
726. Śācigo śācipūjanāyaṁ raṇāya te sutaḥ.  
 Ākhaṇḍala pra hūyase.<sub>2</sub>  
 (Cf. Rv VIII. 17.12; Av. XX. 5.1)



722. Let the songs of praises expressed to the exhilarated one be effectual on every side, O our resplendent Lord. May the poets sing the songs of praises.
723. The prayers are ever recited in favour of the resplendent Lord whom alone we invoke. All the glories rest in Him and in His domain, all the seven senses rejoice.
724. In the three regions, or during three catastrophic deluges, nature's bounties extend their cosmic sacrifices that inspire sacrificial acts in minds of men. May our laudations strengthen His glory and promote our sacrifices.
725. O Lord of resplendence, here is your devotional love, well sanctified. May you come speedily hither and cherish our affection.
726. O glorious Creator, O glorious in adoration, the libation is for your rejoicement; O destroyer of foes, you are earnestly invoked.

यस्ते ऋक्वृषो णपात्रणपात्कुण्डपाय्यः । न्यस्मि दध्रे आ मनः ॥३॥

(१)

(१-१) वृषत्वात् ऋक्वृषोः ऋक् । इन्द्रो देवता । पात्रपात्रे ।

आ तू न इन्द्र क्षुमन्तं चित्रं भ्राभं संश्रुभाय । महाहस्ती दक्षिणेन ॥१॥

विद्या हि त्वा तुविकूर्मि तुविदेष्णे तुवीमघम् । तुविमात्रमवोभिः ॥२॥

न हि त्वा शूर देवा न मर्त्तासो दित्सन्तम् । भीमे न गा वारयन्ते ॥३॥

(३)

(१-१) वृषत्वात् ऋक्वृषोः ऋक् । इन्द्रो देवता । पात्रपात्रे ।

अभि त्वा वृषभा सुते सुतं सृजामि पीतये । तृप्पा व्यश्रुहीमदम् ॥१॥

727. Yaste śramgavṛṣaṇapāt praṇapāt kuṇḍapāyyaḥ.  
Nyasmin dadhra ā manah.<sup>3</sup>  
(Cf. Rv VIII. 17.13; Av. XX. 5.7)

## Sūkta 6

728. Ā tū na indra kṣumantam citram grābharm̐sam  
grbhāya.  
Mahāhastī dakṣiṇena.<sup>1</sup>  
(Cf. S. 167; Rv. VIII. 81.1)

729. Vidmā hi tvā tuvikūrmi tuvideṣṇam tuvīmagham.  
Tuvimātramavobhiḥ.<sup>2</sup>  
(Cf. Rv VIII. 81.2)

730. Na hi tvā sūra devā na marttāso ditsantam.  
Bhīmam na gām vārayante.<sup>3</sup>  
(Cf. Rv VIII. 81.3)

## Sūkta 7

731. Abhi tvā vṛṣabha sute sutaṁ srjāmi pītaye.  
Tṛmpā vyaśnuhī madam.<sup>1</sup>  
(Cf. S. 161; Rv VIII. 45.22; Av. XX. 22.1)

727. We meditate on this mighty showerer Sun, who neither falls down, nor lets other luminaries fall, — thus it is the preserver of all the realms of our universe.
728. O resplendent Lord, a possessor of the large & mighty hand, may you fetch for us with your right hand manifold, marvellous and nutritious food.
729. We know, you are the achiever of many great deeds, the bestower of many gifts, the lord of ample wealth, and vast in measure for the ample protections you give.
730. O victorious lord, when you wish to give, neither divine bodies nor men can refrain you, just as it becomes difficult to face a ferocious bull.
731. When the prayers are repeated, I pour out the libation to you, O showerer, for your acceptance. May you accept it to your satisfaction and enjoy the exhilarating elixir of devotion.

मा त्वा मूरा अविष्यवो मोपहस्वान् आ दभन् । मा कीं ब्रह्मद्विषं वनः ॥२॥  
इह त्वा गोपरीणसं महे मन्दन्तु राक्षसे । सरो गौरो यथा पिब ॥३॥

(१-३) वृषस्वात्सवः कान्तो मेवातिपिर्जपिः । इन्द्रो देवता । गावयो जन्तः ॥

इदं वसो सुतमन्धः पिबा सुपूर्णमुदरम् । अनाभयिन्नरिमा ते ॥१॥  
नृभिर्घातः सुतो अश्रैरज्या वारैः परिपूतः । अधो न निको नदीषु ॥२॥  
ते ते यवं यथा गोभिः स्वादुमकर्म श्रौणन्तः । इन्द्र त्वास्मिन्सधमादे ॥३॥

732. Mā tvā mūrā aviṣyavo mopahasvāna ā dabhan.  
Mā kīm brahmadviṣam vanah.<sub>2</sub>  
(Cf. Rv VIII. 45.23; Av. XX. 22.2)

733. Iha tvā goparīṇasam mahe mandantu rādhase.  
saro gauro yathā piba.<sub>3</sub>  
(Cf. Rv VIII. 45.24; Av. XX. 22.3)

### Sūkta 8

734. Idam vaso sutamandhaḥ pibā supūrṇamudaram.  
Anābhayin rarimā te.<sub>1</sub>  
(Cf. S. 124; Rv VIII. 2.1)

735. Nṛbhirdhautaḥ suto aśnairavyā vāraiḥ paripūtaḥ.  
Aśvo na nikto nadīsu.<sub>2</sub>  
(Cf. Rv VIII. 2.2)

736. Tam te yavam yathā gobhiḥ svādumakarṇa śrīṇantaḥ.  
Indra tvasmintsadhamāde.<sub>3</sub>  
(Cf. Rv VIII. 2.3)

732. Let not the fools or those who mock, beguile you, when they seek your protection; may you not favour the unbelievers and Godless.
733. Let the worshippers exalt you here with sweet devotion and sincere dedication for the attainment of munificence. May you drink the elixir as *Gaura* deer drinks water from a pond.
734. Here is the elixir of devotion expressed, O Lord of riches, please drink it to your full satisfaction. O undaunted Lord, we offer it to greet you.
735. It (the devotional elixir) is pure as if washed by priests, pressed out with hard work and strained through the filter (of pious thoughts). It is like a courser bathed in a stream of river.
736. We make this elixir of devotion sweet for you, as the barley cereal is blended with milk; and therefore, O resplendent, I call you for an acceptance of the sacred oblation we have offered.



(९)

(१-१) ह्यस्यास्य पाणिनो विभावित्वं कृत्ति । इन्द्रो देवता । पापघ्नी इन्द्रः ।

इदं॑ ह्यन्वो॒जसा॑ सुतं॑ रा॒धानां॑ पते । पि॒बा त्वा॑स्य॒ गिर्वणः॑ ॥१॥  
 यस्ते॑ अ॒नु स्व॑धामस॒त्सुते॑ नि य॒च्छ तन्व॑म् । स॒ त्वा म॑म॒त्तु सोम्य॑ ॥२॥  
 प्र ते॑ अ॒भ्योतु॑ कु॒क्ष्योः प्रेन्द्र॑ ब्र॒ह्मणा॑ शिरः॑ । प्र॒ बाहु॑ शू॒र रा॑धसा ॥३॥

(१०)

(१-१) ह्यस्यास्य देवामिनो मनुष्यकृत्ति । इन्द्रो देवता । पापघ्नी इन्द्रः ।

आ त्वेता॑ नि षी॒दतेन्द्र॑मभि॒ प्र गा॑यत । सखा॑य॒ स्तोम॑वा॒हसः॑ ॥१॥  
 पु॒रु॒तमं॑ पु॒रु॒णामी॑शानं॒ वार्या॑णाम् । इन्द्र॑ स॒मि स॑न्वा सु॒ते ॥२॥

### Khaṇḍa III

#### Sūkta 9

737. Idaṁ hyanvojasā sutaṁ rādhānām pate.  
 Pibā tvāsya girvaṇaḥ.<sub>1</sub>  
 (Cf. S. 165; Rv III. 51.10)
738. Yaste anu svadhāmasat sute ni yaccha tanvam.  
 Sa tvā mamattu soṃya.<sub>2</sub>  
 (Cf. Rv III. 51.11)
739. Pra te asnotu kukṣyoh prendra brahmaṇā śiraḥ.  
 Pra bāhū śūra rādhāsā.<sub>3</sub>  
 (Cf. Rv III. 51.12)

#### Sūkta 10

740. Ā tvetā ni ṣīdatendramabhi pra gāyata.  
 Sakhāya stomavāhasaḥ.<sub>1</sub>  
 (Cf. S. 164; Rv I. 5.1; Av. XX. 68.11)
741. Purūtamam purūṇamīśānam vāryāṇām.  
 Indraṁ some sacā sute.<sub>2</sub>  
 (Cf. Rv I. 5.2; Av. XX. 68.12)

737. Lord of riches, deserving our praise, this nectar of sweet devotions is prepared for you with deep emotion; may you come to cherish it quickly.
738. May you be exhilarated by this devotional Love, that has been poured out as food for you. May it cheer you who loves it.
739. O resplendent Lord, may our devotional love, supplemented with prayer, work through both your flanks, and through your arms, that they distribute wealth.
740. Let us all, O friends and devotees, assemble here and offer our congregational prayer to, and repeatedly sing the glory of, the resplendent Lord.
741. Let us pour forth our heartfelt prayers in our sacred songs. Only He is the bestower of true happiness. Only He is the destroyer of evil forces.

सं घा नो योग आ भुवत्स राये स पुरन्ध्या । गमद्वाजेभिरा स नः ॥३॥

( ११ )

(१-३) एवस्वस्त्यवोमर्ति कुमरोप कवि । इन्द्रो देवता । तावमी कन्दा ।

योगयोगे तवस्तरे वाजेवाजे हवामहे । स्वस्वो इन्द्रमृतये ॥१॥

अनु प्रत्नस्यौकसो हुवे तुविप्रति नरम् । ये ते पूर्व पिता हुवे ॥२॥

आ घा गमद्यदि श्रवत्सहस्त्रिणीभिरुतिभिः । वाजेभिरुप नो हवम् ॥३॥

( १२ )

(१-३) एवस्वस्त्यवोमर्ति कुमरोप कवि । इन्द्रो देवता । इन्द्रि कन्दा ।

इन्द्रसुतेषु सोमेषु क्रतुं पुनीष उक्थ्यम् । विदे वृधस्य दक्षस्य महो हि षः ॥१॥

742. Sa ghā no yoga ā bhuvat sa rāye sa purandhyā.  
Gamad vājebhirā sa naḥ.<sub>3</sub>  
(Cf. Rv I. 5.3; Av. XX. 69.1)

### Sūkta 11

743. Yogeyoge tavastaram vājevāje havāmahe.  
Sakhāya indramūtaye.<sub>1</sub>  
(Cf. S. 163; Rv I. 30.7; Yv. XI. 14; Av. XIX. 24.7;  
20.26.1)
744. Anu pratnasyaukaso huve tuvipratim naram.  
Yam te pūrvam pitā huve.<sub>2</sub>  
(Cf. Rv I. 30.9; Av. XX. 26.3)
745. Ā ghā gamadyadi śravatsahariṇībhīrūtibhiḥ.  
Vājebhirup no havam.<sub>3</sub>  
(Cf. Rv I. 30.8; Av. XX. 26.2)

### Sūkta 12

746. Indra suteṣu someṣu kratum puniṣa ukthyam.  
Vide vṛdhasya dakṣasya mahām hi ṣaḥ.<sub>1</sub>  
(Cf. S. 381; Rv VIII. 13.1)

742. May He be with us in the fulfilment of our noble desires and higher aspirations. May He come to me to give effulgence, knowledge and blessings.
743. On every occasion, in every noble work, we invoke the resplendent God, the best amongst our friends, for our protection and happiness.
744. I too invoke in right earnest the Supreme leader who creates the universe with eternal elements; our preceptors and ancestors have also been invoking the same.
745. When He listens to my invocations, He assuredly comes to me with thousands of generous bounties and benedictions.
746. As the elixir of divine love flows, the Lord of resplendence sanctifies the actions and words of the devotee for the gain of his strength, for He is Great.

स प्रथमे व्योमनि देवानां स दने वृधः । सुपारः सुश्रवस्तमः समप्सुजित् ॥२॥  
तमु हुवे वाजसातय इन्द्र भराय शुष्मिणम् । भवा नः सुष्ठे अन्तमः सखा वृधे ॥३॥

( १३ )

(१-२) इन्द्रवत्सत्य वैश्वस्यो वसिष्ठः कविः । अग्निर्व्यासः । इत्येता ऊच्यन्ते ।

एना वो अग्निं नमसोर्जो नपातमा हुवे ।  
प्रियं चेतिष्ठमरतिं स्वध्वरे विश्वस्य दूतममृतम् ॥१॥  
स योजते अरुषा विश्वभोजसा स दुद्रवत्स्वाहुतः ।  
सुनश्ना यज्ञः सुशमी वसुनी देव राधो जनानाम् ॥२॥

747. Sa prathame vyomani devānāṁ sadane vṛdhah.  
Supāraḥ suśravastamaḥ samapsujit.<sub>2</sub>  
(Cf. Rv VIII. 13.2)

748. Tamu huve vājasātaya indram bharāya śuṣminām.  
Bhavā naḥ sumne antamaḥ sakhā vṛdhe.<sub>3</sub>  
(Cf. Rv VIII. 13.3)

## Khaṇḍa IV

### Sūkta 13

749. Enā vo agnim namasorjo napātāmā huve.  
Priyam cetiṣṭhamaratim svadhvaram viśvasya  
dūtamanṛtam.<sub>1</sub>  
(Cf. S. 45; Rv VII. 16; Yv. XV. 32)

750. Sa yojate aruṣā viśvabhōjasā sa dudravat svāhutah.  
Subrahmā yajñah suśamī vasūnām devaṁ rādho  
janānām.<sub>2</sub>  
(Cf. Rv VII. 16.2; Yv. XV. 3५)



747. He augments in the foremost region of heaven, the abode of Nature's bounties; He is the saviour, the most glorious and overcomer of the obstructions in the midspace (which prevent the rainfall).
748. I invoke the mighty resplendent Lord for obtaining food and strength in the battle of life. May He always remain close to us for our happiness, and be a friend for our prosperity.
749. I invoke you with this hymn, O adorable Lord, imperishable in energy, loving, wisest, unobstructed, served with such sacrifices as are free from violence and the immortal messenger of all.
750. May He harness His brilliant, all-supporting elements to his cosmic chariot, when earnestly invoked. May He be attained quickly: May the dedicated offerings of the people proceed to Him, who is the giver of abundant food, adorable, and the doer of great deeds.

( १४ )

(१-२) इषुचस्तास्य वैश्वक्नो बलिष्ठ कृषिः । उषा देवता । इराती कन्या ॥

प्रत्यु अदर्श्यायत्युच्छन्ती दुहिता दिवः ।  
 अपो मही वृणुते चक्षुषा तमो ज्योतिष्कृणोति सूनरी ॥१॥  
 उदुस्त्रियाः सृजते सूर्यः सचा उयन्नक्षत्रमचिवत् ।  
 तवेदुषा व्युषि सूर्यस्य च सं भक्तेन गमेमहि ॥२॥

( १५ )

(१-२) इषुचस्तास्य वैश्वक्नो बलिष्ठ कृषिः । मयिनी देवते । इराती कन्या ॥

इमा उ वो दिविष्टय उसा हवन्ते अश्विना ।  
 अयं वामह्वसे शचीवसू विशविशः हि गच्छथः ॥१॥  
 युवं चित्रं ददयुर्मौजनं नरा चोदेयाः सूरुतावते ।  
 अवाग्रथः समेनसा निषच्छतं पिबतः सोम्यं मधु ॥२॥

## Sūkta 14

751. Pratyū adarśyātyūcchantī duhitā divaḥ.  
 Apo mahī vṛṇute cakṣuṣā tamo jyotiṣkṛṇoti sūnarī.  
 (Cf. S. 303; Rv VII. 81.1)
752. Udustriyāḥ sṛjate sūryaḥ sacā  
 udyannakṣatramarcivat.  
 Taveduṣo vyuṣi sūryasya ca sam bhakten gamemahi.  
 (Cf. Rv VII. 81.2)

## Sūkta 15

753. Imā u vām diviṣṭaya usrā havante aśvinā,  
 Ayam vāmahvase vāse śacīvasū viśasviśaṁ hi  
 gacchathāḥ.  
 (Cf. S. 304; Rv VII. 74.1)
754. Yuyam citram dadathurbhojanam narā codethāṁ  
 sūnṛtāvate.  
 Arvāgrathaṁ samanāsā ni yacchatam pibatnaṁ  
 somyam madhu.  
 (Cf. Rv VII. 74.2)

751. The daughter of heaven is everywhere seen, advancing and sending forth her lustre. She drives away the deep darkness, so that objects be visible to our eyes. She is the kind guide of every man, when she diffuses light.
752. At the same time, the Sun sends forth his rays, and while ascending, renders the plants luminous. So, O dawns, upon your manifestation, as well as that of the sun, may we attain the share of divine sustenance allotted to us.
753. These pious praises glorify you, O radiant twin-divines, at the break of day. I invoke you, who are rich in power and action for preservation; for, house by house, you visit every individual.
754. O leaders of ceremonies, you are possessed of marvellous wealth; bestow it upon him who sincerely praises you. With your attitudes alike and favourable, may both of you direct your chariot to us and cherish our sweet loving homage.

( ११ )

(१-३) दृषस्वास्व आचरयोऽस्तार कृतिः । सोमसुर्वो देवते । गावयी कृत्वा ॥

अस्य प्र॒त्ना॒मनु॑ यु॒तं शु॒क्रं दु॒दुह॑ अ॒ह्रयः॑ । प॒यः स॒हस्र॑सा॒मृषि॑म् ॥१॥  
 अ॒यं सूर्य॑ इ॒वोप॑द॒र्गय॑ सरा॒ंसि धा॑वति । स॒प्त प्र॑व॒त आ दि॑वम् ॥२॥  
 अ॒यं वि॒श्वानि॑ तिष्ठति पु॒नानो॑ भु॒वना॑परि । सोमो॑ दे॒वो न सूर्यः॑ ॥३॥

( १७ )

(१-३) दृषस्वास्व (१) वचकृत्वाः कुपकोप, (२-३) द्वितीयकृत्वाचरोच  
 कृत्वा देव्यातिचिर्करी । सोमो देवता । गावयी कृत्वा ॥

एष प्र॒त्नेन॑ जन्म॒ना दे॒वो दे॒वेभ्यः॑ सु॒तः । हरिः॑ प॒वित्रे॑ अ॒र्षति॑ ॥१॥  
 एष प्र॒त्नेन॑ मन्म॒ना दे॒वो दे॒वेभ्य॑स्परि । क॒विर॑वि॒प्रेण॑ वावृ॒धे ॥२॥

## Khaṇḍa V

### Sūkta 16

755. Asya pratnāmanu dyutaṁ śukram duduhrne ahrayaḥ.  
 Payaḥ sahasrasāmṛṣim.<sub>1</sub>  
 (Cf. Rv IX. 54.1; Yv. III. 16)
756. Ayaṁ sūrya ivopdrgayam sarāṅsi dhāvati.  
 Sapta pravata ā divam.<sub>2</sub>  
 (Cf. Rv IX. 54.2)
757. Ayam viśvāni tiṣṭhati punāno bhuvanopari.  
 Somo devo na sūryaḥ.<sub>3</sub>  
 (Cf. Rv IX. 54.3)

### Sūkta 17

758. Eṣa pratnena janmanā devo devebhyaḥ sutah.  
 Hariḥ pavitre arṣati.<sub>1</sub>  
 (Cf. S. 1264; Rv IX. 3.9)
759. Eṣa pratnena manmanā devo devebhyaspari.  
 Kavirvipreṇa vāvṛdhe.<sub>2</sub>  
 (Cf. Rv. IX. 42.2.)

755. According to the traditional reputation, the invokers effuse this brilliant and pure fluid, the giver of penetrating insight that grants a thousand gifts.
756. Like the Sun, it ( the divine elixir) is the supervisor of all acts; it hastens to the lakes (of our brain), and unites with the seven down-descending currents from the region of enlightenment.
757. After filtration and purification, the spiritual elixir of divine love shines in its splendour; and stands high over every thing in the celestial region like the Sun.
758. The green-tinted divine elixir of ancient birth flows across the ultra-psychic fleecy-filter for the enjoyment of Nature's bounties.
759. It, when effused with holy hymns, flows in a stream; it is divine in its own nature and flows for the divine forces.



दुहानः प्रत्नमित्पयः पवित्रे परि षिच्यसे । क्रन्दं देवाँ अजीजनः ॥३॥

( १८ )

(१-१) वृषस्वास्व (१, १) वचनाद्वितीययोः क्त्वात्प्रोक्तो देवतो वा, (२) द्वितीयाद्याभ्यङ्गितोऽन्धीपुङ्गवी ।  
(१, १) वचनाद्वितीययोः लोका, (२) द्वितीयाद्याभ्य देवा देवताः । नाचरी क्त्वा ॥

उपे शिक्षापतस्त्पुषो भियसमा धेहि शत्रवे । पवमान विदा रयिम् ॥१॥

उपो षु जातममुर्म ॥२॥

उपासौ गायता नरः ॥३॥

( १९ )

(१-१) वृषस्वास्वाभ्यङ्गित क्त्वाः । (१-२) वचनाद्वितीययोः लोका, (१)  
द्वितीयाद्याभ्यङ्गितोऽन्धीपुङ्गवी देवताः । नाचरी क्त्वा ॥

प्र सोमासो विपश्चितोपो नयन्त ऊर्मयः । वनानि महिषा इव ॥१॥

760. Duhānaḥ pratnamitpayah pavitre pari śicyse.  
Krandam devāñ ajījanaḥ.<sub>3</sub>  
(Cf. Rv IX. 42.4)

## Sūkta 18

761. Upa śikṣāpatasthuṣo bhiyasamā dhehi śatrave.  
Pavamān vidā rayim.<sub>1</sub>  
(Cf. Rv IX. 19.6)
762. Upo ṣu jātamapturam gobhirbhaṅgam pariṣṛtam.  
Indum devā ayāsiṣuḥ.<sub>2</sub>  
(Cf. S. 487; 1335; Rv IX. 61.13)
763. Upāsmāi gāyatā naraḥ (pavamānāyendave.  
Abhi devāñ iyakṣate.)<sub>3</sub>  
(Cf. S. 651; Rv IX. 11.1; Yv. XXXIII. 62)

## Khaṇḍa VI

## Sūkta 19

764. Pra somāso vipaścito'po nayanta ūrmayah.  
Vanāni mahiṣā iva.<sub>1</sub>  
(Cf. S. 478; Rv IX. 33.1)

760. Milking forth the eternal fluid, this elixir is poured into the ultra-psyched filter and there with a roar, it generates divine virtues.
761. May you bring near to us those who stand aloof, may you strike terror into our foes; O pure flowing elixir, please transfer their riches to us.
762. Only fragmentary: ऋषे पु जातमातुष - Rv. IX. 61.13.  
[Sent nearly by sacred waters, i.e., the *vasatīvarī* (waters), Nature's bounties approach this divine elixir nearby, which is well-born (vigorous and noble) and is the demolisher (of evils) — the one adorned with milk and curds].
763. Only fragmentary: उपासो गायता नः - Rv. IX. 11.1,  
[Sing, you, O leaders of ceremonies, your songs to him, is to the glory of this pure-flowing drop of divine love. It is keen to offer worship to Nature's bounties]; (the verses are chanted whilst the juice is being extracted).
764. The conscientious drops of divine love rush along like waves of water or like buffaloes to forests.

अभि द्रोणानि बभ्रवः शुक्रा ऋतस्य धारया । वाजं गोमन्तमक्षरन् ॥२॥  
सुता इन्द्राय वायवे वरुणाय मरुद्भ्यः । सोमा अर्पन्तु विष्णवे ॥३॥

( २० )

(१-२) इषुक्त्वात्स्य स्तर्षव कर्त्तव्यः । सोमो देवता । इषती इन्द्रः ।

प्र सोम देववितये सिन्धुने पिप्ये अर्णसा ।  
अंशोः पयसा मदिरो न जाग्रविरच्छा कोशं मधुभृतम् ॥१॥  
आ हयतो अर्जुनो अत्के अव्यत प्रियः सूनुर्न मर्ज्यः ।  
तमीं हिन्वन्त्यपसो यथा रथं नदीष्वा गर्भस्त्योः ॥२॥

( २१ )

(१-२) इषुक्त्वात्स्येव स्तर्षव कर्त्तव्यः । सोमो देवता । मधुमी इन्द्रः ।

प्र सोमांसो मदच्युतः श्रवसे नो मघोनाम् । सुता विदेथे अक्रमुः ॥१॥

765. Abhi droṇāni babhravaḥ śukrā ṛtasya dhārayā.  
Vājam gomantamakṣaran.<sub>2</sub>  
(Cf. Rv IX. 33.2)

766. Sutā indrāya vāyave varuṇāya marudbhyaḥ.  
Somā arṣantu viṣṇave.<sub>3</sub>  
(Cf. Rv IX. 33.3)

## Sūkta 20

767. Pra soma devavītaye sindhurna pipye arṇasā.  
Añśoḥ payasā madiro na jāgrvirachā kośam  
madhuścutam.<sub>1</sub>  
(Cf. S. 514; Rv IX. 107.12)

768. Ā haryato arjuno atke avyata priyaḥ sūurna marjyaḥ.  
Tamīm hinvantypaso yathā ratham nadīṣva  
gabhastyoh.<sub>2</sub>  
(Cf. Rv IX. 107.13)

## Sūkta 21

769. Pra somāso madacyutaḥ śravate no maghonām.  
Sutā vidathe akrānuḥ.<sub>1</sub>  
(Cf. S. 477; Rv IX. 32.1)

765. The brown bright drops flow with force to the pitchers with a stream of divine ambrosia; they pour fourth food accompanied with kine (or milk products).
766. The effused elixir of divine Love proceeds to Nature's bounties, such as the Sun, the wind, the ocean, the moving clouds and to the cosmos.
767. O divine elixir, like rivers feeding an ocean, you are fed with water for the joy of Nature's bounties; full of joy to the extreme, you move towards the honey-dropping pitcher, meant to stock the spiritual liquor of bliss.
768. It is loving and affectionate like a dear son about to be decorated. The divine elixir is clad in a shining robe. Fingers of both the hands compel it to mix with streams of waters, just as a warrior drives the chariot into battle.
769. May the elixirs of divine love, full of exhilaration, be effused during all sacred performances. They rush forth for our sustenance - for us who are the organizers of sacrifice.

आदी५ ह५सो यथा॑ गणे॑ विश्व॑स्यावीवशन्मतिम् । अत्यो॑ न गोभि॑रज्यते ॥२॥  
आदी॑ त्रित॑स्य योष॑णो हरि॑ः हिन्व॑न्त्यद्रिभिः । इन्दु॑मिन्द्राय॑ पीतये॑ ॥३॥

( २२ )

(१-३) वृषरास्य (१-३) वृषरासितीयपोषाभ्युपोऽङ्गिः, (३) कृतीयापाश कन्देही वृषारति-  
कृती । (१) वृषरासा भक्तिः, (२-३) द्वितीयाकृतीयपोष लोमो हेप्ते ।

(१-२) वृषरासितीयपोषाभ्यु , (३) कृतीयापाशानुपुष्प कन्देही ।

अया॑ पव॑स्व देव॑यु रेभ॑न्पवि॑त्रं पर्ये॑षि विश्व॑तः । मधो॑र्द्धारा॑ अम॑क्षत ॥१॥  
पव॑ते ह॑र्यतो॑ हरिः॑ ॥२॥  
प्र सु॑न्वाना॑यान्धसः॑ ॥३॥

। इति वचनाः अन्तर्धः ।

770. Ādīm haṁso yathā gaṇam viśvasyāvīvaśanmatim.  
Atyo na gobhirajyate.<sub>2</sub>  
(Cf. Rv IX. 32.3)
771. Ādīm tritasya yoṣaṇo hariṁ hinvantyadribhiḥ.  
Indumindrāya pitaye.<sub>3</sub>  
(Cf. Rv IX. 32.2)

## Sūkta 22

772. Ayā pavasva devayu rebhan pavitram pāryeṣi.  
Viśvataḥ. Madhorddhārā asṛkṣata.<sub>1</sub>  
(Cf. Rv IX. 106.14)
773. Pavate haryato hariḥ ati hvarānsi ranhyā.  
Abhyarṣant stotṛbhiyo vīravadyaśaḥ.<sub>2</sub>  
(Cf. S. 576; Rv IX. 106.13)
774. Pra sunvānāyāndhaso [martto na vṛta tadvacah.  
Apa śvānamarāndhasam hatā makhan na bhr̥gavah.]<sub>3</sub>  
(Cf. S. 553; 1386; Rv IX. 101.13)

Here ends Prapāthaka I — Ardha II  
Here ends Prapāthaka I  
Here also ends Adhyāya II



770. And like a swan entering its own flock, this divine ambrosia excites everyone and captures his thoughts. Like a horse bathed with waters, the divine elixir is covered with the milk of devotion (i.e. is mixed with water, milk and curds).
771. And now, the stems of the plant are crushed under pressing stones, and the fingers of triply enlightened priest effuse out the green-tinted elixir for the enjoyment of the resplendent Self.
772. For the exhilaration of organs, your streams are set free. May you flow, O elixir, with thrilling sounds and pass through the ultra-psychic filter in all directions.
773. Only fragmentary: पर्वत हयतो हरिः - Rv. IX. 106.13.  
[The delightful golden-hued elixir flows with rapidity into the crooked (pitchers). It provides wealth and vigour to the worshippers].
774. Only fragmentary: प्र सुवानस्यान्यसः - Rv. IX. 101.13.  
[Let no mortal hear the sound of the effused divine elixir; it drives off the dog, the greedy person, who is not dedicated to the public welfare. May you, the brilliant ones, drive off this villain].

END

अथ द्वितीयः ब्राह्मणः

( १ )

(१-३) पवस्वात्य मार्गवो बभ्रुभिर्कृतिः । सोमो देवता । गावयी इन्द्रः ॥

पवस्व वाचो अग्रियः सोमं चित्राभिरूतिभिः । अभि विश्वानि काव्या ॥१॥  
 त्वं समुद्रियो अपोग्रियो वाच ईरयन् । पवस्व विश्वचर्षणे ॥२॥  
 तुभ्येमां भुवना कवे माहिमं सोम तस्थिरे । तुभ्यं धावन्ति धेनवः ॥३॥

( २ )

(१-३) पवस्वास्त्यमृत्सोऽमरीयुर्कृतिः । सोमो देवता । गावयी इन्द्रः ॥

पवस्वेन्दो वृषा सुतः कृधो नो यशसो जने । विश्वा अपदिषो जहि ॥१॥

### Adhyāya III

#### Prapāthaka II — Ardha I

#### Khaṇḍa I

#### Sūkta 1

775. Pavasva vāco agriyaḥ soma citrābhirūtibhiḥ.  
 Abhi viśvāni kāvyā.<sub>1</sub>  
 (Cf. Rv. IX. 62.25)
776. Tvaṁ samudriyā apo'griyo vāca īrayan.  
 Pavasva viśvacarṣaṇe.<sub>2</sub>  
 (Cf. Rv IX. 62.26)
777. Tubhyemā bhuvanā kave mahimne soma tasthire.  
 Tubhyam dhāvanti dhenavaḥ.<sub>3</sub>  
 (Cf. Rv IX. 62.27)

#### Sūkta 2

778. Pavasvendo vṛṣā sutāḥ kṛdhī no yaśaso jane.  
 Viśvā apā divṣo jañi.<sub>1</sub>  
 (Cf. S. 479; Rv IX. 61.28)

**Adhyāya III**

775. O foremost leader, may your divine love flow with your marvellous protections towards our praises, towards all our hymns of praise.
776. May you, as a leading inspirer of the lyrics, raising your voice, pour forth waters of the firmament.
777. O poet of penetrating vision, in your might, these worlds stand firm; and the cosmic rivers flow to pay homage to you.
778. O mighty love divine, the showerer of benefits, may you make us celebrated among men and drive away all our adversaries.

यस्य ते सख्ये वयं सासह्याम पृतन्यतः । तवैन्दो द्युम्नं उत्तमे ॥२॥  
या ते भीमान्यायुधा तिम्रानि सन्ति धूर्वणे । रक्षो समस्य नो निदः ॥३॥

( ३ )

(1-3) वृषस्यस्य सख्ये वयं सासह्याम पृतन्यतः । सोमो देवता । गायत्री छन्दः ।

वृषा सोम द्युम्ना असि वृषा देव वृषव्रतः । वृषा धर्मोणि दधिषे ॥१॥  
वृष्णस्ते वृष्ण्य शवो वृषा वने वृषा सुतः । स त्व वृषन्वृषेदसि ॥२॥  
अश्वो न चक्रदो वृषा स गा इन्दी समर्वतः । वि नो राये दुरो वृधि ॥३॥

( ४ )

(1-3) वृषस्यस्य सख्ये वयं सासह्याम पृतन्यतः । सोमो देवता । गायत्री छन्दः ।

वृषा ह्यसि भानुना द्युमन्तं स्वा हवामहे । पवमान स्वर्दशम् ॥१॥

779. Yasya te sakhye vayam sāsahyām a pṛtanyataḥ.  
Tavendo dyumno uttame.2  
(Cf. Rv IX. 61.29)

780. Yā te bhīmānyāyudhā tigmāni santi dhūrvane.  
Rakṣā samasya no nidaḥ.3  
(Cf. Rv IX. 61.30)

### Sūkta 3

781. Vṛṣā soma dyumāñ asi vṛṣā deva vṛṣavrataḥ.  
Vṛṣā dharmāni dadhrise.1  
(Cf. S. 504; Rv IX. 64.1)

782. Vṛṣnaste vṛṣnyaṁ śavo vṛṣā vanam vṛṣā sutaḥ.  
Sa tvam vṛṣan vṛṣedasi.2  
(Cf. Rv. IX. 64.2)

783. Aśvo na cakrado vṛṣā sam gā indo samarvataḥ.  
Vi no rāye duro vṛdhi.3  
(Cf. Rv. IX. 64.3)

### Sūkta 4

784. Vṛṣā hyāsi bhānunā dyumantam tvā havāmahe.  
Pavamāna swardṛśam.1  
(Cf. S. 480; Rv IX. 65.4)

779. O divine love, may we overcome them, who assail us;  
may we enjoy your friendship, lofty and glorious.
780. With your weapons which are formidable for  
destroying the wicked, please guard us from our every  
foe.
781. O Lord of divine love, you are bright and  
consecrating; O showerer, consecration by sprinkling  
is your sacred privilege; O showerer, you sustain  
eternal law and order.
782. O showerer, your strength consists in showering, your  
worship consists in showering; your juice consists in  
showering; O showerer, truly you alone are a  
'showerer' a *vr̥ṣa*.
783. O blissful Lord, the showerer, you neigh like a horse;  
You give us cattle; you give us horses and open the  
doors for our wealth.
784. We, the performers of noble selfless works, praise  
you, O purified elixir, brilliant with radiance. Verily,  
you are the showerer of blessings.



यदद्भिः परिषिच्यसे मर्मृज्यमान आयुभिः । द्रोणे सधस्वमश्रुषे ॥२॥  
आ पवस्व सुवीर्यं मन्दमानः स्वायुध । इहो ध्विन्दवा गेहि ॥३॥

(१)

(१-३) इत्यस्तत्वाङ्गितोऽम्बोऽनुर्द्धिः । सोमो वेत्त । पावसी कम्पः ।

पवमानस्य ते धर्यं पवित्रमभ्युन्दतः । सखित्वमा वृणीमहे ॥१॥  
ये ते पवित्रमूर्मयोभिक्षरन्ति धारया । तेभिर्नः सोम मृदय ॥२॥  
स नः पुनान आ भर रयि वीरवतीमिषम् । इशानः सोम विश्वतः ॥३॥

785. Yadadbhiḥ pariśicyase marmṛjyamāna āyubhiḥ.  
Droṇe sadhasthamaśnuṣe.<sub>2</sub>  
(Cf. Rv IX. 65.6)

786. Ā pavasva suvīryam mandamānaḥ svāyudha.  
Iho śvindavā gahi.<sub>3</sub>  
(Cf. Rv IX. 65.5)

### Sūkta 5

787. Pavamānasya te vayam pavitramabhyundataḥ.  
Sakhitvamā vṛṇīmahe.<sub>1</sub>  
(Cf. Rv IX. 61.4)

788. Ye te pavitramūrmayo'bhikṣaranti dhārayā.  
Tebhirnaḥ soma mṛdaya.<sub>2</sub>  
(Cf. Rv IX. 61.5)

789. Sa naḥ punāna ā bhara rayim vīravatīmiṣam.  
Iśanaḥ soma viśvataḥ.<sub>3</sub>  
(Cf. Rv IX. 61.6)

785. When rubbed and cleansed by hands, you are blended with consecrated waters; you find your abode in the wooden vats in which you are collected (and further treated upon).
786. May you, O nobly-armed, pour upon us creative virility. O divine elixir, may you come to us with your favours.
787. We solicit your friendship; your affection over-flows beyond the limits of the ultra-psychic filter.
788. Delight us, O divine love, with those of your undulations which flow over the ultra-psychic sieve in a stream.
789. O divine love, lord over all, the purifier, bring us riches, food and heroic progeny.

(१)

(१-१) वृषस्वात्स्य आग्नौ ज्योतिर्विकसि । इन्द्रो देवता । गायत्री छन्दः ।

अग्निं दूतं वृणीमहे होतारं विश्ववेदसम् । अस्य यज्ञस्य सुकृतुम् ॥१॥

अग्निमग्निं हवीमग्निः सदा हवन्त विदपतिम् । हव्यवाहं पुरुप्रियम् ॥२॥

अग्ने देवां हहा वह जज्ञानो वृक्तबर्हिषे । असि होता न इद्व्ये ॥३॥

(२)

(१-१) वृषस्वात्स्य आग्नौ ज्योतिर्विकसि । मित्रावरुण्य मित्रावर्णौ वा देवता । गायत्री छन्दः ।

मित्रं वयं हवामहे वरुणं सोमपीतये । या जाता पूतदक्षसा ॥१॥

ऋतेन यावृतावृधावृतस्य ज्योतिषस्पती । ता मित्रावरुणा हुवे ॥२॥

## Khaṇḍa II

### Sūkta 6

790. Agnim dūtam vṛṇīmahe hotāram viśvavedasam.  
Asya yajñasya sukratum.<sub>1</sub>  
(Cf. S. 3; Rv I. 12.1; Av. XX. 101.1)
791. Agnimagnim havīmabhiḥ sadā havanta viśpatim.  
Havyavāham purupriyam.<sub>2</sub>  
(Cf. Rv I. 12.2; Av. XX. 101.2)
792. Agne devāṃ ihā vaha jajñāno vṛktabarhiṣe.  
Asi hotā na īdyaḥ.<sub>3</sub>  
(Cf. Rv I. 12.3; Av. XX. 101.3)

### Sūkta 7

793. Mitram vayaṃ havāmahe varuṇaṃ somapītaye.  
Yā jātā pūதாக্ষasā.<sub>1</sub>  
(Cf. Rv I. 23.4)
794. Rtena yāvṛtāvṛdhāvṛtasya jyotiṣaspatī.  
Tā mitrāvaruṇā hūve.<sub>2</sub>  
(Cf. Rv I. 23.5)

790. We accept adorable God as the messenger of all virtues, presiding over our sacred performances, and the source of all inspirations. We adore Him as we acclaim Him as the performer of benevolent deeds.
791. With dedicated noble deeds and invocations, we offer homage to our lord of men, most enlightened and resplendent Lord, beloved of many. Assuredly, He will respond to our offerings with a generous heart.
792. Adorable God, may we see you manifested in Nature's glories, which reveal your presence to us; you alone are to be adored.
793. We invoke the most venerable, the most vital, most friendly and sublime God to accept our devotional offerings.
794. We invoke the most venerable and resplendent God. who with eternal truth encourages us to perform noble and pious actions.

वरुणः प्राविता भुवन्मित्रो विश्वाभिरूतिभिः । करता नः सुराधसः ॥३॥

(८)

(१-४) वरुणस्यारुणैश्वाभिर्भुवन्मित्रो विश्वाभिरूतिभिः । (१, ४) वरुणादतीत्योरिन्द्रः ।

(२, ४) विश्वाभिरूतिभिः सुतो देवते । वाचसी इत्यादि ।

इन्द्रमिद्रायिनो बृहदिन्द्रमर्केभिरर्किणः । इन्द्रं वाणीरनुषत ॥१॥

इन्द्रं इद्धयोः सचा सम्मिस्त आ वचोयुजा । इन्द्रो वज्री हिरण्ययः ॥२॥

इन्द्रं वाजेषु नोव सहस्रप्रधनेषु च । उग्रं उग्रभिरूतिभिः ॥३॥

इन्द्रो दीर्घाय चक्षस आ सूर्यं रोहयदिवि । वि गोभिरग्रिमैरयत् ॥४॥

795. Varuṇaḥ prāvitā bhuvanmitro viśvabhirūtibhiḥ.  
Karatām naḥ surādhasaḥ.<sup>3</sup>  
(Cf. Rv I.23.6; Yv. XXXIII. 46)

## Sūkta 8

796. Indramidgāthino bṛhadindramarkebhirarkinaḥ.  
Indram vāṇīranūṣata.<sup>1</sup>  
(Cf. S. 198; Rv I. 7.1; Av. XX. 38.4; 47.4; 70.4)
797. Indra iddharyoḥ sacā sammiśla ā vacoyujā.  
Indro vajrī hiraṇyayaḥ.<sup>2</sup>  
(Cf. S. 597; Rv I. 7.2; Av. XX. 38.5; 47.5; 70.8)
798. Indra vājeṣu no'va sahasrapradhaneṣu ca.  
Ugra ugrābhirūtibhiḥ.<sup>3</sup>  
(Cf. S. 598; Rv I. 7.4; Av. XX. 70.10)
799. Indro dīrghāya caksasa ā sūryaṁ rohayaddivi.  
Vi gobhiradrimairayat.  
(Cf. Rv I. 7.3; Av. XX. 38.6; 47.6; 70.9)

(4)



795. May the venerable God protect us on all occasions; may the Sun provide us with all defences: may both of them make us most opulent.
796. The chanters of the Saman extol the resplendent Lord with songs, the reciters of the Rk with prayers, the priests of the Yajus with divine verses.
797. The resplendent Lord, the wielder of adamantine justice, is the co-ordinator of all elements. At His command, all cosmic energies are harnessed to the richly-decorated aura and they come speedily to our help.
798. O invincible resplendent Lord, may you, with insuperable defences, protect us in the struggle of hard life.
799. The resplendent Lord elevated the Sun in the sky to render all things visible and charged the clouds with abundant waters.

(९)

(१-३) इषस्त्वस्य वैश्यायस्यो वसिष्ठ इति । इन्द्राग्नी देवते । नावयी इन्द्र ।

इन्द्रे अग्ना नमो बृहत्सुवृक्तिमेरयामहे । धिया धेना अवस्यवः ॥१॥

ता हि शश्वन्त इदत इत्या विप्रास ऊतये । संबाधौ वाजसातये ॥२॥

ता वा गीर्भिविपन्युवः प्रयस्वन्तो हवामहे । मेघसाता सनिष्यवः ॥३॥

(१०)

(१-३) इषस्त्वस्य वैश्यायस्यो वसिष्ठ इति । सोमेन्द्रो देवते । नावयी इन्द्र ।

शृषा पवस्व धारया मरुत्वते च मत्सरः । विश्वा दधान ओजसा ॥१॥

त त्वा धर्तारमोण्योः पवमान स्वदेशम् । हिन्ये वाजेषु वाजिनम् ॥२॥

अया चित्तो विपानया हरिः पवस्व धारया । युजं वाजेषु चोदय ॥३॥

## Sūkta 9

800. Indre agnā namo bṛhat suvṛktimerayāmahe.  
Dhiyā dhenā avasyavaḥ.<sub>1</sub>  
(Cf. Rv VII. 94.4)

801. Tā hi śaśvanta iḍata itthā viprāsa ūtaye.  
Sabādhō vājasātaye.<sub>2</sub>  
(Cf. Rv VII. 94.5)

802. Tā vām gīrbhīrvipanyuvaḥ prayasvanto havāmahe.  
Medhasātā saniṣyavaḥ.<sub>3</sub>  
(Cf. Rv VII. 94.6)

## Sūkta 10

803. Vṛṣā pavasva dhārayā marutvate ca matsaraḥ.  
Viśvā dadhāna ojasā.<sub>1</sub>  
(Cf. S. 469; Rv IX. 65.10)

804. Tam tvā dharttāramoṇyoḥ pavamāna swardṛśam.  
Hinve vājeṣu vājinam.<sub>2</sub>  
(Cf. Rv IX. 65.11)

805. Ayā citto vipānayā hariḥ pavasva dhārāyā.  
Yujam vājeṣu codaya.<sub>3</sub>  
(Cf. Rv IX. 65.12)

800. Desiring protection, we offer profuse reverence and praises to the Lord of resplendence and fire-divine, with sincerity of thoughts and words.
801. Innumerable are intellectuals who propitiate you, O Lord of resplendence and fire-divine, in this manner for their protection. They strive with co-ordination for the acquirement of spiritual nourishment.
802. Eager to offer praise, bearing food, desirous of wisdom and wealth, we invoke you, O Lord of resplendence and fire-divine, with appreciations, in the performance of benevolent services.
803. May you, O showerer of benefits, flow in a stream for inspiring mortal men in general and grant us riches by your superior might.
804. You are the sustainer of heaven and earth, O all pure and sanctified, you are the beholder of heaven and extremely powerful. I impel you to participate in our battle (against all odds of life).
805. Cleansed, effused and pressed by my tender fingers, you come out fresh and pleasing in colour, flow forth in a stream and impel (the resplendent Self), our ally, for success in life's struggle.

(११)

(१-३) दृषत्वास्य वामिह इत्यनुर्कृतिः । इत्यतोऽर्थो देवते । विष्णुर् इत्या ।

वृषा शोणो अभिकनिक्रदद्वा नदयन्नेषि पृथिवीमुते द्याम् ।  
 इन्द्रस्येव वमुरा शृण्व आजौ प्रचोदयन्नर्षसि वाचमेमाम् ॥१॥  
 रसाय्यः पयसा पिन्वमान इरयन्नेषि मधुमन्तमं शुम् ।  
 पवमान सन्तनिमेषि कृष्वन्निन्द्राय सोम परिषिच्यमानः ॥२॥  
 एवा पवस्व मदिरो मदयोदग्राभस्य नमयन्वधन्नुम् ।  
 परि वर्ण भरमाणो रुदन्तं गव्युर्नो अर्ष परि सोम सिकः ॥३॥

## Sūkta 11

806. Vṛṣā, śoṇo abhikanikradad gā nadayanneṣi  
 prthivīmuta dyām.  
 Indrasyeva vagnurā ṣṛṇva ājau pracodayannarṣasi  
 vācamemām.<sub>1</sub>  
 (Cf. Rv IX. 97.13)
807. Rasāyyaḥ payasā pinvamāna irayanneṣi  
 madhumantamaṁśum.  
 Pavamāna santanimeṣi kṛṣvannindrāya soma  
 pariṣicyamānaḥ.<sub>2</sub>  
 (Cf. Rv IX. 97.14)
808. Evā pavasva madiro madāyodagrābhasya namayan  
 vadhasnum.  
 Pari varṇam bharamāṇo ruśantam gavyurno arṣa pari  
 soma siktāḥ.<sub>3</sub>  
 (Cf. Rv IX. 97.15)

806. The red bull, the mighty divine elixir, bellowing after the kine, goes with a roar through heaven and earth; its voice is heard as the one of the resplendent Self (or of conscience) during our inner conflicts. Encouraging and manifesting itself, it raises this voice:
807. Sweet and flavoured, and dripping with milk, the elixir when expressed, purified and brightened, goes onward for the resplendent self in a continuous stream.
808. O divine elixir, may you, the exhilarator, continue to flow on; for smiting the water-holding clouds with weapons, flow to us. Assuming all your brilliant forms, with a desire to mix with milk and curds, may you come to us from all sides in the sacrificial vessels.



( १९ )

(१-१) इषुचत्वात् कार्त्तलो मयाव कति । इन्द्रो देवता । इत्यो कम् ।

त्वामिद्धि हवामहे सातौ वाजस्य कारवः ।  
 त्वां वृत्रेष्विन्द्र सत्यति नरस्त्वां काष्ठास्ववतः ॥१॥  
 स त्वं नभिन्न वज्रहस्त धृष्णुयां मह स्तवानो अद्रिवः ।  
 गामश्च रथ्यामिन्द्र स किं सत्रां वाजं न जिग्युषे ॥२॥

( २० )

(१-१) इषुचत्वात् कम् । कत्तलो वाक्येन कति । इन्द्रो देवता । इत्यो कम् ।

अभि प्र वः सुराधसमिन्द्रमर्ष यथा विदे ।  
 यो जरितृभ्यो मघवां पुरुवसुः सहस्रेणैव शिषति ॥१॥  
 शतानीकैव प्र जिगाति धृष्णुयां हन्ति वृत्राणि दाशुषे ।  
 गिरिरिव प्र रसां अस्य पिविरे दत्राणि पुरुभोजसः ॥२॥

## Sūkta 12

809. Tvāmiddhi havāmahe sātau vājasya kāraṇaḥ.  
 Tvām Vṛtreṣvindra satpatim narastvām  
 kāsthāsvarvataḥ.  
 (Cf. S. 234; Rv VI. 46.1; Yv. XXVII. 37; Av. XX. 98.1)
810. Sa Tvam naścitra vajrahasta dhr̥ṣṇuyā maḥa stavāno  
 adriṇaḥ.  
 Gāmaśvaṁ rathyamindra sam kira satrā vājam na  
 jigyuṣe.  
 (Cf. Rv VI. 46.2; Yv. XXVII. 38; Av. XX. 98.2)

## Sūkta 13

811. Abhi pra vaḥ surādhasamindramarca yathā vide.  
 Yo jaritṛbhyo maghavā purūvasuḥ sahasreṇeva  
 śikṣati.  
 (Cf. S. 235; Rv VIII. 49.1; Av. XX. 51.1)
812. Śatānikeva pra jigāti dhr̥ṣṇuyā hanti vṛtrani dāśuṣe.  
 Gīrīriva pra rasā asya pinvire datrāṇi purubhojasaḥ.  
 (Cf. Rv VIII. 49.2; Av. XX. 51.2)

809. O resplendent Lord, we, the poet-sages, invoke you to obtain strengthening food, you are the preserver of holy people. We, (the infantry and cavalry heroes) invoke you from all directions to enable us to overcome impediments in the conflicts of life.
810. O mighty resplendent Lord, wielder of punitive justice, the lord of clouds of evil forces, being glorified by us, bestow on us wisdom and vital force fit to drive our chariot as you have been granting everyone aspiring to be victorious.
811. I praise you, O bounteous resplendent Lord, grantor of all riches, and who, with thousandfold treasures, loves to help those who serve Him with dedication.
812. He, equipped with his punitive forces, gets full control over hundreds of enemies. He destroys the enemies of His worshippers who liberally give to worthy and needy. He (our Lord) is a giver of ample rewards that swell like a stream flowing in as waters collecting from the mountains.

( १४ )

(१-२) इषुषस्तात्वाङ्गिरसो भुमेव कृतिः । इन्द्रो देवता । इहती इन्द्रः ।

त्वामिदा ह्यो नरोपीप्यन्वज्जिन्मूर्णयः ।

स इन्द्र स्तोमवाहस इह श्रुध्युप स्वसरमा गहि ॥१॥

मत्स्वा सुशिप्रिन्हरिवस्तमामहे त्वया भूषन्ति वैधसः ।

तव श्रवात्स्युपमान्युकथ्य सुतेष्विन्द्र गिर्वणः ॥२॥

( १५ )

(१-६) इषुषस्तात्वाङ्गिरसोऽग्नीयुर्कृतिः । सोमो देवता । गापयी इन्द्रः ।

यस्ते मदो वरेष्यस्तेनो पवस्वान्धसा । देवावीरधशसहो ॥१॥

जग्निर्वृत्रममित्रियसं सन्निर्वाजं दिवेदिवे । गोषातिरश्वसा असि ॥२॥

सम्मिहो अरुषो भुवः सूपस्थाभिर्न धेनुभिः । सीदे च्छयेनो न योनिमा ॥३॥

## Sūkta 14

813. Tvāmidā hyo naro' pīpyan vajrin bhūrṇayaḥ.  
Sa indra stomavāhasa iha śrudhyupa svasaraṁa gahi.<sub>1</sub>  
(Cf. S. 302; Rv VIII. 99.1)

814. Matsvā suśiprin harivastamīmahe tvayā bhūṣanti  
vedhasaḥ.  
Tava Śravāṁsyupamānyukthya suteṣvindra  
girvaṇaḥ.<sub>2</sub>  
(Cf. Rv VIII. 99.2)

## Sūkta 15

815. Yaste mado vareṇyastenā pavasvāndhasā.  
Devāvīraghaśaṁsahā.<sub>1</sub>  
(Cf. S. 470; Rv IX. 61.19)
816. Jaghnirvṛtramamitriyaṁ sasnirvājam divedive.  
Goṣātiraśvasā asi.<sub>2</sub>  
(Cf. Rv IX. 61.20)
817. Sammiślo aruṣo bhuvāḥ sūpasthābhirna dhenubhiḥ.  
Sīdāñchyeno na yonimā.<sub>3</sub>  
(Cf. Rv IX. 61.21)

813. O thunderer, your rich and opulent worshippers-everyday, today and yesterday have been offering devotion, which you have been pleased to accept. Listen to us, O resplendent, who offer you praise. May you please come to our dwellings.
814. O Lord of vital faculties, handsome and fair, please rejoice. We are offering prayers to you. May your votaries come to you. O resplendent, lover of songs may your glories be exemplary and claim our lauds.
815. Flow onward with such of your juice as is exhilarating, most excellent, dear to Nature's bounties and slayer of wicked people.
816. You are the destroyer of the hostile nescience, the enjoyer of battle, day by day, the giver of wisdom (cows), and the giver of vigour (horses).
817. May you now when blended with milk of kine, become resplendent with brilliance. May you alight like a falcon on your own abode.

( ११ )

(१-३) इक्ष्वात्सु मानसो गृह्य कृतिः । पूषा अगो वायव्यिषी सोमो देवताः । अमुह्यन्त्यः ॥

अयं पूषा रयिर्भगः सोमः पुनानो अर्षति ।

पतिर्विश्वस्य भूमनो व्यस्यद्रोदसी उभे ॥१॥

समु प्रिया अनुषत गावो मदाय घृष्वयः ।

सोमासः कृष्वते पथः पवमानास इन्दवः ॥२॥

य ओजिष्ठस्तामा भर पवमान श्रवाय्यम् ।

यः पञ्च चर्षणीरभि रयि येन वनामहे ॥३॥

( १२ )

(१-४) इक्ष्वात्सु (१-४) इक्ष्वाक्षितीषयोपश्रितः सिक्तामिषावपीकृषिगणः, (४) वृषीषावाध्विरताः  
इक्ष्वाक्षा कृषाः । सोमेन्द्रावुषाश्च देवताः । वगती कृषाः ॥

वृषा मतीनां पवते विचक्षणः सोमो अह्नां प्रतरीतोषसां दिवः ।

प्राणा सिन्धूनां कलशां अचिक्रददिन्द्रस्य हापोविशन्मनीषिभिः ॥१॥

## Sūkta 16

818. Ayam pūṣā rayirbhagaḥ somah punāno arṣpati.  
Patirviśvasya bhūmano vyakhyadrodasī ubhe.  
(Cf. S. 546; Rv IX. 101.7)

819. Samu priyā anūṣata gāvo madāya ghrṣvayaḥ.  
Somāsaḥ kṛṇvate pathaḥ pavamānāsa indavaḥ.  
(Cf. Rv IX. 101.8)

820. Ya ojiṣṭhastamā bhara pavamāna śravāyyam.  
Yaḥ pañca carṣaṇīrabhi rayim yena vanāmahe.  
(Cf. Rv IX. 101.9)

## Sūkta 17

821. Vṛṣā matinām pavate vicakṣaṇaḥ somo ahnām  
prataritoṣasām divaḥ.  
Prāṇā sindhūnām kalaśāṁ acikradadindrasya  
hārdyāviśanmanīṣibhiḥ.  
(Cf. S. 559; Rv IX. 86.19; Av. XVIII. 4.58)



818. This divine elixir, being purified, hastens (to the pitcher). It is the provider of nutrition and wealth; it is delightful; it is the lord of the multitude; it illuminates both heaven and earth.
819. The affectionate emulous cows are eager to enjoy the elixir for their exhilaration; the brilliant filtered elixir juices make paths (for themselves to flow).
820. O filtered elixir, bring to us that celebrated juice, which is most potent, which waits upon the five classes of people (or the five sense organs) and whereby we may obtain riches.
821. The all-observant elixir is the showerer of blessing to its eulogists; it is the furtherer of day, the dawn, and the sun, mixes with the waters of rivers and roars aloud; it enters the cosmic pitchers, penetrating the core of the Sun. The wise invoke it with praises.

मनीषिभिः पवते पूर्यैः कविर्नृभिर्यतः परि कोशाः अशिष्यदत् ।  
 त्रितस्य नाम जनयन्मधु क्षरन्निन्द्रस्य वायुः सख्याय वर्धयन् ॥२॥  
 अयं पुनान उषसो अरोचयदयः सिन्धुभ्यो अभवदु लोकहृत् ।  
 अयं त्रिः सप्त दुदुहान आशिरः सोमो हृदे पवते चारु मत्सरः ॥३॥

( १८ )

(१-३) वृक्षस्यास्वाङ्गिरसो मृतकसमुत्पन्नाह्वी । इन्द्रो देवता । गावशी कम्पाः ॥

एवा ह्यसि वीरयुरेवा शूर उत स्थिरः । एवा ते राध्य मनः ॥१॥  
 एवा रातिस्तुवीमघ विश्वेभिर्धायि धातृभिः । अधा चिदिन्द्र नः सचा ॥२॥  
 मो पु ब्रह्मेव तन्द्रयुर्भुवो वाजानां पते । मत्स्वा सुतस्य गोमतः ॥३॥

822. Manīṣibhiḥ pavate pūrvyaḥ kavirṇṛbhīryataḥ pari kośāṃ asiṣyadat.  
 Tritasya nāma janayanmadhu kṣarannindrasya vāyūṃ sakhyāya vardhayan.₂  
 (Cf. Rv IX. 86.20)

823. Ayam punāna uṣaso arocayadayaṃ sindhubhyo abhavadu lokakṛt.  
 Ayam triḥ sapta duduhāna āsiraṃ somo hr̥de pavate cāru matsarah.₃  
 (Cf. Rv IX. 86.21)

## Sūkta 18

824. Evā hyasi vīrayurevā śūra uta sthiraḥ.  
 Evā te rādhyam manah.₁  
 (Cf. S. 232; Rv VIII. 92.28; Av. XX. 60.1)
825. Evā rātistuvīmagha viśvebhirdhāyi dhatṛbhiḥ.  
 Adhā cidindra naḥ sacā.₂  
 (Cf. Rv VIII. 92.29; Av. XX. 60.2)
826. Mo ṣu brahmeva tandrayurbhuvo vājānām pate.  
 Matsvā sutasya gomataḥ.₃  
 (Cf. Rv VIII. 92.30; Av. XX. 60.3)

822. The ancient sage (divine elixir) is purified by the wise, guided by priests, and it roars into receptacles; euologizing the name of threefold (the Sun or the resplendent Lord); it distills over sweet juices to avail friendship of the Sun, indra and wind (*vāyu*).
823. When purified, it is he who illumines the dawn; makes the path wide for the rivers to flow; this elixir encourages three times seven (ie., 21) celestial rivers or cows pour out their curds and milk; it exhilarates and flows pleasantly to the heart.
824. You verily love to overcome the wicked; you are a hero and firm; your mind is to be propitiated.
825. O Lord of great wealth, your offerings are pursued by all the worshippers; therefore may the resplendent Lord be also my ally.
826. Behave not like a lazy priest, O Lord of nourishment; rejoice in drinking the elixir of divine love mixed with dedication (or with cow-products like milk and curds).

( १९ )

(१-३) दृषत्वात्थ कनुचन्वतो वेतां कणि । इन्द्रो देवता । अनुचुत् कन्वः ॥

इन्द्रं विश्वा अवीष्ट्वन्त्समुद्रव्ययसं गिरः ।

रथीतमं रथीनां वाजानां सत्पतिं पतिम् ॥१॥

सख्ये ते इन्द्र वाजिनो मा भेम शवसस्पते ।

त्वामभि प्र नोनुमो जेतारमपराजितम् ॥२॥

पूर्वीरिन्द्रस्य रतयो न वि दस्यन्त्युतयः ।

यदा वाजस्य गोमत स्तोतृभ्यो मंहते मघम् ॥३॥

॥ इति त्रितीयस्य अन्तोऽङ्कः ॥

## Sūkta 19

827. Indram viśvā avīṣṭvāntsamudravvyacasam girah.  
Rathītamam rathīnām vājānām satpatim patim. 1  
(Cf. S. 343; Rv I. 11.1; Yv. XII. 56; 15.61; 17.61)
828. Sakhye ta indra vājino mā bhema śavasaspate.  
Tvāmabhi pra nonumo jetāramaparājitam. 2  
(Cf. Rv I. 11.2)
829. Pūrvīrindrasya rātayo na vi dasyantyūtayah.  
Yadā vājasya gomata stotr̥bhyo māmhate magham. 3  
(Cf. Rv I. 11.3)

Here ends, Dvitiya Prapāṭhaka  
Prathama Ardha, Tritiya Adhyāya

827. All our praises magnify God, who is vast as an ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous.
828. Supported by your friendship, may we never be afraid of evil forces, O cherisher of strength and conqueror, the unconquered God.
829. The all merciful providence has been showering wealth and wisdom from His treasury since eternity. It flows continuously and endlessly. His copious gifts will ever be made available to His faithful devotees.

END



अथ द्वितीयस्य द्वितीयोऽर्धः

(१)

(१-१) वृषत्वात्स्य आर्गसो वसवत्रिंशतिः । सोमो देवता । नायवी कन्तः ।

एतं असृग्रमिन्दवस्तिरः पवित्रमाशवः । विश्वान्यभि सोभगा ॥१॥  
विघ्नन्तो दुरितां पुरु सुगा तोकाय वाजिनः । त्मना कृष्वन्तो अवेतः ॥२॥  
कृष्वन्तो वरिवो गवेभ्यर्षन्ति सुष्टुतिम् । इदामस्मभ्य संयतम् ॥३॥

(२)

(१-२) वृषत्वात्स्य वारिर्दुर्बन्धनिर्वा करिः । सोमो देवता । नायवी कन्तः ।

राजा मेधाभिरियते पवमानो मनावधि । अन्तरिक्षेण यातवे ॥१॥

## Adhyāya IV

### Prapāṭhiaka II — Ardha II

#### Khaṇḍa I

#### Sūkta 1

830. Eta asṛgramindavastiraḥ pavitramāśavaḥ.  
Viśvānyabhi saubhagā.<sub>1</sub>  
(Cf. Rv IX. 62.1)
831. Vighnanto duritā puru sugā tokāya vājinaḥ.  
Tmanā Kṛṇvahto arvataḥ.<sub>2</sub>  
(Cf. Rv IX. 62.2)
832. Kṛṇvanto varivo gave'bhyarsanti suṣṭutim.  
Idāmasmabhyaṁ samyatam.<sub>3</sub>  
(Cf. Rv IX. 62.3)

#### Sūkta 2

833. Rājā medhābhiriyate pavamāno manāvadhi.  
Antarikṣeṇa yātave.<sub>1</sub>  
(Cf. Rv IX. 65.16)

**Adhyāya IV**

830. Those rapid streams of divine love have been obliquely directed through the cosmic filter to us providing all felicities, —
831. — repelling many evils, bestowing happiness and success upon our sons and warriors.
832. They flow towards our noble eulogy, granting (us) our cattle — sustaining wealth and food.
833. The radiant elixir purified at the place of worship is implored through holy songs by the priests to pass through the firmament (of inner consciousness).

आ न॑ सोम॑ सहो जुवो॑ रूपं न व॑र्चसे भर । सु॒व्वाणो॑ दे॒ववी॑तये ॥२॥  
आ न॑ इ॒न्दो श॑त॒ग्विने॑ ग॒वां पोष॑स्व स्व॒श्व्यम् । वह॑ भ॒ग॑ति॒भूत॑ये ॥३॥

( १ )

(१-५) पञ्चर्वस्वास्त्य आर्ग्यः कविकविः । सोमो देवता । पाषवी कन्यः ॥

ते त्वा नृ॒म्यानि॑ बिभ्र॒तस्स॑ध॒स्थेषु॑ महो दि॒वः । चारु॑ सु॒कृत्ये॑मेहे ॥१॥  
सं॒वृक्त॑पृष्णुमु॒कथ्यं॑ महाम॑हि॒व्रतं॑ मद॒म् । श॒तं पु॒रो रु॒रुक्ष॑णिम् ॥२॥  
अ॒तस्त्वा र॑यि॒रभ्य॑यद्रा॒जान॑ सु॒क्रतो॑ दि॒वः । सु॒पर्णो॑ अ॒व्यथी॑ भर॒त् ॥३॥  
अ॒धो हि॒न्वा॒न इ॒न्द्रि॒यं ज्य॑यो महि॒त्वमा॑न॒शे । अ॒भिष्टि॑कृ॒द्विच॑र्षणिः ॥४॥

834. Ā naḥ soma saho juvo rūpam na varcase bhara.  
Suṣvāṇo devavītaye.<sub>2</sub>  
(Cf. Rv IX. 65.18)

835. Ā na indo śatagvinam gavām poṣaṁ svaśvyam.  
Vahā bhagattimūtaye.<sub>3</sub>  
(Cf. Rv IX. 65.17)

### Sūkta 3

836. Tam tvā nṛmṇāni bibhrataṁ sadhastheṣu maho divaḥ.  
Caruṁ sukrtyayemahe.<sub>1</sub>  
(Cf. Rv IX. 48.1)

837. Samvṛktadhr̥ṣṇumukthyam mahāmahivratam  
madam.  
Śātam puro ruruksaṇim.<sub>2</sub>  
(Cf. Rv IX. 48.2)

838. Atastavā rayirabhyayadrājānaṁ sukrato divaḥ.  
Suparṇo avyathī bharat.<sub>3</sub>  
(Cf. Rv IX. 48.3)

839. Adhā hinvāna indriyam jyāyo mahitvamānaśe.  
Abhiṣṭikṛdvicarṣaṇiḥ.<sub>4</sub>  
(Cf. Rv IX. 48.5)

834. O divine elixir, expressed for the banquet of our organs of sensation, bestow on us strength, speed and a form for brilliance.
835. O divine elixir, bring to us for our protection increase of kine with hundreds of other cattle including troops of cavalry and gifts of prosperity.
836. In our sacred ceremonial works, we solicit your blessings; you are the possessor of stores of wealth; and you abide in lofty regions of heavens.
837. (O divine elixir) you are the overthrower of the resolute adversities; you are the accomplisher of many solemn observances; you are worthy of praises, the exhilarator and the destroyer of a hundred strongholds of evil-doers.
838. O divine elixir, you are the accomplisher of selfless deeds, the unwearied hawk brings you here from distant heaven; you are our lord over riches.
839. He is the contemplator of all and the bestower of the objects of our desires and observer of all men. He attains mighty power and majesty when he puts forth his vigour, verily, his resplendence.

वि॒श्वस्मा॑ इ॒त्स्वदृ॑दे॒ साध॑रण॒ रज॑स्तुरम् । गो॒पा॒मृ॒तस्य॑ वि॒भर॑त् ॥५॥

( ४ )

(१-४) दुषस्वास्य धारीषः कस्यप कपिः । सोमेन्द्रो देवते । गायत्री छन्दः ॥

इ॒षे प॑वस्व॒ धार॑या मृ॒ज्यमा॑नो मनी॒षिभिः॑ । इ॒न्द्रो रु॑चाभि॒ गा इ॑हि ॥१॥

पु॒ना॒नो वरि॑वस्कृ॒ध्यूर्ज॑ ज॒नाय॑ गिर्व॒णः । ह॒रे मृ॑जान॒ आशि॑रम् ॥२॥

पु॒ना॒नो दे॒ववी॑तय॒ इन्द्र॑स्य याहि निष्कृ॒तम् । यु॒ता॒नो वा॑जिभि॒र्हितः॑ ॥३॥

( ५ )

(१-४) दुषस्वास्य कस्यो वेधातिविर्कपिः । निर्वज्याहवनीयात्तद्वी देवते । गायत्री छन्दः ॥

अ॒ग्निना॑भिः॒ समि॑ध्यते॒ कवि॑रु॒हप॑ति॒युवा॑ । इ॒व्यवा॑हु॒जु॒हास्यः॑ ॥१॥

840. Viśvasmā itsvatdṛṣe sādharāṇaṁ rajasturam.  
Gopāmṛtasya virbharat.<sub>5</sub>  
(Cf. Rv IX. 48.4)

### Sūkta 4

841. Ise pavasva dhārayā mrjyamāno manīṣbhiḥ.  
Indo rucābhiḥ gā ihi.<sub>1</sub>  
(Cf. S. 505; Rv IX. 64.13)
842. Punāno varivaskṛdhyūrjam janāya girvaṇaḥ.  
Hare śrjāna āśiram.<sub>2</sub>  
(Cf. Rv IX. 64.14)
843. Punāno devavītaya indrasya yāti niṣkṛtam.  
Dyutāno vājibhirhitaḥ.<sub>3</sub>  
(Cf. Rv IX. 64.15)

### Khaṇḍa II

### Sūkta 5

844. Agnināgniḥ samidhyate kaviṛghapatiriyuvā.  
Havyavād juhvāsyah.<sub>1</sub>  
(Cf. Rv I. 12.6)



840. The divine bird (*viḥ*) brings you here so that each may see light. You are the impeller of spiritual water, the guard of eternal truth and the common sustainer of everyone.
841. O holy water, cleansed by priests, may you flow in a stream for our sustenance and with fodder go to the cattle.
842. The green-tinted blissful elixir, lauded by hymns, is mixed with curds and milk and then purified; it bestows wealth and food upon the worshipper.
843. Purified for the banquet of Nature's bounties, go to the radiant region of the resplendent self, guided by vigorous and strong ones.
844. From Supreme Energy, the terrestrial and cosmic fires are also kindled. May we all sing to the glory of God, who is ever-young and all-wise. He is the only guardian of virtuous devotees. He accepts earnest offerings and showers on us His blessings generously.

यस्त्वामग्ने हविष्पतिर्दूतं देव सपयति । तस्य स्म प्राविता भव ॥२॥  
 यो अग्निं देववितये हविष्माँः आविवसति । तस्मै पावक मृदय ॥३॥

(१)

(१-१) दक्षस्यास्य देवाभिषो बहुवचसा कृतिः । मित्रावरुणौ देवते । नाचमी कल्पः ।

मित्रं हवे पूतदक्षं वरुणं च रिशदसम् । धिये घृतावीं साधन्ता ॥१॥  
 क्रतेन मित्रावरुणावृतावृधावृतस्पृशा । क्रतुं कृत्स्नं यथाशये ॥२॥  
 कवी नो मित्रावरुणा तुविजाता उरुक्षया । दक्षं दधाते अपसम् ॥३॥

845. Yastvāmagne haviṣpatirdūtam deva saparyati.  
 Tasya sma prāvitā bhava.<sup>2</sup>  
 (Cf. Rv I. 12.8)

846. Yo agnim devavītaye haviṣmāṁ āvivāsati.  
 Tasmai pāvaka mṛdaya.<sup>3</sup>  
 (Cf. Rv I. 12.9)

## Sūkta 6

847. Mitraṁ huve pūtadakṣam varuṇam ca riśādasam.  
 Dhiyam ghṛtācīṁ sādhanā.<sup>1</sup>  
 (Cf. Rv I. 2.7; Yv. XXXIII. 57)

848. Rtena mitrāvaruṇāvṛtāvṛdhāvṛtasprśā.  
 Kratum bṛhantamāśāthe.<sup>2</sup>  
 (Cf. Rv I. 2.8)

849. Kavī no mitrāvaruṇā tuvijātā urukṣayā.  
 Dakṣam dadhāte apasam.<sup>3</sup>  
 (Cf. Rv I. 2.9)

845. O adorable God, messenger of all virtues, may you be the protector of him, who serves you through his pious actions, and who dedicates his life to the service of mankind.
846. May you, O purifier, be propitious to him who approaches you through honest devotion and through pious mind dedicated to the well-being of the needy and saintly.
847. I invoke the Lord, the only source of light and bliss. He is the dispeller of evil forces. Verily, with His blessings, the worshippers will be bestowed with happiness and wisdom in life.
848. O the source of light and bliss, you are the augments and dispenser of knowledge for every mortal man in this life. May you be pleased to fulfil the truthful aspirations of your devotees. May all their noble endeavours attain success.
849. O supreme Lord of cosmic enlightenment, may we attain prosperity through our selfless work and may we be strong to accomplish them. O Lord, you exist for the benefit of all of us, at least, we think thus you are the refuge of multitudes.

(१-१) इषस्तास्य वैशामिनो मनुष्यन्ता कृतिः । इन्द्रो वेधता । गावधी उन्तः ॥

इन्द्रेण संहि दक्षसे संजग्मानो अविभ्युषा । मन्दु समानवर्षसा ॥१॥  
आदह स्वधामनु पुनर्गर्भत्वमेरिरे । दधानानाम यज्ञियम् ॥२॥  
वीडु चिदारुजनुभिर्गुहा चिदिन्द्र वह्निभिः । अविन्द उस्रिया अनु ॥३॥

(८)

(१-१) इषस्तास्य वैशामिनो मनुष्यन्ता कृतिः । इन्द्राग्नी वेधते । गावधी उन्तः ॥

ता हुवे ययोरिदं पप्रे विश्वं पुरा कृतम् । इन्द्राग्नी न मर्दतः ॥१॥  
उमा विघनिना मृध इन्द्राग्नी हवामहे । ता नो मृदात इदृशे ॥२॥

## Sūkta 7

850. Indreṇa saṁ hi dṛkṣase saṁjagmāno avibhyuṣā.  
Mandū samānavarccasā.<sub>1</sub>  
(Cf. Rv I. 6.7; Av. XX. 40.1; 70.3)
851. Ādaha svadhāmanu punargarbhartvamerire.  
Dadhānā nāma Yajñiyam.<sub>2</sub>  
(Cf. Rv I. 6.4; Av. XX. 40.3; 69.12)
852. Vīḍu cidārujatnubhirguhā cidindra vahnibhiḥ.  
Avinda usriyā anu.<sub>3</sub>  
(Cf. Rv I. 6.5; Av. XX. 70.1)

## Sūkta 8

853. Tā huve yayoridam papne viśvam purā kṛtam.  
Indrāgnī na marddhataḥ.<sub>1</sub>  
(Cf. Rv VI. 60.4)
854. Urgā vighaninā mṛdha indrāgnī havāmahe.  
Tā no mṛḍāta idṛśe.<sub>2</sub>  
(Cf. Rv VI. 60.5; Yv. XXXIII. 61)

850. The vital powers, strengthened by mental consciousness of the inner self, rejoice and shine with equal splendour.
851. Thereafter the compound faculties, inspired by the inner self for work and worship, resume to conceive their task as the mother conceives life in the embryo.
852. Aided by the speedy vital and mental faculties, may you traverse places difficult of access, and discover divine enlightenment as a cowherd recovers cows hidden in a cave.
853. I invoke these two, whose deeds have been celebrated since ancient days. Lords of cosmic forces of lightning and fire, may you never harm us.
854. We invoke the cosmic fierce forces of lightning (*indra*) and fire (*agni*) the destroyer of adversaries; may they be kind to everyone like me.



हथो वृत्राण्यार्यो हथो दासानि सत्पती । हथो विश्वा अप द्विषः ॥३॥

(१)

(१-३) वृत्राण्यास्य सत्पतेर्यः कथयः । सोममित्रावण्य देवताः । हृत्पती कथयः ॥

अभि सोमास आयवः पवन्ते मर्यं मदम् ।  
समुद्रस्याधि विष्टपे मनीषिणो मत्सरसो मदच्युतः ॥१॥  
तरत्समुद्रं पवमान उर्मिणा राजा देव ऋतं बृहत् ।  
अपो मित्रस्य वरुणस्य धर्मणा प्र हिन्वान ऋतं बृहत् ॥२॥  
नृभिरेमाणो हयतो विचक्ष्णो राजा देवः समुद्रयः ॥३॥

855. Hatho vṛtrāṇyāryā hatho dāsāni satpatī.  
Hatho viśvā apa dviṣaḥ.<sub>3</sub>  
(Cf. Rv VI. 60.6)

### Khaṇḍa III

#### Sūkta 9

856. Abhi somāsa āyavaḥ pavante madyam madam.  
Samudrasyādhi viṣṭape manīṣiṇo matsarāso  
madacyutaḥ.<sub>1</sub>  
(Cf. S. 518; Rv IX. 107.14)
857. Taratsamudram pavamāna ūrmiṇā rājā deva ṛtam  
bṛhat.  
Arṣā mitrasya varuṇasya dharmaṇā pra hinvāna ṛtam  
bṛhat.<sub>2</sub>  
(Cf. Rv IX. 107.15)
858. Nṛbhiryemāṇo haryato vicakṣaṇo rājā devaḥ  
samudryaḥ.<sub>3</sub>  
(Cf. Rv IX. 107.16)

855. May you counteract all oppressions committed by the so-called pious persons; counteract all oppressions committed by the impious ones. O protectors of the virtuous, drive away everyone that hates us.
856. The wise priests send forth the inebriating juices upon the uplifted cosmic fleecy filter of the firmament. The elixir is full of lustre, intelligence-promoting and exhilarating.
857. May the flowing divine royal elixir, vast and true (or mixed with large quantities of water), undergo purification, and traverse the firmament in a stream; vast and true, being sent forth, may it flow for the support of the sun and occan (or through the help of in-breath and out-breath).
858. Led and disciplined by the priests, the divine royal elixir, intelligent and abiding in the firmament (flows for the sake of the resplendent Self).

( १० )

(१-३) वक्त्रास्य वाक्कः वक्त्रा कृतिः । एवो देवता । विष्णु उक्तः ।

ति॒क्ष्णो वा॒च ई॒रय॑ति॒ प्र व॒ह्निर्ऋ॑तस्य॒ धीति॑ ब्र॒ह्म॒णो म॑नीषाम् ।  
 गा॒वो य॑न्ति॒ गोप॑तिं पृ॒च्छमा॑नाः सोमं॒ यन्ति॑ म॒तयो॑ वाव॒शानाः॑ ॥१॥  
 सोमं॒ गा॒वो धे॑न॒वो वाव॑शानाः सोमं॒ वि॒प्रा म॑तिभिः पृ॒च्छमा॑नाः ।  
 सोमः॒ सु॒तं ऋ॑च्यते पू॒यमा॑नः सोमै॒ अ॒र्का॒सि॒ष्ठुमः॑ सं न॒वन्ते॑ ॥२॥  
 ए॒वा नः॑ सोम॒ परि॑षिच्यमानं॒ आ प॑वस्व पू॒यमा॑नः स्व॒स्ति ।  
 इन्द्र॑मा॒ वि॒श बृ॑हता॒ मदे॑न॒ व॒र्धेया॑ वा॒चं ज॑नया॒ पुरं॑धिम् ॥३॥

## Sūkta 10

859. Tisro vāca īrayati pra vahnirṛtasya dhītim brahmaṇo maṇiṣām.  
 Gāvo yanti gopatim prcchamānāḥ somam yanti matayo vāvaśānāḥ.  
 (Cf. S. 525; Rv IX. 97.34)
860. Somam gāvo dhenavo vāvaśānāḥ somam viprā matibhiḥ prcchamānāḥ.  
 Somaḥ suta ṛcyate pūyamānaḥ some arkāstriṣṭubhaḥ sam navante.  
 (Cf. Rv IX. 97.35)
861. Evā naḥ soma pariṣicyamāna ā pavasva pūyamānaḥ svasti.  
 Indramā viśa bṛhatā madena vardhayā vācam janayā purandhim.  
 (Cf. Rv IX. 97.36)

859. The sage, radiant like fire, utters the triple speech (Ṛk, Yajuṣ, Sāman); he speaks the wisdom of the supreme Lord, who sustains the universal order; the praises, the channels of intellect, come to the divine elixir with eagerness, as if, cows come to the cowherd, their master.
860. The milch-kine come to this divine elixir with eagerness; sages come to it with inquisitive mind; the elixir, effused and filtered, is brightened and blended with milk. The divine elixir is invoked by chanting hymns in Triṣṭup (and other metres).
861. O elixir of the life-force, while being filtered and purified, may you flow for our welfare. May you enter with great roar and zeal into the soul; please foster our praise, and generate abundant understanding in us.

(१-१) इषुषस्यास्याहिरक्तः पुष्यन्ता कपि । इन्द्रो देवता । इहती इन्द्रः ।

यद्यावँ इन्द्र ते शतँ शतँ भूमीरुतँ स्युः ।  
 न त्वा वज्रिन्तसहस्रँ सूर्या अनु न जातमष्टँ रोदसी ॥१॥  
 आ पप्राथ महिना वृष्ण्या वृषन्विश्वा शविष्ठ शवसा ।  
 अस्माँ अव मघवन्गोमति भजे वज्रिश्चित्राभिरुतिभिः ॥२॥

( १२ )

(१-१) इषुषस्यास्य कान्धो नेधातिभिर्कपि । इन्द्रो देवता । इहती इन्द्रः ।

वयँ घ त्वा सुतावन्तँ आपो न वृक्तवर्हिषः ।  
 पवित्रस्य प्रस्रवणेषु वृत्रहन्परि स्तोतारँ आसते ॥१॥  
 स्वरन्ति त्वा सुते नरो वसो निरेकँ उक्थिनः ।  
 कदा सुतं तृषाणँ ओकँ आ गम इन्द्र स्वब्दीव वँ सगः ॥२॥

## Khaṇḍa IV

### Sūkta 11

862. Yadyāva indra te śataṁ śatam bhūmīruta syuḥ.  
 Na tvā vajrintsahasraṁ sūryā anu na jātamaṣṭa  
 rodasī.  
 (Cf. S. 278; Rv VIII. 70.5; Av. XX. 81.1; 92.20)
863. A paprātha mahinā vṛṣṇyā vṛṣan viśvā śaviṣṭha śavasā.  
 Asmāṁ ava maghavan gomati vraje  
 vajriṅcitrābhirūtibhiḥ.  
 (Cf. Rv VIII. 70.6; Av. XX. 81.2; 92.21)

### Sūkta 12

864. Vayam gha tvā sutāvanta āpo na vṛktabarhiṣaḥ.  
 Pavitrasya prasravaṇeṣu vṛtrahan pari stotāra āsate.  
 (Cf. S. 261; Rv VIII. 33.1; Av. XX. 52.1; 57.14)
865. Svaranti tvā sute naro vaso nireka ukthinah.  
 Kadā sutam tṛṣāṇa oka ā gama indra svabdiva  
 vaṅsagaḥ.  
 (Cf. Rv VIII. 33.2; Av. XX. 52.2; 57.15)



862. O Lord of resplendence, were there a hundred heavens or a hundred earths — not even a thousand suns could be equal to you at your manifestation, nor both the worlds of heaven and earth could be equal to your splendour.
863. O mightiest showerer of blessings, you have overwhelmed everyone with your vast bountiful power. O bounteous, the wielder of thunder-arm, O possessor of adamantine will power, may you, with your wonderful protective measures, lead us successful to the enemies' enclosure, full of kine.
864. We are pouring forth to you the devotional prayers like channels of water. Our hearts are pure and full of devotion. The praisers adore you, O destroyer of evils, at the ceremony where the streams of pious prayers are oozing water from filters.
865. The leaders of the ceremony, repeating praises, call you, O Lord of riches, to the foremost place. Whensoever, you feel like thirsty, as a bellowing bull, please do come to appreciate and enjoy the elixir of sweet devotional prayers at our home.

क॑ष्वेभि॒र्धृ॑ष्ण॒वा धृ॑ष॒द्वाजं॑ दर्श॑ सह॒स्त्रि॑णम् ।  
पि॒शङ्ग॑रूपं मघ॒वन्वि॑चर्षणे म॒क्षु गो॑मन्तमीमहे ॥३॥

( ११ )

(१-२) दधृषत्यास्य देशावजो दक्षिण कर्षि । इन्द्रो देवता । वृषती इन्द्रः ।

तर॑णि॒रित्ति॑षासति वा॒जं पु॒रंध्या॑ यु॒जा ।  
आ व॑ इन्द्र॑ पु॒रुहू॑तं न॒मे गि॒रा न॑मि तष्टे॒व सु॒द्रुव॑म् ॥१॥  
न दु॒ष्टति॑द्र॒विणो॑देषु शस्यते न॒ स्त्रेध॑न्त॒ रयि॑र्नशत् ।  
सु॒शक्ति॑रिन्मघ॒वं तु॒भ्य मा॑वते दे॒ष्णं यत्पा॑र्ये दि॒वि ॥२॥

( १२ )

(१-३) दधृषत्यास्यदक्षित कर्षि । सोमो देवता । गावसी इन्द्रः ।

ति॒क्ष्णो वाच॑ उ॒दीर॑ते गा॒वो मि॑मन्ति धे॒नवः॑ । ह॒रिरे॑ति क॒निक॑दत् ॥१॥

866. Kaṇvebhirḍhrṣṇavā dhrṣadvājam darsi sahasriṇam.  
Piśaṅgarūpaṁ maghavanvicarṣaṇe makṣū  
gomantamīmahe.<sub>3</sub>  
(Cf. Rv VIII. 33.3; Av. XX. 52.3; 57.16)

### Sūkta 13

867. Taraṇiritsiśāsati vājam purandhyā yujā.  
Ā va indram puruhūtam name girā nemim taṣṭeva  
sudruvam.<sub>1</sub>  
(Cf. S. 238; Rv VII. 32.20)
868. Na duṣṭutirdraviṇodeṣu śasyate na sredhantam  
rayirnaśat.  
Suśaktirin maghavam tubhyam māvate deṣṇam  
yatpārye divi.<sub>2</sub>  
(Cf. Rv VII. 32.21)

### Sūkta 14

869. Tisro vāca udirate gāvo mimanti dhenavaḥ.  
Harireti kanikradat.<sub>1</sub>  
(Cf. S. 471; Rv IX. 33.4)

866. O resolute resplendent Lord, may you abundantly bestow upon our wise men thousands of benefits; O the all-seeing bounteous Lord, we earnestly solicit you for the speedy availability of splendid wealth of gold and matured wisdom..
867. Only an active man, who solemnly worships, acquires wealth and wisdom. O resplendent Lord, invoked by all, I bend down with the words of reverence to you, as a carpenter bends the pliant metal ring round the wheel.
868. The careless person does not acquire wealth by his unbecoming chants. Wealth also does not come to one who obstructs the praises of others. O bounteous Lord, in you rests the authority of giving awards to one like me who gracefully sings, addressed to you the requisite hymns on appropriate occasions.
869. The priests utter the three sacred texts (the Ṛk, the Yajus, and the Sāmans; of three forms of speech-poem, prose and lyrics); the milch kine low on being milked, while the green-tinted elixir flows with roaring sound (to the collecting vessel).

अ॒भि ब्र॒ह्मीर॑नूष॒त य॒ज्ञीक॑तस्य मा॒तरः । म॒र्जय॑न्तीदि॒वः शि॒शुम् ॥२॥  
 रा॒यः समु॒द्राꣳभ॑तुरो॒सभ्यꣳ सोम॑ वि॒श्वतः॑ । आ॒ पव॑स्व स॒हस्रि॑णः ॥३॥

( १५ )

(१-१) वृचस्वात्य याज्ञो यथातिर्कषिः । सोमेन्द्रो देवते । मनुष्यं मन्त्रः ।

सु॒तासो॑ म॒धुम॑त्तमाः सो॒मा इ॒न्द्राय॑ म॒न्दिनः॑ ।  
 प॒वित्र॑वन्तो अक्ष॒रं दे॒वान्गच्छ॑न्तु वो म॒दाः ॥१॥  
 इ॒न्दुरि॑न्द्राय पव॒त इति॑ दे॒वासो॑ अब्रुव॒न् ।  
 वा॒चस्प॑तिर्मखस्य॒ते वि॒श्वस्ये॑षान ओज॒सः ॥२॥  
 स॒हस्र॑धारः पव॒ते समु॒द्रो वा॒चमी॑क्ष्यः ।  
 सोम॑स्प॒ती र॒यीणाꣳ स॒खेन्द्र॑स्य दि॒वेदि॑वे ॥३॥

870. Abhi brahmīranūṣata yāvīrtasya mātaraḥ.  
 Marjayantīrdivah. śiśum.<sub>2</sub>  
 (Cf. Rv IX. 33.5)

871. Rāyaḥ samudrāmścaturo' smabhyaṁ soma viśvataḥ.  
 Ā pavasa sahasrinaḥ.<sub>3</sub>  
 (Cf. Rv IX. 33.6)

### Sūkta 15

872. Sutāso madhumattamāḥ somā indrāya mandinaḥ.  
 Pavitravanto akṣaram devān gacchantu vo madāḥ.<sub>1</sub>  
 (Cf. S. 547; Rv IX. 101.4; Av. XX. 137.4)

873. Indurindrāya pavata iti devāso abruvan.  
 Vācaspatirmakhasyate viśvasyesāna ojaṣaḥ.<sub>2</sub>  
 (Cf. Rv 101.5; Av. XX. 137. 5)

874. Sahasradhāraḥ pavate samudro vācamīnkhyah.  
 Somaspatī rayīṇāṁ sakhendrasya divedive.<sub>3</sub>  
 (Cf. Rv IX. 101.6; Av. XX. 137.6)

870. While they purify and decorate the child of heaven (the elixir of divine love), the priests utter words of praises through the divine texts pertaining to holy rites, supreme and sacred.
871. From every side, from all the four quarters, O Lord of love and joy, pour upon us boons of riches. Please fulfil our aspirations, the thousand ones, from all sides.
872. The expressed and sanctified sweet-flavoured exhilarating juices of divine elixir flow onward for the aspirant, the resplendent self, may you, O exhilarating elixir, proceed to other divine elements also.
873. O, our devout worshippers, say, "O divine elixir, flow forth for the aspirant, the resplendent Self", it is the lord of speech, sovereign of all by its might, and worthy of our adoration.
874. The thousand-streamed ocean of the elixir, the inspirer of hymns, the lord of riches, the devoted friend of the aspirant flows today , day by day.



( ११ )

(१-३) दृषस्वास्याङ्गिरसः पवित्रं ऋषिः । ब्रह्मणस्पतिसौमि देवते । वगती इन्द्रा ॥

पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः ।  
 अतस्तनूर्न तदामो अश्नुते श्रृतास इद्वहन्तः स तदाशत ॥१॥  
 तपोष्पवित्रं विततं दिवस्पदेचन्तो अस्य तन्तवो व्यस्थिरन् ।  
 अवन्त्यस्य पवितारमाशवो दिवः पृष्ठमधि रोहन्ति तेजसा ॥२॥  
 अरूरुचदुषसः पृश्निरग्रिय उक्षा मिमेति भुवनेषु वाजयुः ।  
 मायाविनो ममिरे अस्य मायया नृचक्षसः पितरो गर्भमा दधुः ॥३॥

( १२ )

(१-३) दृषस्वास्याङ्गिरसः सोमर्चिकः । अङ्गिर्यता । अङ्गिर्यता ॥

प्रे म० हिंसाय गायत ऋताग्ने बृहते शुक्रशोचिषे । उपस्तुतासौ अमये ॥१॥

## Sūkta 16

875. Pavitram te vitatam brahmaṇaspate prabhurgātrāṇi  
 paryeṣi viśvataḥ.  
 Ataptatanūrna tadāmo aśnute śr̥tāsa idvahantaḥ sam-  
 tadāśata.₁  
 (Cf. S. 535; Rv IX. 83.1)
876. Tapoṣpavitram vitatam divaspade'rcanto asya tantavo  
 vyasthiran.  
 Avantyasya pavitāramāśavo divaḥ pr̥ṣṭhamadhi  
 rohanti tejasā.₂  
 (Cf. Rv IX. 83.2)
877. Arūrucaduṣasaḥ p̥ṣṇiragriya ukṣā mimeti bhuvaneṣu  
 vājayuh.  
 Māyāvino mamire asya māyayā nṛcakṣasaḥ pitaro  
 garbhamā dadhuḥ.₃  
 (Cf. S. 596; Rv IX. 83.3)

## Sūkta 17

878. Pra maṁhiṣṭhāya gāyata ṛtāvne bṛhate śukraśociṣe.  
 Upastutāso agnaye.₁  
 (Cf. S. 107; Rv VIII. 103.8)

875. O Lord of divine enlightenment, your processes of purification are widely stretched out (in cosmos); you are the sovereign, who rules over the entire creations from all sides; you never get tired (i.e. become hot) in your work; your divine bliss is not obtainable to those who are raw and imperfectly instructed, unripened; only the mature ones, thoroughly baked, receive graces from you.
876. Your filter of the elixir that burns out all opposition (and destroys adversaries) lies at the summit of heaven. The shining filaments of their filter are separated. The brilliant swift-flowing juice protects the pious ones (or the worshippers). They with their supreme intellect attain the highest summit of aspirations.
877. The associate of dawn and the Sun (i.e. the divine elixir) shines forth; it sprinkles the dew drops to nourish the worlds with food and provisions; by its super-intellect it supports the entire intelligentsia i.e. the elders, the beholders of men; it supports the germ of entire activity in the world.
878. O chanters, sing forth to the mighty adorable Lord, who is most bounteous, observant of truth and radiant with His refulgence.

आ व॑स॒ते म॒घवा॑ वी॒रव॑द्य॒शः स॒मिदो॑ यु॒न्याहु॑तः ।  
कु॒वि॒न्नो अ॒स्य सु॒मति॑र्भ॒वीय॑स्य॒च्छा वा॒जेभि॑रा॒गम॑त् ॥२॥

(१८)

(१-३) वृषस्वास्व काष्ठापनी गोपूतवचसुक्तिराहूरी । इन्द्रो देवता । उन्मिह कृपा ।

ते ते॑ म॒दं गृ॒णीम॑सि वृ॒षेण॑ पृ॒ष्ठु सा॑स॒हिम् ।  
उ॒ लोक॑कृ॒न्मुम॑द्रिवो हरि॒श्रिय॑म् ॥१॥

येन॑ ज्योती॑ष्या॒यवे॑ म॒नवे॑ च वि॒वेदि॑थ ।  
म॒न्दानो॑ अ॒स्य ब॑र्हिषो वि॒ राज॑सि ॥२॥  
तद॑द्या चित्त॑ उ॒क्थि॑नो॒नु पृ॒वन्ति॑ पू॒र्वथा॑ ।  
वृ॒षप॑ती॒रपो॑ जया दि॒वेदि॑वे ॥३॥

879. Ā vaṅsate maghavā vīravadyaśaḥ samiddho  
dyumnyāhutaḥ.  
Kuvinno asya sumatirbhavīyasyacchā  
vājebhirāgamat.<sub>2</sub>  
(Cf. Rv VIII. 103.9)

### Sūkta 18

880. Tam te madam grṇīmasi vṛṣaṇam prkṣu sāsaḥim.  
U lokakṛtnumadrivo hariśriyam.<sub>1</sub>  
(Cf. Rv VIII. 15.4; Av. XX. 61.1)
881. Yena jyotīṁṣyāyave manave ca viveditha.  
Mandāno asya barhiṣo vi rājasi.<sub>2</sub>  
(Cf. Rv VIII. 15.5; Av. XX. 61.2)
882. Tadadyā citta ūkthino'nu ṣṭuvanti pūrvathā.  
Vṛṣapatnīrapo jayā divedive.<sub>3</sub>  
(Cf. Rv VIII. 15.6; Av. XX. 61.3)

879. The Opulent, glorious and adorable Lord, the fire-divine, when worshipped and enkindled, pours forth on his devotees abundance of food, along with progeny. May his ever-fresh favour continually come to us with all kinds of strength.
880. We celebrate your blissful strength, O wielder of the adamantine will-power, the showerer of benefits, the conquerer in battles, the creator of the world, and the beautifier of the universe.
881. With your delight, you bestow splendour to men gifted with long life, and to intelligent persons; you rule with joy over the universe.
882. To this day, even the singers of hymns praise your might as ever. You protect the streams, full of waters.

( १९ )

(१-३) सुवस्यास्याङ्गिरस्तित्तिभीर्केफि । इन्द्रो देवता । मनुहुः कन्वः ॥

श्रु॒धी॒ ह॒वँ॒ तिर॑भ्या॒ इन्द्र॑ य॒स्त्वा स॑प॒र्येति॑ ।

सु॒वीर्य॑स्य॒ गोम॑तो रा॒यस्पृ॑धि॒ महा॑सि ॥१॥

य॒स्त इन्द्र॑ न॒वीय॑सा॒ गिरं॑ म॒न्द्राम॑जौ॒जनत् ।

चि॒कि॒त्वि॒न्मन॑सं॒ धियं॑ प्र॒त्नामृ॑तस्य॒ पिप्यु॑षौम् ॥२॥

तमु॑ ष्ट॒वाम॑ यं गिरं॑ इन्द्र॒मुक्था॑नि॒ वावृ॑धुः ।

पु॒रुष्य॑स्य॒ पौ॒त्या सि॑षासन्तो॒ वना॑महे ॥३॥

॥ इति द्वितीया अष्टादशः ॥

## Sūkta 19

883. Śrudhi havam tiraścyā indra yastvā saparyati.

Suvīryasya gomato rāyaspūrdhi mahāṁ asi. 1

(Cf. S. 346; Rv VIII. 95.4)

884. Yasta indra navīyasīm giram mandrāmajījanat.

Cikitvinmanasam dhiyam prasnāmṛtasya pipyuṣīm. 2

(Cf. Rv VIII. 95.5)

885. Tamu ṣṭavāma yam gira indramukthāni vāvṛdhuḥ.

Puruṇyasya pauṇsyā siṣāsanto vanāmahe. 3

(Cf. Rv VIII. 95.6)

END



883. O Lord of resplendence, listen to the prayer of the one who faithfully serves you. Please satisfy him with wealth of kine and valiant offspring. You are really magnanimous.
884. O resplendent Lord, may you extend your favour to him who composes for you the newest joy-giving hymn, — a hymn that springs from careful thought and which is full of sacred Truth and which is eternal.
885. Let us praise that Lord of resplendence whom our chants and hymns have magnified; desirous to obtain valiant powers, we honour Him.

END

मघ कृतीषः अपादकः

( १ )

(१-३) वृषस्वात्पाद्विरला मकुहा माया कषिण्णा कषयः । सोमो देवता । वगती कन्तः ॥

प्र त आश्विनीः पवमान धेनवो दिव्या अष्टग्रन्पयसा धरीमणि ।  
 प्रान्तरिक्षात्स्थाविरीस्ते अष्टक्षत ये त्वा मृजन्त्यृषिषाण वेधसः ॥१॥  
 उभयतः पवमानस्य रश्मयो ध्रुवस्य सतः परि यन्ति केतवः ।  
 यदी पवित्रे अधि मृज्यते हरिः सत्ता नि योनौ कलशेषु सीदति ॥२॥  
 विश्वा धामानि विश्वचक्ष ऋध्वसः प्रभोष्टे सतः परि यन्ति केतवः ।  
 व्यानशी पवसे सोम धर्मणा पतिर्विश्वस्य भुवनस्य राजसि ॥३॥

## Adhyāya V

### Prapāṭhaka III — Ardha I

#### Khaṇḍa I

#### Sūkta 1

886. Pra ta āśvinīḥ pavamāna dhenavo divyā asṛgran  
 payasā dharīmaṇi.  
 Prāntarīkṣāt sthāvirīste asṛkṣata ye tvā mṛjantyrṣiṣāṇa  
 vedhasaḥ.<sub>1</sub>  
 (Cf. Rv IX. 86.4)
887. Ubhaytaḥ pavamānasya rāsmayo dhruvasya sataḥ pari  
 yanti ketavaḥ.  
 Yādī pavitre adhi mṛjyate hariḥ sattā ni yonau  
 kalaśeṣu sīdati.<sub>2</sub>  
 (Cf. Rv IX. 86.6)
888. Viśvā dhāmāni viśvacakṣa ṛbhvasaḥ prabhoṣte sataḥ  
 pari yanti ketavaḥ.  
 Vyānaśī pavase soma dharmāṇā patirviśvasya  
 bhuvanasya rājasi.<sub>3</sub>  
 (Cf. Rv IX. 86.5)

**Adhyāya V**

886. O purified elixir, your celestial steed-like streams, quick as thoughts, are poured along with the cosmic milk into the cosmic receptacle; the sages, the ordainers of the sacred traditions, cleanse you. O divine elixir, enjoyed by sages, may you pour your continuous streams in the centre (of the vessel).
887. The heralding rays of steady, purified, green-tinted elixir, cleansed upon the cosmic filter, circulates from both sides. It is finally allowed to repose in the pitchers.
888. O all-seeing sovereign, your mighty rays encompass all the spheres; pervading all things, you flow, O elixir, through your functions and as a lord of the whole world, you rule over everyone.

( ९ )

(१-९) वृषत्वात्वाङ्गिरसोऽग्नीयुर्देवि । वैश्वानरो देवत । पावनी कम्पः ।

पवमानो अजीजनदिवेभिर्न तम्यतुम । ज्योतिर्वैश्वानरे बृहत् ॥१॥

पवमान रसस्त्व मदो राजन्नदुच्छुनः । वि वारमव्यमर्षति ॥२॥

पवमानस्य ते रसो दक्षो वि राजति द्युमान् । ज्योतिर्विश्व स्वदेशे ॥३॥

( १ )

(१-९) वृषत्वात्वाङ्गिरसो ज्योतिर्विक्रिः । सोम उपाः सूर्यो वैश्वानरः । पावनी कम्पः ।

प्र यद्वावो न भूर्णयस्त्वेपा अयासो अक्रमुः । घ्नन्तः कृष्णामप त्वचम् ॥१॥

मुवितस्य वनामहेति सेतुं दुराय्यम् । साक्षाम दस्युमव्रतम् ॥२॥

## Sūkta 2

889. Pavamāno ajījanaddivaścitraṁ na tanyutam.  
Jyotirvaiśvānaram bṛhat.<sub>1</sub>  
(Cf. S. 484; Rv IX. 61.61)

890. Pavamāna rāsastava mado rājannaducchunaḥ.  
Vi vāramavyamarṣati.<sub>2</sub>  
(Cf. Rv IX. 61.17)

891. Pavamānasya te raso dakṣo vi rājati dyumān.  
Jyotirviśvaṁ swardṛṣe.<sub>3</sub>  
(Cf. Rv IX. 61.18)

## Sūkta 3

892. Pra yad gāvo na bhūrṇayastveṣā ayāso akramuḥ.  
Ghnantaḥ kṛṣṇāmāpa tvacam.<sub>1</sub>  
(Cf. S. 491; Rv IX. 41.1)

893. Suvitasya vanāmahe'ti setum durāyāyam.  
Sāhyāma dasyumavratam.<sub>2</sub>  
(Cf. Rv IX. 41.2)

889. The pure elixir generates in heaven the great light, the guide of all men, as it were the marvellous thunder.
890. O bright-shining elixir, as you flow, the juice of yours enters the cosmic woollen sieve, exhilarating and free from evil.
891. O purified elixir, your juice as it collects, shines bright; it makes the prevading universal light visible.
892. It descends like streams of waters; it is swift, brilliant, rapid and drives off the dark evils.
893. We praise this auspicious elixir which acts as a bridge to carry us across to the region of excellence and bliss and which leaves the regions of woe behind. With its assistance, we triumph over hostile people who do not submit to virtuous disciplines.



शृष्ट्वै वृष्टैरिव स्वनेः पवमानस्य शुष्मिणः । चरन्ति विद्युतो दिवि ॥३॥  
 ओ पवस्व महीमिषं गोमदिन्द्रो हिरण्यवत् । अश्वत्सोम वीरवत् ॥४॥  
 पवस्व विश्वचर्षण ओ मही रोदसी पूण । उषाः सूर्यो न रश्मिभिः ॥५॥  
 परि नः शर्मयन्त्या धारया सोम विश्वतः । सरा रसेव विष्टपम् ॥६॥

( ४ )

(१-९) शृष्टवस्यास्वाङ्गिरसो हिरण्यमिति । देवा इन्द्रश्च देवताः । गापयी इन्द्रः ।

आशुरार्षं बृहन्मते परि प्रियेण धाम्ना । यत्र देवा इति ब्रुवन् ॥१॥  
 परिष्कृष्वन्ननिष्कृतं जनाय यातयन्नपः । वृष्टिं दिवः परि स्रव ॥२॥

894. Śṛṇve vṛṣṭeriva svanaḥ pavamānasya śuṣmīṇaḥ.  
 Caranti vidyuto divi.<sup>3</sup>  
 (Cf. Rv IX. 41.3)

895. Ā pavasva mahīmiṣam gomadindo hiranyavat.  
 Aśvavat soma vīravat.<sup>4</sup>  
 (Cf. Rv IX. 41.4)

896. Pavasva viśvacarṣaṇa ā mahī rodasī prṇa.  
 Uṣāh sūryo na raśmibhiḥ.<sup>5</sup>  
 (Cf. Rv IX. 41.5)

897. Pari naḥ śarmayantyā dhārayā soma viśvataḥ.  
 Sarā raseva viṣṭapam.<sup>6</sup>  
 (Cf. Rv 41.6)

#### Sūkta 4

898. Āśurarṣa bṛhanmate pari priyeṇa dhāmnā  
 Yatrā devā iti bruvaṇ.<sup>1</sup>  
 (Cf. Rv IX. 39.1)

899. Pariṣkṛṇvannaniṣkṛtam janāya yātayanniṣaḥ.  
 Vṛṣṭim divaḥ pari srava.<sup>2</sup>  
 (Cf. Rv IX. 39.2)

894. The sound of this effused and purified elixir is heard like that of rainfall and in its flashes, it is like the lightnings running across the sky.
895. When effused, the elixir bestows abundant prosperity of cows, gold (or goat and sheep), horse and food (strength), along with heroic progeny (sons and daughters).
896. Flow on, O all-beholding elixir; fill to the full the vast heaven and earth, as the sun fills space after the dawn with his beams.
897. Flow round us, O elixir of love-divine, on all sides in a bliss-bestowing stream like a river down a plateau.
898. O love-divine, most sublime in thoughts, flow swift in your lovely splendour, saying: "I go where the divine elements dwell."
899. Sanctifying the unconsecrated devotee and bringing food for the offerer, may you pour down rain from the celestial region.

अयं स यो दिवस्परिरघुयामा पवित्राँ । सिन्धोरूर्मा व्यक्षरत् ॥३॥  
 सुत एति पवित्राँ त्विषि दधान ओजसा । विचक्षाणो विरोचयन् ॥४॥  
 आविवासन्परावतो अथो अवावतः सुतः । इन्द्राय सिच्यते मधु ॥५॥  
 समीचीना अनुवत हरिं हिन्वन्त्यद्रिभिः । इन्दुमिन्द्राय पीतये ॥६॥

(५)

(१-३) वृषस्यास्य शरभिर्यदुर्बन्धवर्तिनां कृतिः । सोमो देवता । गायत्री उक्तः ।

हिन्वन्ति सुरमुख्यैः स्वसारो जामयस्पतिम् । महामिन्दुं महीयुवः ॥१॥  
 पवमान रुचारुषा देव देवेभ्यः सुतः । विश्वा वसून्या विश ॥२॥

900. Ayañ sa yo divaspari raghuyāmā pavitra ā.  
 Sindhorūrmā vyakṣarat.<sup>3</sup>  
 (Cf. Rv IX. 39.4)
901. Suta eti pavitra ā tviṣim dadhāna ojasā.  
 Vicakṣāṇo virocayan.<sup>4</sup>  
 (Cf. Rv IX. 39.3)
902. Āvivāsan parāvato atho arvāvataḥ sutaḥ.  
 Indrāya sicyate madhu.<sup>5</sup>  
 (Cf. Rv IX. 39.5)
903. Samīcīnā anūsata hariṁ hinvaṁtyardibhiḥ.  
 Indumindrāya pītaye.<sup>6</sup>  
 (Cf. Rv IX. 39.6)

### Sūkta 5

904. Hinvanti sūramusrayaḥ svasāro jāmayaspatim  
 Mahāmīndum mahīyuvāḥ.<sup>1</sup>  
 (Cf. Rv IX. 65.1)
905. Pavamāna rucārucā deva devebhyaḥ sutaḥ.  
 Viśva vasūnyā viśa.<sup>2</sup>  
 (Cf. Rv IX. 65.2)

900. Such is this divine elixir that it mounts to regions beyond heaven, and thence it descends in a short while through the ultra-psychic filter in streams like the river-waves.
901. This elixir, when effused, enters the ultra-psychic filter with force, sending forth its light and beholding all illuminating things.
902. The effused elixir is meant for all divinities, whether far off or nigh. It is poured forth, sweet as honey, for the enjoyment of the resplendent soul.
903. In a group, they sing hymns of praise; they crush the green (plants of the elixir) with stones. May you sit down at the place of sacrifice.
904. The glittering maidens, the (ten) sisters (fingers) of close birth, exude and express the honey-dripping elixir, their mighty Lord.
905. O filtered and purified elixir, shining with reiterated radiance at the top of Nature's all bounties, may you enter into all blessings of prosperity.

आ पवमान सुष्टुतिं वृष्टिं देवेभ्यो दुवः । इषे पवस्व संयतम् ॥३॥

(१)

(१-३) वृषस्याग्रावेयः सुतस्मर कविः । भस्मीनीं देवते । अगती इन्द्रः ।

जनस्य गोपा अजनिष्ट जाग्रविरमिः सुदक्षः सुविनाय नव्यसे ।  
घृतप्रतीको बृहता दिविस्पृशा द्युमद्वि भति भरतेभ्यः शुचिः ॥१॥  
त्वामग्ने अद्भिरसौ गुहा हितमन्वविन्दञ्छिभ्रियाणं वनेवने ।  
स जायसे मथ्यमानः सहो महत्वामाहुः सहसस्पुत्रमद्भिरः ॥२॥  
यज्ञस्य केतुं प्रथमं पुरोहितमग्निं नरस्त्रिषधस्थे समिन्धते ।  
इन्द्रेण देवैः सरथं स बहिषि सीदन्ति होता यजथाय सुक्रतुः ॥३॥

906. Ā pavamāna suṣṭutim vṛṣṭim devebhyo duvaḥ.  
Iṣe pavasva samyatatam.<sup>3</sup>  
(Cf. Rv IX. 65.3)

### Khaṇḍa III

#### Sūkta 6

907. Janasya gopā ajaniṣṭa jāgrviragnih sudakṣaḥ suvitāya navyase.  
Gṛtapratīko bṛhatā diviṣpṛśā dyumadvi bhāti  
bharatebhyaḥ śuciḥ.<sup>1</sup>  
(Cf. Rv V. 11.1; Yv. XV. 27)
908. Tvāmagne āṅgiraso guhā  
hitamanvavindañchiśriyāṇam vanevane.  
Sa jāyase mathyamānaḥ saho mahattvāmāhuḥ  
sahasasputramaṅgiraḥ.<sup>2</sup>  
(Cf. Rv V. 11.6; Yv. XV. 28)
909. Yajñasya ketum prathamam purohitamagnim  
narastrīṣadhasṭhe samindhate.  
Indreṇa devaiḥ sarathaṁ sa barhiṣi sīdan ni hotā  
yajathāya sukratuḥ.<sup>3</sup>  
(Cf. Rv V. 11.2)



906. O purified and filtered elixir, pour on us a well-praised shower in dedication to Nature's bounties; pour a continual shower for our nourishment.
907. The glory of the powerful adorable Lord, the protector of man, ever-vigilant, is revealed again and again for the fresh prosperity of the world. Whilst pleased with devotion, His intense radiance appears to the devotees as if, touching lofty heavens and His glory shines brilliantly for the liberal benefactors.
908. O adorable Lord, earnest seekers discover your knowledge, which remains hidden, as if, a mystery, like flames taking refuge from wood to wood. Similar to the fire produced by attrition, your glory is manifested by hard toil and great endurance. Therefore, devotees accept you, O dearest Lord, as the source of strength.
909. Men, engaged in meditation, first kindle the glory of adorable Lord in all the three realms; — physical, vital, and mental. The meditating mind, the divine light, the self and the inner organs of cognition, all the four are canalized into one direction, as if, riding in one and the same car. He, the one engaged in meditation, sits in the comfortable posture for the transcendental concentration.

( ७ )

(१-३) दृषस्वास्य शीनको वृत्त्वमद् कविः । मित्रावरुणौ देवते । गावरी छन्दः ॥

अ॒यं वा॑ मि॒त्रावरु॑णा सु॒तः सोम॑ ऋ॒तावृ॑धा । म॒मेदि॑ह श्रु॒तं ह॒वम् ॥१॥  
 रा॒जा॒ना॒वन॑भिद्बु॒हा ध्रु॒वे स॑द॒स्युत्त॑मे । स॒हस्र॑स्थू॒ण आ॑शा॒ते ॥२॥  
 ता स॒म्रा॒जा घृ॑तामु॒ती आ॑दित्या॒ दानु॑नस्प॒ती । स॒चेते॑ अ॒नव॑ह्वरम् ॥३॥

( ८ )

(१-३) दृषस्वास्य राहूगनो गोतम कविः । इन्द्रश्मिन्वदृषन्द्रवसा देवताः । गावरी छन्दः ॥

इ॒न्द्रो द॑धो॒चो अ॒स्यभि॑वृ॒त्राप्य॑प्रति॒ष्कृतः॑ । ज॒घान॑ न॒वती॑र्न॒व ॥१॥  
 इ॒च्छन्न॑श्च॒स्य य॑च्छि॒रः प॑र्व॒तेष्व॑प॒श्रित॑म् । त॒द्विद॑च्छ॒र्येणा॑व॒ति ॥२॥  
 अ॒त्राह॑ गो॒रम॑न्व॒त ना॑म त्व॒ष्टुरपी॑च्यम् । इ॒त्या च॑न्द्र॒मसो॑ गृ॒हे ॥३॥

## Sūkta 7

910. Ayam vām mitrāvaruṇā sutah soma ṛtāvṛdhā.  
 Mamedihā śrutaṁ havam.<sub>1</sub>  
 (Cf. Rv II. 41.4; Yv. 19)
911. Rājānāvanabhidruhā dhruve sadasyuttame.  
 Sahasrasthūṇa āśāte.<sub>2</sub>  
 (Cf. Rv II. 41.5)
912. Tā samrājā ghṛtāsutī ādityā dānunaspatī.  
 Sacete anavahvaram.<sub>3</sub>  
 (Cf. Rv II. 41.6)

## Sūkta 8

913. Indro dadhīco asthabhirvrāṇyapraṭiṣkutaḥ.  
 Jaghāna navatīrnava.<sub>1</sub>  
 (Cf. S. 179; Rv 84.13; Av. XX. 41.1)
914. Icchannaśvasya yacchiraḥ parvateṣvapaśritam.  
 Tadvidaccharyaṇāvati.<sub>2</sub>  
 (Cf. Rv I. 84; Av. XX. 41.2)
915. Atrāha goramanvata nāma tvaṣṭurapīcyam.  
 Itthā candramaso grhe.<sub>3</sub>  
 (Cf. S. 147; Rv I. 84.15; Av. XX. 41.3)

910. The offering is made to you, O instincts of affection and benevolence, cherishers of truth; please do come and enjoy the drink.
911. O both of you, the sovereigns; free from prejudices, please be seated in the most elegant, firmly-based hall of thousand pillars.
912. Those two sovereigns (instincts of affection and benevolence), 'sweetly nourished with tender feelings, the inseparables, and lords of liberty, show favour to them who are sincere.
913. The resplendent Self destroys ninety-times nine (innumerable) evils with the help of the rock-like firmness of devotees.
914. Searching for the source of vigour hidden within the mountains. He finds it among true seekers.

( ९ )

(१-३) इवस्वाम्य मैत्रावरुणो वसिष्ठ ऋषिः । इन्द्राग्नी देवते । गायत्री छन्दः ॥

इ॒यं वा॑मस्य॒ मन्म॑नं॒ इन्द्रा॑ग्नी॒ पू॒र्व्यस्तु॑तिः । अ॒भ्राद॑वृ॒ष्टि॒रिवा॑जनि ॥१॥

शृ॒णुत॑ ज॒रितु॑र॒हव॑मिन्द्रा॒ग्नी व॑नतं॒ गिरः॑ । ई॒शाना॑ पि॒प्यते॑ धि॒यः ॥२॥

मा पा॑प॒त्वाय॑ नो नरेन्द्रा॒ग्नी मा॑भि॒र्शस्त॑ये । मा नो॑ री॒रध॑तं नि॒दे ॥३॥

( १० )

(१-३) इवस्वाम्यमस्त्यो इवस्त्युत ऋषिः । मरुद्भ्यो देवते । गायत्री छन्दः ॥

प॒वस्व॑ दक्ष॒साध॑नो दे॒वभ्यः॑ पी॒तये॑ हरे । म॒रुद्भ्यो॑ वा॒यवे॑ मदः ॥१॥

सं दे॒वैः शो॑भते॒ वृषा॑ क॒विर्यो॑ना॒वधि॑ प्रियः । प॒वमानो॑ अ॒दाभ्यः॑ ॥२॥

## Sūkta 9

916. Iyam vāmasya manmana indrāgnī pūrvyastutiḥ.  
Abhrādvṛṣṭirivājani. 1

(Cf. Rv VII. 94.1)

917. Śṛṇutam jariturhavamindrāgnī vanatam girah.  
Īśānā pipyatam dhiyaḥ. 2

(Cf. Rv VII. 94.2)

918. Mā pāpatvāya no narendrāgnī mābhiśastaye.  
Mā no rīradhatam nide. 3

(Cf. Rv VII. 94.3)

## Khaṇḍa IV

### Sūkta 10

919. Pavasva dakṣasādhano devebhyaḥ pītaye hare.  
Marudbhyo vāyave madah. 1

(Cf. S. 474; Rv IX. 25.1)

920. Sam devaiḥ śobhate vṛṣā kaviryonāvadhi priyaḥ.  
Pavamāno adābhyah. 2

(Cf. Rv IX. 25.3)

915. Then, verily, they recognized the Mystic Name of Creator's (*tvaṣṭuḥ*) guiding rudder (*gauḥ*) in the mansion (*gr̥ha*) of Moon.
916. The special praise, O Lord of resplendence and fire-divine (*indrāgni*), proceeds copiously from one, your worshipper as rain from clouds.
917. Hear, O Lord of resplendence and fire-divine, the invocation of the worshipper; accept his adoration; O sovereign Lord, may you give him success in his intellectual pursuits.
918. O Lord of resplendence and fire-divine (*indra-agni*), may the leader of people, subject us not to sinfulness, neither to torture, nor to a reviler.
919. O green-hued ambrosia, the bestower of strength, may you flow for the enjoyment of divine powers such as vital principles and vital winds.
920. The ambrosia, the showerer of benefits, the seer, the beloved, the destroyer of foes, most favourite among the divines, shines in its own home.



पवमान धिया हितो३भि योनि कनिक्रदत् । धर्मेणा वायुमारुहः ॥३॥

(११)

(१-१) इषुष्यास्त्य सत्सर्वं रूपः । सोमस्यो देवते । वृत्ती कन्दः ।

तवाह५ सोम रारण सख्य इन्दो दिवेदिवे ।  
 पुरुणि बभ्रो नि चरन्ति मामव परिधी५ रति ता५ इहि ॥१॥  
 तवाह नक्तमुत सोम ते दिवा दुहानो बभ्र ऊधनि ।  
 घृणा तपन्तमति सूर्य परः शकुना इव पत्तिम ॥२॥

(१२)

(१-१) इषुष्यास्त्य इति सोम इत्यन्तिकेति । सोमस्यो देवते । वायवी कन्दः ।

पुनानो अक्रमीदभि विश्वा मृधो विचर्षणिः । शुम्भन्ति विप्र धीतिभिः ॥१॥  
 आ योनिमरुणो रुहद्रमदिन्द्रो वृषा सुतम् । ध्रुवे सदसि सीदतु ॥२॥

921. Pavamāna dhiyā hito'bhi yonim kanikradat.  
 Dharmanā vāyumāruhaḥ.<sub>3</sub>  
 (Cf. Rv IX. 25.2)

## Sūkta 11

922. Tavāhaṁ soma rāraṇa sakhya indo divedive.  
 Purūṇi babhro ni caranti māmava paridhīm rati tām  
 ihi.<sub>1</sub>  
 (Cf. S. 516; Rv IX. 107.19)
923. Tavāham naktamuta soma te divā duhāno babhra  
 ūdhani.  
 Ghrṇā tapantamati sūryam paraḥ śakunā iva paptima.<sub>2</sub>  
 (Cf. Rv IX. 107.20)

## Sūkta 12

924. Punāno akramīdabhi viśvā mṛdho vicarṣaṇiḥ.  
 Śumbhanti vipram dhītibhiḥ.<sub>1</sub>  
 (Cf. S. 488; Rv IX. 40.1)
925. Ā yonimaruno ruhadgamadindro vṛṣā sutam.  
 Dhruve sadasī sīdatu.<sub>2</sub>  
 (Cf. Rv IX. 40.2)

921. O purifying ambrosia, suitably placed by sacred rites, may you roaringly enter the receiving pot, and come in contact with the wind by your natural rights.
922. O divine elixir, in your friendship, I have been rejoicing day by day; many evils assail me, O bright elixir, please overcome them who surround me and tease.
923. I am delighted in your presence, O tawny-coloured elixir, day and night. For the sake of your friendship, may we soar high like birds far beyond the sun, refulgent with your glow.
924. The pure, all-seeing (divine elixir) overcomes all evils; may you honour this sage, the elixir, with holy songs.
925. The refulgent (elixir), showerer of benefits, when effused, enters the heart of the devotee; it moves to the proximity of the resplendent Self and stays there with permanence in the super-psychic abode.

नू नो रयि महामिन्दोऽस्य ५ सोम विश्वतः । आ पवस्व सहस्रिणम् ॥३॥

( १२ )

(१-१) वृषस्यास्य वैश्वतो वसिष्ठ काफः । इन्द्रो देवता । विपद् कृणुः ॥

पिबा सोममिन्द्र मदन्तु त्वा य ते सुषावे हर्यश्वाद्रिः ।

सोतुर्बाहुभ्यां सुयतो नार्व ॥१॥

यस्ते मदो युज्यन्मोस्तस्ति येन वृत्राणि हर्यश्च हंसि ।

स त्वामिन्द्र प्रभूवसो ममन्तु ॥२॥

बोधा सु मे मघवन्वाचमेमां यां ते वसिष्ठो अर्षति प्रशस्तिम् ।

इमा ब्रह्म सधमादे जुषस्व ॥३॥

926. Nū no rayim mahāmindō'smabhyam soma viśvataḥ.  
Ā pavasva sahasriṇam.<sub>3</sub>  
(Cf. Rv IX. 40.3)

## Khaṇḍa V

### Sūkta 13

927. Pibā somamindra mandatu tvā yam te suṣāva  
haryaśvādriḥ.  
Soturbāhubhyām suyato nārvā.<sub>1</sub>  
(Cf. S. 398; Rv VII. 22.1; Av. XX. 117.1)
928. Yaste mado yujyaścārurasti yena vṛtrāṇi haryaśva  
haṁsi.  
Sa tvāmindra prabhūvaso mamattu.<sub>2</sub>  
(Cf. Rv VII. 22.2; Av. XX. 117.2)
929. Bodhā su me maghavan vācamemām yaṁ te vasiṣṭho  
arcati praśastim.  
Imā brahma sadhamāde juṣasva.<sub>3</sub>  
(Cf. Rv VII. 22.3; Av. XX. 117.3)

926. O Lord of purity and love-divine, quickly pour upon us from all quarters vast and thousand-fold treasures.
927. O resplendent Self, take rejoice in the ecstasy of spiritual joy. This is the nectar, a sap, as if, from plants, which the (pressing) stone, controlled like a horse by the reins, the arm of the grinder has expressed for you, O Lord of twin faculties.
928. O resplendent Lord, the master of vital powers, O the one abounding in riches, may the exhilarating nectar which is fit for and agreeable to you, and by which you dispel the evil of dark forces, be the source of exhilaration to you.
929. Mark closely, O bounteous, the words I utter; the praise I sing is that which is recited by the celebrated sage. May you accept with pleasure these prayers at this place of worship.

( १४ )

(१-३) इत्येवमस्य अन्त्यो देवः कविः । इन्द्रो देवस्य । (१) इत्यन्त्य  
अतिवन्ती, (१-३) द्वितीयवन्तीपयोच इतिवन्ती इत्यन्ती ।

विश्वाः पृतना अभिभूतरे नरः सजुस्ततक्षुरिन्द्रं जजनुम् राजसे ।  
क्रत्वे वरे स्वेमन्यामुरीमुतोग्रमोजिष्ठं तरसे तरस्विनेम् ॥१॥

नेमिं नमन्ति चक्षसा मेघे विप्रा अभिस्वरे ।  
सुदीतयो वो अद्रुहोपि कर्णे तरस्विनः समृक्कभिः ॥२॥  
समु रेभासो अस्वरन्निन्द्रं सोमस्य पीतये ।  
स्वःपतिर्यदौ वृधे धृतव्रतो ह्योजसो समृतिभिः ॥३॥

( १५ )

(१-३) इत्येवमस्य अन्त्यो देवः कविः । इन्द्रो देवो । विप्रावन्ती इत्यन्ती ।

यो राजा चर्षणीनां याता रयेभिरघ्रिगुः ।  
विश्वासा तरुता पृतनानां ज्येष्ठो यो वृत्रहा गृणे ॥१॥

## Sūkta 14

930. Viśvāḥ pṛtanā abhibhūtaram naraḥ  
sajūstataksurindram jajanuśca rājase.  
Kratve vare sthemanyāmurīmutogramojiṣṭham  
tarasam tarasvinam. 1  
(Cf. S. 370; Rv VIII. 97.10; Av. XX. 54.1)

931. Nemin namaṅti cakṣasā meṣam viprā abhisvare.  
Suditayo vo adruho'pi karṇe tarasvinaḥ  
samṛkvabhiḥ. 2  
(Cf. Rv VIII. 97.12; Av. XX. 54.3)

932. Samu rebhāso asvarannindram somasya pītaye.  
Svaḥpatiryaḍī vṛdhe dhṛtavrato hyojasā samūtibhiḥ. 3  
(Cf. Rv VIII. 97.11; Av. XX. 54.2)

## Sūkta 15

933. Yo rājā carṣaṇīnām yātā rathebbhiradhriguḥ.  
Viśvāsām tarutā pṛtanānām jyeṣṭham yo vṛtrahā  
gṛṇe. 1  
(Cf. S. 273; Rv VIII. 70.1; Av. XX. 92.16; 105.4)



930. The assembled priests have roused the resplendent, the leader, the conquerer in all battles. They urge Him (through their hymns) to shine. He is the mightiest in his acts, the destroyer of all evil spirits, the terrible, the most powerful, the stalwart and the furious.
931. At the first sight the realized sages bow to him, who is the circumference of the wheel. The priests worship with their praise the joy-bestowing Lord who is radiant and unharmed. May you also, full of earnestness, whisper in His ear your hymns.
932. The spiritually realized sages, in one voice, praise the resplendent that He may accept loving devotion. He is the lord of light, as well as of strength. He is observant of pious laws which enhance. His strength and His protecting capacity.
933. I praise the pre-eminent Lord of splendence, who is the sovereign ruler of mankind, who moves on his cosmic chariots unrestrained, the vanquisher of all adversities and the destroyer of evils.

इ॒म्रं त॑ ५ शु॒म्भ पु॒रु॒हन्म॑न्न॒वसे॑ यस्य॒ द्विता॑ वि॒धर्त्तरि॑ ।  
ह॒स्तेन॑ वज्रः॒ प्रति॑ धायि द॒र्शतो॑ महो॒ देवो॑ न सूर्यः॒ ॥२॥

(११)

(१-३) इत्यस्य कश्चरोऽस्ति देवो वा कविः । सोमो देवता । नायमी इत्यः ।

परि॑ प्रिया॒ दिवः॑ क॒विर्वया॑सि न॒प्त्योर्हि॑तः । स्वाने॑र्याति क॒विक्र॑तुः ॥१॥  
स॒ सु॒नु॒र्म॒ता॒ना शु॒चि॒र्जा॒तो जा॒ते अ॒रोच॑यत् । महान्म॑ही क॒तावृ॑धा ॥२॥  
प्र॒प्र क्ष॑याय॒ प॒न्यसे॑ जनाय॒ जुष्टो॑ अ॒द्रुहः॑ । वी॒त्यषे॑ प॒निष्ट॑ये ॥३॥

934. Indram tañ śumbha puruhanmannavase yasya dvitā vidharttari.  
Hastena vajraḥ prati dhāyi darśato mahān devo na sūryaḥ.<sub>2</sub>  
(Cf. Rv VIII. 70.2; Av. XX. 92.17; 105.5)

## Khaṇḍa VI

### Sūkta 16

935. Pari priyā divaḥ kavirvayāmsi naptyorhitaḥ.  
Svānairyāti kravikratuḥ.<sub>1</sub>  
(Cf. S. 476; Rv IX. 9.1)
936. Sa sūnurmātānā śucirjāto jāte arocayat.  
Mahānmahī ṛtāvṛdhā.<sub>2</sub>  
(Cf. Rv IX. 9.3)
937. Prapra kṣayāya panyase janāya juṣṭo adruhaḥ.  
Vityarṣa pañṣṭaye.<sub>3</sub>  
(Cf. Rv IX. 9.2)

934. Pay homage to the Lord of resplendence, the wielder of the bolt of punitive justice for granting protection, for He is the upholder of twofold might; He holds in his hand the splendid bolt of thunder which is as great as the Sun in heaven.
935. Not only with wisdom, you also work with your penetrating insight; you are rightly placed at the source where the elixir-pressing takes place. The one who enjoys and accepts you is raised to the highest stature dear to heaven
936. The mighty and pure elixir, when born, illumines the mighty parents (heaven and earth), the progenitors (of everything that is born) and augments of eternal truths.
937. (O divine elixir), go forth in a most abundant stream, rich in sustenance; go to the guileless man, your owner, who praises you.

(१७)

(१-२) दध्यान्पवमानः सविर्माणि । सोमो देवता । अमृतत्वाय घोषयन् ॥

स्व॑ ५ ह्या॑ङ्ग॒ दैव्य॑ प॒वमान॑ ज॒निमानि॑ पु॒मत्तमः॑ । अ॒मृत॑त्वाय॒ घोष॑यन् ॥१॥

येना॑ न॒वम्वा॑ द॒ध्यङ्गु॑पो॒णुते॑ येन॑ वि॒प्रास॑ आ॒पिरे॑ ।

दे॒वाना॑ ५ सु॒म्ने अ॒मृत॑स्य चा॒रुणा॑ येन॑ श्र॒वा ५ स्या॑शत ॥२॥

(१८)

(१-२) दध्यान्पवमानः सविर्माणि । सोमो देवता । अमृतत्वाय घोषयन् ॥

सोमः॑ पु॒नान॑ उ॒र्मिणा॑व्यं वा॒रं वि॑ धावति ।

अ॒ग्ने वा॑चः प॒वमानः॑ क॒निक॑रदत् ॥१॥

धी॒भिर्मृ॑जन्ति वा॒जिन॑ वने॒ क्रीड॑न्तमत्यविम॑ ।

अ॒भि त्रि॑पृ॒ष्ठं म॑तयः स॒मस्वर॑न् ॥२॥

## Sūkta 17

938. Tvaṁ hyāṅga daivya pavamāna janimāni  
dyumattamaḥ.

Amṛtatvāya ghōṣayan.

(Cf. S. 583; Rv IX. 108.3)

939. Yenā navagvā dadhyāṅgapoṇute yena viprāsa āpire.  
Devānāṁ sumne amṛtasya cāruṇa yena  
śravāṁsyāśata.

(Cf. Rv IX. 108.4)

## Sūkta 18

940. Somaḥ punāna ūrmiṇāvyam vāram vi dhāvati.  
Agre vācaḥ pavamānaḥ kanikradat.  
(Cf. S. 572; Rv IX. 106.10)941. Dhībhirmṛjanti vājinam vane kṛīḍantamatyavim.  
Abhi triprṣṭham matayaḥ samasvaran.  
(Cf. Rv IX. 106.11)

938. O effusing divine love, brilliant and pure, you invoke and evoke all divine elements for the sake of their immortality.
939. Through you, the most realized sages, the offerers of the nine-days rites, have been opening the door of the cave. Again through you, the seers recover the lost cows, i.e. the wisdom. Through you, under the protection of the divine, the worshippers obtain the sustenance of the delicious ambrosial water.
940. The spiritual elixir, while filtered in a stream through the fleecy filter, roars aloud, while the hymns are being chanted.
941. With their fingers, the priests send forth the powerful elixir of bliss sporting in the cosmic waters and passing through cosmic fleecy filter. Thereafter the elixir abides in the three receptacles (heaven, mid-space and the earth; and in the body complex, in the physical, mental and spiritual regions).



अ॒स॒र्जि क॑ल॒शां॑ अ॒भि मी॒ध्वान्त्स॑प्ति॒र्न वा॑ज॒युः ।  
पु॒ना॒नो वाचं॑ ज॒नय॑न्नसिष्य॒दत् ॥३॥

(१९)

(१-३) दृषत्प्रात्य हैनोदात्तिः कर्त्तव्यं ऋक् । लोमपूर्वी रेपते । धितुर् ऋक् ।

सोमः पवते जनिता मतीनां जनिता दिवो जनिता पृथिव्याः ।  
जनितामेजनिता सूर्यस्य जनितेन्द्रस्य जनिता विष्णोः ॥१॥  
ब्रह्मा देवानां पदवीः कवीनामृषिविप्राणां महिषो मृगाणाम् ।  
श्येनो गृध्राणां स्वधितिवनानां सोमः पवित्रमत्येति रेभन् ॥२॥  
प्राविविपद्वाचं ऊर्मिं न सिन्धुर्गिरं स्तोमान्पवमानो मनीषाः ।  
अन्तः पश्यन्वृजनेमावराण्या तिष्ठति वृषभो गोषु जानन् ॥३॥

942. Asarji kalaśāñ abhi mīḍhvāntsptirna vājayuḥ.  
Punāno vācam janayannasiṣyadat.<sup>3</sup>  
(Cf. Rv IX. 106-12)

### Sūkta 19

943. Somah pavate janitā matinām janitā divo janitā  
pṛthivyāḥ.  
Janitāgnerjanitā sūryasya janitendrasya janitota  
viṣṇoh.<sup>1</sup>  
(Cf. S. 527; Rv IX. 96.5)
944. Brahmā devānām padaviḥ kavīnāmṛsirviprāṇām  
mahiṣo mṛgāṇām.  
Śyeno grḍhrāṇāñ svadhitirvanānāñ somah  
pavitramatyeti rebhan.<sup>2</sup>  
(Cf. Rv IX. 96.6)
945. Prāvīvipadvāca ūrmimna sindhurgira stomān  
pavamāno manīṣāḥ.  
Antaḥ paśyan vṛjanemāvarāṇyā tiṣṭhati vṛṣabho goṣu  
jānan.<sup>3</sup>  
(Cf. Rv IX. 96.7)

942. For nourishing (the worshipper), it has been set free into the receptacles, like an impetuous courser in battle. While filtered, it raises a cry and flows (in the vessels).
943. The divine elixir is the generator of discriminating intellect, the generator of heaven, the generator of the earth, the generator of the fire-divine, the generator of the Sun, the generator of lightning, and the generator of the omnipresent life-force. May this divine elixir flow forth.
944. The divine elixir, as it passes with the thrilling sound through the ultra-psychic filter is supreme and superb among Nature's bounties, a foremost guide among the sages, a seer among the pious, the mightiest bull among wild animals, an eagle among the birds, and the hatchet of deadly weapons.
945. The purified elixir, like a river, stirs the wave of sound (i.e. it evokes one for a chant of hymns). Beholding the hidden treasure and knowing all about the concealed knowledge, it presides over these irresistible powers.

( १० )

(१-१) हवस्वास्य मार्गः इवो गो बर्हस्पत्योऽङ्गिः सत्वको वा कवि । नम्रिर्वेत्ता । विपुङ्गवमी इन्द्र ।

अ॒ग्निं वो वृ॒धन्त॑मध्व॒राणां पु॒रु॒त॒मम् । अ॒च्छा न॑प्रे स॒ह॒स्वते ॥१॥

अयं यथा न आ॒भुव॑त्त्वष्टा रू॒पेव॑ तक्ष्या । अ॒स्य क॑त्वा यश॒स्वतः ॥२॥

अयं वि॒श्वा अ॒भि श्रि॒योमि॑दे॒वेषु॑ पत्यते । आ॒ वा॒जैरु॑प नो गमत् ॥३॥

( ११ )

(१-१) हवस्वास्य यजुगो गोतम कवि । इन्द्रो देवता । वज्ररूप इन्द्रः ।

इ॒ममिन्द्र॑ सु॒तं पि॒ब ज्येष्ठ॑ममर्त्यं म॒दम् । शु॒क्रस्य॑ त्वा॒भ्यक्ष॑रन्ध्रा॒रा ऋ॒तस्य॑ सा॒दने ॥१॥

न कि॒ष्ट्वद्र॑थी॒तरो ह॑री यदिन्द्र॑ यच्छसे । न कि॒ष्ट्वानु॑ मज्म॒ता न किः॑ स्व॒श्व आ॒नशे ॥२॥

## Khaṇḍa VII

## Sūkta 20

946. Agnim vo vṛdhantamadhvarāṇām purutamam.  
Acchā naptre sahasvate.  
(Cf. S. 21; Rv VIII. 102.8)

947. Ayam yathā na ābhuvat tvaṣṭā rūpeva takṣyā.  
Asya kratvā yaśasvataḥ.  
(Cf. Rv VIII. 102.8)

948. Ayam Viśvā abhi śriyo'gnirdeveṣu patyate.  
Ā vājairupa no gamat.  
(Cf. Rv VIII. 102.9)

## Sūkta 21

949. Imamindra sutam piba jyeṣṭhamamartyam madam.  
Śukrasya tvābhyakṣaran dhārā ṛtasya sādane.  
(Cf. S. 344; Rv I. 84.4)

950. Na kiṣṭvadrathītaro harī yadindra yacchase.  
Na kiṣṭvānu majmanā na kiḥ svaśva ānaśe.  
(Cf. Rv I. 84.6)

946. At our solemn rite, free from violence, I call to the fire-divine — the one wide-spreading, most abundant and mighty, for obtaining courageous (sons and) grandsons (brave progeny).
947. May He stand by us as a creator, and through His power, may He shape us into exemplary model and may we find glory through His art.
948. The fire-divine is supreme, surpassing the glory of Nature's other bounties. May he come to us with abundance of food.
949. O resplendent Self, Please accept these immortal, exhilarating sweet devotional expressions. The streams of this stimulating elixir have been since long flowing for you here at the sacred place of holy worship.
950. O resplendent Self, may you yoke your steeds (sense-organs). There is no better charioteer (a guide) than you. None surpasses you in strength (none with horses), howsoever good and trained.

इन्द्राय नूनमर्चतोक्त्यानि च ब्रवीतन । सुता अमत्सुरिन्दवो ज्येष्ठं नमस्यता सहः ॥३॥

( २२ )

(1-३) दुषस्वास्य शाक्यो यौरिवातिर्कनि । इन्द्रो देवता । स्वराब्रुवन् इन्द्रम् ।

इन्द्र जुषस्व प्रवहा याहि शूर हरिह । पिबा सुतस्य मतिर्न मधोऽभकानश्चारुमदाय ॥१॥

इन्द्र जठरे नव्यं न पूणस्व मधोर्दिवो न ।

अस्य सुतस्य स्वाऽर्नोप त्वा मदाः सुवाषो अस्त्युः ॥२॥

इन्द्रस्तुराषाम्मित्रो न जघान वृत्रं यतिर्न ।

बिभेद वलं भृगुर्न ससाहे शत्रून्मदे सोमस्य ॥३॥

॥ इति दुषीपस्य अचमोऽर्चः ॥

951. Indrāya nūnamarcatokthāni ca bravīтана.  
Sutā amatsurindavo jyeṣṭham namasyatā sahaḥ.<sup>3</sup>  
(Cf. Rv I. 84.5)

## Sūkta 22

952. Indra juṣasva pra vahā vāhi śūra hariha.  
Pibā suta matirna madhoścakānaścāurmadāya.<sup>1</sup>  
(Cf. Av. I. 5.1)
953. Indra jaṭharam navyam na pṛṇasva madhordivo na.  
Asya sutasya svārnopa tvā madāḥ suvāco asthuḥ.<sup>2</sup>  
(Cf. Av. II. 5.2)
954. Indrasturāṣāṇmitro na jaghāna vṛtram yatirna.  
Bibheda valam bhṛgurna sasāhe śatrūn made  
somasya.<sup>3</sup>  
(Cf. Av. II. 5.3)

Here ends Trtīya Prapāthakaḥ, Prathama'rdhaḥ.  
Here ends Prapāṭhaka III, Ardha I and also Adhyāya V



951. May we, without delay, sing glory to the resplendent Self, and recite hymns in His praise. Let the bubbling drops of spiritual elixir exhilarate Him; may you pay reverence to His supreme strength.
952. O resplendent self, possessor of cosmic potential and kinetic vitalities (or centripetal and centrifugal forces) may you be pleased to come here, accept our homage and adorations, and carry them away. O you, the resplendent and exhilarating God, please drink of the expressed elixir, pleasant as honey to the self and exhilarating to the senses.
953. O resplendent Lord, may you fill to your full capacity the belly anew with the effused elixir of our devotion, sweet as if distilled from the ethereal regions. Let the heavenly exhilarating, pleasant-sounding elixir find an acceptance from you.
954. The resplendent Self, like a brave friend, advances to the front of the battle, and is always successful in slaying the dark forces of nescience. He, like a hero, hews down the hosts of devils and wicked ones and as a protector, is able to subdue our foes, having enjoyed our elixir of love and affections.

## अथ क्लीकस्य द्वितीयोऽङ्कः

( १ )

(१-३) इन्द्रपवास्यः क्लीकस्य कर्पितः । सोमो देवता । क्लीकः क्लीकः ।

गोवि॑त्प॒वस्व॑ वसु॑वि॒द्धिर॑प्यवि॒द्रेतो॑वा इ॒न्दो भुव॑ने॒ष्वर्पितः॑ ।  
 त्वं॑ सु॒वीरो॑ असि सोम वि॒श्ववित्तं॑ त्वा नर॑ उप॒ गिरि॑म आ॒सते ॥१॥  
 त्वं॑ वृ॒षभा॑ असि सोम वि॒श्वतः॑ पव॒मान॑ वृष॒म ता वि॑ धाव॒सि ।  
 स॑ नः पव॒स्व वसु॑म॒द्धिर॑प्यव॒द्वयं॑ स्या॒म भुव॑नेषु जी॒वसे ॥२॥  
 ई॒शान॑ ई॒मा भुव॑नानि ई॒यसे॑ यु॒जान॑ इ॒न्दो हरि॑तः सु॒पर्णः॑ ।  
 ता॒स्ते क्षर॑न्तु मधु॒मद॑तं पय॒स्तव॑ व्र॒ते सोम॑ तिष्ठ॒न्तु कृ॒ष्टयः॑ ॥३॥

## Adhyāya VI

## Prapaṭhaka III — Ardha II

## Khaṇḍa I

## Sūkta 1

955. Govitpavasva vasuvidddhiranyavidretodhā indo  
 bhuvaneṣvarpitah.  
 Tvaṁ suvīro asi soma viśvavittam tvā nara upa girema  
 āsate.<sup>1</sup>  
 (Cf. Rv IX. 86.39)
956. Tvam nṛcakṣā asi soma viśvataḥ pavamāna vṛṣabha tā  
 vi dhāvasi.  
 Sa naḥ pavasva vasumaddhiranyavadvayaṁ syāma  
 bhuvaneṣu jīvase.<sup>2</sup>  
 (Cf. Rv IX. 86.36)
957. Īśāna imā bhuvanāni iyase yujāna indo haritaḥ  
 suparṇyaḥ.  
 Tāste kṣarantu madhumad ghṛtaṁ payastava vrata  
 soma tiṣṭhantu kṛṣṭayaḥ.<sup>3</sup>  
 (Cf. Rv IX. 86.37)

**Adhyāya VI**

955. O divine elixir, the winner of cattle, wealth and gold, the fructifier, may you, dressed with cosmic waters, flow onward. O elixir, you are a hero and omniscient; these sages invoke you with hymns of praises.
956. O spiritual elixir, being everywhere, you behold men from every side; O purifier, the showerer, you wander through cosmic waters; may you pour forth wealth upon us, comprising various treasures and gold; may we have strength to live long in these worlds.
957. O sovereign Lord, as you pass through these worlds, harnessing your well-winged steeds, let them pour forth sweet-flavoured shining sap; may all men, O spiritual elixir, abide in your decree.

( १ )

(१-१) पुनस्यास्य कवीषः कस्य कविः । सोमो देवता । गावरी कन्वा ।

पवमानस्य विश्वविट्र ते संगो असृजत । सूर्यस्येव न रश्मयः ॥१॥  
 केतुं कृष्यं दिवस्पारि विश्वा रूपाभ्यर्षसि । समुद्रः सोम पिवसे ॥२॥  
 जज्ञानो वाचमिष्यसि पवमान विधर्मणि । क्रन्द देवो न सूर्यः ॥३॥

( १ )

(१-१) कर्ष्यस्यास्य कस्य कविः । सोम गाव इन्द्रस्य देवता । गावरी कन्वा ।

प्र सोमासो अधन्विषुः पवमानास इन्दवः । श्रीणाना अप्सु धृजते ॥१॥  
 अभि गावो अधन्विषुरापो न प्रवता यतीः । पुनाना इन्द्रमाशत ॥२॥

## Sūkta 2

958. Pavamānasya viśvavit pra te sargā asṛkṣata.  
 Sūryasyeva na raśmayah.<sub>1</sub>  
 (Cf. Rv IX. 64.7)
959. Ketum kṛṇvan divaspari viśvā rūpābhyarṣasi.  
 Samudraḥ soma pinvase.<sub>2</sub>  
 (Cf. Rv IX. 64.8)
960. Jajñāvo vācamīṣyasi pavamāna vidharmaṇi.  
 Krandan devo na sūryah.<sub>3</sub>  
 (Cf. Rv IX. 64.9)

## Sūkta 3

961. Pra somāso adhanviṣuḥ pavamānāsa indavaḥ.  
 Śrīṇānā apsu vṛñjate.<sub>1</sub>  
 (Cf. Rv IX. 24.1)
962. Abhi gāvo adhanviṣurāpo na pravatā yatīḥ.  
 Punānā indramāśata.<sub>2</sub>  
 (Cf. Rv IX. 24.2)

958. O all-beholding Lord of elixir, the streams of your divine sap are being constantly purified and are ever sent forth like the rays of the Sun.
959. O Lord of elixir, the divine bliss, you are the ocean, bestowing knowledge; your elixir hastens from heaven and distils from all sides in numerous rich forms (raining from firmament all types of blessings on us).
960. O Lord, when your purified elixir is poured forth in streams, it neighs in loving sounds; and like the bright radiant Sun, it moves through the supporting filters (or the receptacles).
961. The purified streams of effused elixirs flow downwards through the ultra-psychic filters, mixed with water, milk and curds.
962. The flowing juices of ambrosia, rush like waters, flowing down a declivity; filtered and purified they proceed to the resplendent Self.



प्रं पवमान धन्वसि सोमेन्द्राय मादनः । नृभिर्यतो वि नीयसे ॥३॥  
 इन्दो यदद्रिभिः सुतः पवित्रं परिदीयसे । अरमिन्द्रस्य धाम्ने ॥४॥  
 त्वं सोम नृमादनः पवस्व चर्षणीधृतिः । सन्निर्यो अनुमाद्यः ॥५॥  
 पवस्व वृत्रहन्तम उक्त्येभिरनुमाद्यः । शुचिः पावको अद्भुतः ॥६॥  
 शुचिः पावक उच्यते सोमः सुतः स मधुमान् । देवावीरघशंसहो ॥७॥

(४)

(1-७) सप्तर्षेयास्य अक्षरपरोऽसितो देवतो वा कृतिः । सोमो देवता । नावयी इन्द्रः ।

प्रं कविर्देववीतयेव्या वारेभिरव्यत । साह्वान्विभ्रा अभिस्पृधः ॥१॥

963. Pra pavamāna dhanvasi somendrāya mādanaḥ.  
 Nṛbhīryato vi nīyase.<sub>3</sub>  
 (Cf. Rv IX. 24.3)

964. Indo yadadribhiḥ sutaḥ pavitram paridīyase.  
 Armindrasya dhāmne.<sub>4</sub>  
 (Cf. Rv IX. 24.5)

965. Tavaṁ soma nṛmādanaḥ pavasva carṣaṇīdhṛtiḥ.  
 Sasniryp anumādyah.<sub>5</sub>  
 (Cf. Rv IX. 24.4)

966. Pavasva vṛtrahantam a ukthebhiranumādyah.  
 Śuciḥ pāvako adbhutaḥ.<sub>6</sub>  
 (Cf. Rv IX. 24.6)

967. Śuciḥ pāvaka ucyate somaḥ sutaḥ sa madhumān.  
 Devāvīraghaśaṁsahā.<sub>7</sub>  
 (Cf. Rv IX. 24.7)

## Khaṇḍa II

### Sūkta 4

968. Pra kavirdevavītayevyā vārebhiravyata.  
 Sāhvāniśvā abhi sprdhah.<sub>1</sub>  
 (Cf. Rv IX. 20.1)

963. O filtrable ambrosia, you proceed to the resplendent Self for His enjoyment. By the priests, you have been prepared and conveyed by them (to the Self).
964. O nectar, when you are effused by crushing under stones, you, verily, hasten to the ultra-psychic sieve; you are pure and worthy of acceptance (of enjoyment) by the resplendent Self.
965. O ambrosia of divine love, you provide exhilaration to men; may you flow back to the resplendent Self (or the soul) is the conqueror of all our adversaries. You (O elixir) are pure and worthy of adoration.
966. Flow on, the best destroyer of evils to be propitiated by praises. Verily, you are pure, purifying and wonderful.
967. The ambrosia is said to be the yielder of the exhilarating effusion; it is known to be pure, shining and purifier; — in fact, the gratifier of the enlightened persons and destroyer of the wicked.
968. The ambrosia passes through the texture of the ultra-psychic fleecy- sieve to become the beverage of the organs of senses and actions, triumphing over all our adversaries.

स हि ष्मा जरितृभ्य आ वाजं गोमन्तमिन्वति । पवमानः सहस्रिणम् ॥२॥  
 परि विश्वानि चेतसा मृज्यसे पवसे मती । स नः सोम ध्रुवो विदः ॥३॥  
 अभ्यर्ष बृहद्यशो मघवद्भ्यो ध्रुव रयिम् । इष स्तोतृभ्य आ भर ॥४॥  
 त्व राजेव सुव्रतो गिरः सोमाविवेशिय । पुनानो बह्वे अभुत ॥५॥  
 स वह्निरप्सु दुष्टरो मृज्यमानो गभस्त्योः । सोमश्चमूषु सीदति ॥६॥  
 क्रीडुर्मखो न म ह्युः पवित्र सोम गच्छसि । दधेस्तोत्रे सुवीर्यम् ॥७॥

969. Sa hi śmā jaritṛbhya ā vājam gomantaminvati.  
 Pavamānaḥ sahasriṇam.<sub>2</sub>  
 (Cf. Rv IX. 20.2)
970. Pari viśvāni cetasā mṛjyase pavase matī.  
 Śa naḥ soma śravo vidah.<sub>3</sub>  
 (Cf. Rv IX. 20.3)
971. Abhyarṣa bṛhadyaśo maghavadbhyo dhruvaṁ rayim.  
 Iṣaṁ stotrṛbhya ā bhara.<sub>4</sub>  
 (Cf. Rv IX. 20.4)
972. Tvam rājeva suvrato girah somāviveśitha.  
 Punāno vahne adbhuta.<sub>5</sub>  
 (Cf. Rv IX. 20.5)
973. Sa vahnirapsu duṣṭaro mṛjyamāno gabhastyoḥ.  
 Somaścāmūṣu sīdati.<sub>6</sub>  
 (Cf. Rv IX. 20.6)
974. Kṛīḍurmakho na maṁhayuḥ pavitram soma gacchasi  
 Dadhatstotre suvīryam.<sub>7</sub>  
 (Cf. Rv IX. 20.7)

969. Verily, it, the pure-flowing ambrosia, bestows upon its praisers thousandfold treasure in the shape of cattle, cow-products and food.
970. You give us all kinds of wealth with your intuition; you flow for us at our praises; as such, O elixir of bliss, grant us sustenance.
971. Bestow upon us great glory; grant durable riches to those who are rich and prosperous. please bring food in plenty to your praisers.
972. O elixir of divine bliss, the purified and the one pledged to perform noble deeds, O wonderful bearer of our offerings, may you listen to our praises as a king.
973. O nectar of divine bliss, the bearer of oblations, you abide in the vapours of firmament; you are difficult to be surpassed by any one; we cleanse you with our hands. May you repose in the receptacles of our hearts.
974. O ambrosia, you proceed to the filtering ultra-psychic sieve sportingly; like a chief, you are liberal and generous, and give vigour to him who praises you.

(५)

(१-४) यवम्यवस्य अन्धसोऽपुष्टाम् परि । सोमो देवता । गोवन्दी उवा ।

यवम्यव नो अन्धसा पुष्टपुष्टं परि स्रव । विश्वा च सोम सोमगा ॥१॥

इन्दो यथा तव स्तवो यथा ते जातमन्धसः । नि बर्हिषि प्रिये सदः ॥२॥

उत नो गोविदश्ववित्पवस्व सोमन्धसा । मक्षुतेभिर्हभिः ॥३॥

यो जिनाति न जीयते हन्ति शत्रुमभीत्ये । स पवस्व सहस्रजित् ॥४॥

(५)

(१-१) यवम्यवस्य धारो मधुसुतोऽग्रमिन्द ऊतये । तभिः पवित्रमासदः ॥१॥

यास्ते धारो मधुसुतोऽग्रमिन्द ऊतये । तभिः पवित्रमासदः ॥१॥

## Sūkta 5

975. Yavam yavam no andhasā puṣṭampuṣṭam pari srava.  
Viśvā ca soma saubhagā.<sub>1</sub>  
(Cf. Rv IX. 55.1)

976. Indo yathā tava stavo yathā te jātamandhasaḥ.  
Ni barhiṣi priya sadah.<sub>2</sub>  
(Cf. Rv IX. 55.2)

977. Uta no govidaśvavitpavasva somāndhasā.  
Makṣūtamebhirahabhiḥ.<sub>3</sub>  
(Cf. Rv IX. 55.3)

978. Yo jināti na jīyate hanti śatrumabhītya.  
Sa pavasva sahasrajit.<sub>4</sub>  
(Cf. Rv IX. 55.4)

## Sūkta 6

979. Yāste dhārā madhuścutosṛgraminda ūtaye.  
Tābhiḥ pavitramāsadaḥ.<sub>1</sub>  
(Cf. Rv IX. 62.7)



975. O elixir of divine love, may you flow forth with your juices of all kinds of food-grains for every sort of nourishment and with all felicities.
976. O drops of spiritual bliss, since all these nourishing praises are addressed to you and the way you are born and the way the things are born of you, may you come and be seated in the innermost cavity of our hearts.
977. O elixir of divine love, granter of wisdom (cattle) and vigour (horses), may you flow with all nourishment to us through days that fly with such rapidity.
978. Flow forth, O conqueror of thousands, flow as one who ever conquers and is never conquered, and who attacks with dreadful weapon and destroys evils.
979. Settle down, O elixir of divine love on the cosmic filter with those of your streams that shower sweetness and which are poured forth for our protection.

सो अर्षेन्द्राय पीतये तिरो वारोष्यव्यया । सीदेभृतस्य योनिमा ॥२॥  
त्व सोमं परि स्रव स्वादिष्ठो अङ्गिरोभ्यः । वरिवोविदूते पयः ॥३॥

(७)

(१-३) वृषत्वात् वारोष्योऽप्य कफि । अङ्गिरोभ्यो देवते । वरिवो वृषः ।

तव श्रियो वर्यस्येव विद्युतोमेभिःकित्र उषसामिवेतयः ।  
यदोषधीरभिष्टुष्टो वनानि च परि स्वयं चिनुषे अन्नमांसनि ॥१॥  
वातोपजृत इषितो वशां अनु तृषु यदन्ना वेविषदितिष्ठसे ।  
आ ते यतन्ते रथ्यो यथा प्रयक्शोऽस्यमे अजरस्य वक्षतः ॥२॥

980. So arṣendrāya pītaye tiro vārāṇyavyayā.

Sīdannṛtasya yonimā.<sup>2</sup>

(Cf. Rv IX. 62.8)

981. Tvam soma pari srava svādiṣṭho aṅgirobhyaḥ.

Varivoviddhṛtam payah.<sup>3</sup>

(Cf. Rv IX. 62.9)

### Khaṇḍa III

#### Sūkta 7

982. Tava śriyo varṣyasyeva vidyutogneścikitra  
uṣasāmivetayaḥ.

Yadoṣadhīrabhisṛṣṭo vanāni ca pari svayam cinuṣe  
annamāsani.<sup>1</sup>

(Cf. Rv X. 91.5)

983. Vātopajūta iṣito vaśāṃ anu tṛṣu yadannā  
veviṣadvitiṣṭhase.

Ā te yatante rathyo yathā pṛthakśardhāṃsyagne  
ajarasya dhakṣataḥ.<sup>2</sup>

(Cf. Rv X. 91.7)

980. Staying for some time in the wooden vessels, may you pass obliquely through the filter of woollen hairs, and hasten (O divine sap) for the enjoyment of the resplendent Self.
981. O elixir of divine love, sweet and flavoured, you are the bestower of riches. We mix you with butter and milk to be offered to the fire-technicians, the *aṅgirās*.
982. Your glories, O fire-divine, are like the lightning from the rain-cloud and are manifested many-tinted, like the multi-coloured rays of the beautiful dawns. When you march in the midst of plants and trees in forests, you gather on all sides food for your mouth, i.e. for your flames.
983. When agitated by the wind, and when quickly moving through the beloved trees, you spread about, devouring your food according to your liking; you possess imperishable energies, O fire-divine, the devourer. You rush forth on every side like men driving chariots.

मेधाकारे विदथस्य प्रसाधनमग्निं होतारं परिभूतरे मतिम् ।  
त्वामर्भस्य हविषः समानमित्त्वां महो वृणते नान्यं त्वत् ॥३॥

(८)

(१-१) वृणत्वास्यावेव उपपत्तिर्हविः । मित्राग्नी देवते । गावती उक्ता ॥

पुरुषाणां चिद्धस्त्यवो नूनं वां वरुण । मित्रं वसि वा सुमतिम् ॥१॥  
तां वां सन्मगद्वृणाणेषमस्याम धाम च । वयं वा मित्रा स्थान ॥२॥  
पातं नो मित्रा पायुभिस्तं त्रायेथा सुत्रा । साध्याम दस्युं तनूभिः ॥३॥

(९)

(१-१) वृणत्वास्त्य उक्ता । इन्द्रो देवता । गावती उक्ता ॥

उत्तिष्ठन्नोजसा सह पीत्वा शिप्रे अवेपयः । सोममिन्द्रं चमूतम् ॥१॥

984. Medhākāram vidathasya prasāadhanamagniṁ hotāram  
paribhūtanam matim.  
Tvāmarbhasya haviṣaḥ samānamittvām mahō vṛṇate  
nānyam tvat.<sup>3</sup>  
(Cf. Rv X. 91.8)

## Sūkta 8

985. Purūruṇā ciddhyastyavo nūnam vām varuṇa.  
Mitra vaṁsi vām sumatim.<sup>1</sup>  
(Cf. Rv V. 70.1)
986. Tā vām samyagadruhvāṇeṣamaśyāma dhāma ca.  
Vayam vām mitrā syāmā.<sup>2</sup>  
(Cf. Rv V. 70.2)
987. Pātam no mitrā pāyubhiruta trāyethām sutrātrā.  
Sāhyām dasyūm tanūbhiḥ.<sup>3</sup>  
(Cf. Rv V. 70.3)

## Sūkta 9

988. Uttiṣṭhannojasā saha pītva śipre avepayah.  
Somamindra camūsutam.<sup>1</sup>  
(Cf. Rv VIII. 76.10; Yv. VIII. 39; Av. XX. 42.3)

984. You are the imparter of intelligence to the priests who invoke you. You are the accomplisher of worship, the invoker of Nature's bounties, the chief overcomer of foes, and the counsellor (of sound advice). You equally respond to offerings, small or great. One would like you to be invoked alone and none else.
985. O Lord of light and bliss, your protection extends far and wide. May we obtain your kind favours.
986. O benignant twin-Lord, may we obtain food from you for our sustenance. May we ever be worthy of your favours, O cosmic vital powers.
987. Protect us, O benevolent and benign Lord, with your favours; may we live under your kind protections; may we with our physical strength conquer the infidels.
988. O resplendent Lord, arising in your majestic might, with full expression of joy on your face and jaws, you enjoy the quaff of divine elixir, effused between the press-stones (i.e. divine love effused between mind and heart).



अनु त्वा रोदसी उभे स्पर्द्धमानमददेताम् । इन्द्र यदस्युहाभवः ॥२॥

वाचमष्टापदीमहं नवस्रक्तिमृतावृधम् । इन्द्रात्परितन्वं ममे ॥३॥

(१०)

(1-3) इषत्पात्य भार्गवस्यो मय्याय कृतिः । इन्द्राग्नी देवते । वाचमी कृताः ।

इन्द्राग्नी युवामिमेभि स्तोमां अनुषत । पिवतः शम्भुवा सुतम् ॥१॥

या वा सन्ति पुरुस्पृहा नियुतो दाशुषे नरा । इन्द्राग्नी ताभिरा गतम् ॥२॥

989. Anu tvā rodosī ubhe sparddhamānamadadetām.

Indra yaddasyuhābhavaḥ.<sub>2</sub>

(Cf. Rv VIII. 76.11; Av. II. 42.2)

990. Vācamaṣṭā padīmaham navasraktimṛtāvṛdham.

Indrātparitanvam mame.<sub>3</sub>

(Cf. Rv VIII. 76.12; Av. XX. 42.1)

### Sūkta 10

991. Indrāgnī yuvāmimebhi stomā anūṣata.

Pivataṁ śambhuvā sutam.<sub>1</sub>

(Cf. Rv VI. 60.7)

992. Yā vām santi purusprho niyuto dāśuṣe narā.

Indrāgnī tābhirā gatam.<sub>2</sub>

(Cf. Rv VI. 60.8)

989. Everyone, whether in heaven or on the earth, shudders, when you, O resplendent Lord, uttering your terrific roar proceed to crush down the infidel.
990. Measured out here a song eight-footed (*aṣṭāpadī*), nine-columned (*navasraktim*) for the adjustment of the scheduled sacrifice, according to the measure of the resplendent Self; — Oh, how delicate; the (human) measures shall always fall short.

[The original hymn has been assumed to consist of triplets, each of which would contain nine *Pādas*, parts or half-lines of eight feet or syllables each. And as such, the metre is octosyllabic ( $8 \times 3$ ), and the triplet contains three stanzas in that metre or nine octosyllabic *Pādas*].

991. O cosmic forces of lightning and fire (*indrāgni*), these songs of praises glorify you both; may you accept our ecstatic offerings, O bestowers of happiness.
992. O cosmic energies of lightning and fire, please let leaders of sacred works, whose speedy forces are appreciated by all, come with them to the presenter of homage in this sacred performance.

ताभिरा गच्छतं नरोपेदं सवनं सुतम् । इन्द्राग्नी सोमपीतये ॥३॥

(११)

(१-३) इष्यतास्य वासविर्दुर्गन्धो यन्मन्त्रिर्वा कश्चि । सोमेन्द्रादुक्त्वममलो देवता । नावपी कन्द ।

अपा सोम द्युमत्तमोभि द्रोणांनि रोरुवत् । सोदन्यानी वनेष्वाम् ॥१॥

अप्सा इन्द्राय वायवे वरुणाय मरुद्भ्यः । सोमा अर्षन्तु विष्णवे ॥२॥

इषं तोकाय नो दधदस्मभ्यं सोम विश्वतः । आ पवस्व सहस्रिणम् ॥३॥

(१-३) इष्यतास्य तत्त्वम् कल्पम् । सोमानी देवते । इषी कन्द ।

सोम उ ध्वाणः सोतृभिरधि ण्णुभिरवीनाम् ।

अश्वयेव हरिता याति धारया मन्द्रया याति धारया ॥१॥

993. Tābhirā gacchatam naropedaṁ savanaṁ sutam.  
Indrāgnī somapīṭaye.<sup>3</sup>  
(Cf. Rv VI. 60.9)

## Khaṇḍa IV

### Sūkta 11

994. Arṣā soma dyumattamo'bhi dronāni roruvat.  
Sīdanyonau vaneṣvā.<sup>1</sup>  
(Cf. S. 503; Rv IX. 65.19)
995. Apsā indrāya vāyave varuṇāya marudbhyaḥ.  
Somā arṣantu viṣṇave.<sup>2</sup>  
(Cf. Rv IX. 65.20)
996. Iṣam tokāya no dadhadasmabhyaṁ soma viśvataḥ.  
Ā pavasva sahasrīṇam.<sup>3</sup>  
(Cf. Rv IX. 65.21)

### Sūkta 12

997. Soma u ṣvāṇaḥ sotṛbhiradhi ṣṇubhiravīnām.  
Aśvāyeva haritā yāti dhārayā mandrayā yāti dhārayā.<sup>1</sup>  
(Cf. S. 515; Rv IX. 107.8)

993. O cosmic forces of lightning and fire (*indrāgni*), may you come to relish our noble deeds. Please also come to participate in our sparkling joy of devotion.
994. Hasten you please , our most radiant divine elixir, with a roar to the ultra-psychic receptacles, leaving native seat in the forests for your new home.
995. The divine elixir, always pleased to mix with waters, hastens to the ultra-psychic containers for resplendence (*indra*), activity (*vāyu*), venerability (*varuṇa*), mortality (*maruts*), and for pervasiveness (*viṣṇu*).
996. O elixir, bestowing food upon our children, may you pour from all quarters thousandfold riches.
997. Pressed out by the cosmic effusers, the elixir comes filtered through the cosmic fleecy filters placed at high levels. It proceeds ahead with its golden-hued stream as a mare; it proceeds ahead with its exhilarating stream.

अ॒नू॒पे गो॒मा॒न्गो॒भिर॒क्षाः सो॒मो दु॒ग्धा॒भिर॒क्षाः ।  
समु॒द्रं न स॒म॒व॒रा॒ण्यग्न्य॒ग्मन्म॒न्दी म॒दा॒य तो॒शते ॥२॥

( ११ )

(1-2) वृषस्यास्य वसुतोऽस्तितो देवतो वा वसि । गोमेदो देवते । गवपी वसु ।

यत्सो॒म चि॒त्र॒मु॒क्थ्यं दि॒व्यं पा॒र्थि॒वं व॒सु । त॒मः पु॒ना॒न आ भ॑र ॥१॥  
वृ॒षा पु॒ना॒न आ॒यु॒षि स्त॒न॒य॒न्नधि॑ ब॒र्हिषि॑ । ह॒रिः स॒न्यो॒नि॒मा॒स॒दः ॥२॥  
यु॒व॒ हि सः स्वः प॒ती इ॒न्द्रश्च॑ सोम॒ गोप॑ती । ई॒शाना॑ पि॒प्यते॑ धि॒यः ॥३॥

998. Anūpe gomān gobhirakṣāḥ somo dugdhābhirakṣāḥ.  
Samudram na samvaraṇānyagman mandī madāya  
tośate.<sup>2</sup>  
(Cf. Rv IX. 107.9)

### Sūkta 13

999. Yatsoma citramukthyam, divyam pārthivam vasu.  
Tannaḥ punāna ā bhara.<sup>1</sup>  
(Cf. Rv IX. 19.1)
1000. Vṛṣā punāna āyūṁṣi stanayannadhi barhiṣi.  
Hariḥ sanyoniṁāsadah.<sup>2</sup>  
(Cf. Rv IX. 19.3)
1001. Yuvaṁ hi sthaḥ svaḥpatī indraśca soma gopatī.  
Īśānā pipyatam dhiyaḥ.<sup>3</sup>  
(Cf. Rv IX. 19.2)



998. The divine elixir of life, mixed with cow products, flows into the cosmic reservoir. Mixed with milk it is filtered ; its enjoyable juice goes to (pitchers), as rivers go to the the cosmic ocean; the exhilarating saps are expressed to invigorate Nature's bounties.
999. Whatever wonderful wealth of glory there be in heaven or on earth, may you, O nectar of bliss, being purified, bring it to us.
1000. The celestial elixir, the showerer of (benefit), is purified in the midst of chants of men (i.e. priests) uttering thrilling noises. It lies green-tinted on its assigned seat.
1001. O nectar of bliss, you and resplendent Self both are the Lords of everyone; also the lords of our organs of senses. May you, O master bless us in our intellectual assignments.

( १४ )

(१-१) इन्द्रस्तस्य पशुगन्धो गोतम कफि । इन्द्रो देवता । पश्विस्तस्य ॥

इन्द्रो म॑दाय वा॒वृधे॑ श॒वसे॑ वृ॒त्रहा॑ नृ॒भिः ।  
 त॑मिन्म॒हत्त्वाजि॑षू॒तिम॑र्भे ह॒वामहे॑ स॒ वाजे॑षु प्र॒ नोवि॑षत् ॥१॥  
 असि॑ हि वी॒र स॑न्योसि॑ भूरि॑ परा॒ददिः॑ ।  
 असि॑ द॒भ्रस्य॑ चि॒द्वधो॑ यज॑मानाय शि॒क्षसि॑ सु॒न्वते॑ भूरि॑ ते व॒सु ॥२॥  
 यदु॑दीर॒त आज॑यः ॥३॥

( १५ )

(१-१) इन्द्रस्तस्य पशुगन्धो गोतम कफि । इन्द्रो देवता ( क्षीराया क्षीरीयकस्य लोक ) । पश्विस्तस्य ॥

स्वा॒दीरि॑त्या वि॒षुवतः॑ ॥१॥

## Khaṇḍa V

### Sūkta 14

1002. Indro madāya vāvṛdhe śavase vṛtrahā nṛbhiḥ.  
 Taminmahatsvājiṣūtimarbhe havāmahe sa vājeṣu pra  
 no'viṣat.<sub>1</sub>  
 (Cf. S. 411; Rv I. 81.1; Av. XX. 56.1)
1003. Asi hi vīra senyo'si bhūru parādadiḥ.  
 Asi dabhrasya cidvṛdho yajamānāya śikṣasi sunvate  
 bhūri te vasu.<sub>2</sub>  
 (Cf. Rv I. 81.2; Av. XX. 65.2)
1004. Yadudīrata ājayo(dhṛṣṇave dhīyate dhanām.  
 Yukṣvā madacyutā harī kam hanaḥ kam vasau  
 dadho'smān indra Vasau dadhaḥ.)<sub>3</sub>  
 (Cf. S. 414; Rv I. 81.3; Av. XX. 56.3)

### Sūkta 15

1005. Svādoritthā viṣūvato(madhvaḥ pibanti gauryaḥ.  
 Yā indreṇ sayāvarīrvṛṣṇā madanti śobhase vasvīranu  
 svarājyam.)<sub>1</sub>  
 (Cf. S. 409; Rv I. 84.10; Av. XX. 109.1)

1002. For bliss and strength, men glorify the resplendent Self, destroyer of evil and ignorance. Verily, we invoke Him in conflicts, whether great or small, so that He may come to aid and defence in our noble ventures.
1003. O brave resplendent self, you are warrior and giver of abundant benefits. You are the exalter of even the humble. You help the devotees, and are the supplier of ample wealth.
1004. Only fragmentary; यदुर्क्षत आजयः-Rv. I. 81.2.  
[When struggles are on foot, benefits from you accrue to those alone who are bold. May you yoke in the Sun your widely-galloping horses. Some you would subdue, and others you would enrich. May you, resplendent Self, make us rich.]
1005. Only fragmentary: स्वादोरित्या विषूवतः-Rv. I. 84.10.  
[In the like manner pure intellects, which shine while associated with mighty resplendent Self for the sake of splendour, taste the all-pervading (spiritual elixir) and rejoice in their own sovereignty.]

ता अस्य पृ॒श्ना॒युवः सोम॑ ५ श्री॒णन्ति॑ पृ॒क्षयः ।  
 प्रि॒या इन्द्र॑स्य धे॒नवो॑ वज्र॑ ५ हि॒न्वन्ति॑ सा॒यकं॑ वस्वी॒रनु॑ स्वर॒ज्यम् ॥२॥  
 ता अस्य॑ नमसा॒ सहः सप॑र्यन्ति॒ प्रवे॑तसः ।  
 व्र॒तान्य॑स्य स॒म्बिरे पु॑रूणि॒ पूर्व॑चित्तये॒ वस्वी॒रनु॑ स्वर॒ज्यम् ॥३॥

(१-३) वृषस्वाख्य मार्गस्य कवचक्रिकेति । स्वेनो देवता । गावयी इन्द्रः ।

असा॒व्य ५ शु॒र्मदा॑याप्सु दक्षो॑ गिरि॒ष्ठाः । श्ये॒नो न यो॒निमा॑सदत् ॥१॥  
 शु॒भ्रम॒न्धो दे॒ववा॑तम॒प्सु धौ॒तं नृ॒भिः सु॒तम् । स्व॑दन्ति॒ गावः प॑योभिः ॥२॥  
 आ॒दीम॑श्च॒ न हे॒तार॑मशु॒भम॑मृ॒ताय॑ । म॒धो रस॑ ५ स॒धमा॑दे ॥३॥

1006. Tā asya pṛśnāyuvah somam śrīṇanti pṛśnayah.  
 Priyā indrasya dhenavo vajram hinvanti sāyakam  
 vasviranu svarājyam.<sub>2</sub>  
 (Cf. Rv I. 84.11; Av. XX. 109.2)

1007. Ta asya namasā sahaḥ saparyanti pracetasah.  
 Vratānyasya saścire purūni pūrvacittaye vasvīranu  
 svarājyam.<sub>3</sub>  
 (Cf. Rv I. 84.12; Av. XX. 109.3)

## Khaṇḍa VI

### Sūkta 16

1008. Asāvyamśurmadāyāpsu dakṣo giriṣṭhāh.  
 Śyeno na yonimāsadat.<sub>1</sub>  
 (Cf. S. 473; Rv IX. 62.4)
1009. Śubhramandho devavātampsu dhautam nṛbhiḥ sutam.  
 Svadanti gāvaḥ payobhiḥ.<sub>2</sub>  
 (Cf. Rv IX. 62.5)
1010. Ādīmaśvam na hetāramaśūsubhannamṛtāya.  
 Madho rasam sadhamāde.<sub>3</sub>  
 (Cf. Rv IX. 62.6)

1006. Craving for his nearness, various intellectual (persons) mingle the spiritual elixir with their own knowledge, May the milch kine, dear to the resplendent Self, direct his firm overpowering determination against the adversaries and rejoice in his sovereignty.
1007. These knowledge giving intellects (or cows) at the very outset, honour His victorious might, with veneration, and closely follow His laws to win their due pre-eminence, and rejoice in His own sovereignty.
1008. This rapid (divine elixir) like mountain-born stream of water flows for exhilaration. It alights like a falcon on his own place of stay.
1009. The cows sustain their nourishing juice, cherished by divine with their milk. The sap-plant, before being effused by the priests is cleansed in waters.
1010. Then the ministering priests in the ceremony adorn this juice of the exhilarating (ambrosia) for gaining immortality as if they are decking a horse.



( १७ )

(१-१) बृहस्पत्यावहितः ऊर्ध्वतचयवृत्तवः कल्पः । सोमो देवता । कन्दुन्मिह कन्वः ।

अभि शुभं बृहस्पत इषस्पते दिदीहि देव देवयुम् । वि कोशं मध्यमं युव ॥१॥

आ वच्यस्व सुदक्ष बन्वोः सुतो विशो वह्निर्न विदपतिः ।

वृष्टि दिवः पवस्व रीतिमपो जिन्वन्नाविष्टये धियः ॥२॥

( १८ )

(१-१) वृषस्वात्पातकितः कफिः । सोमो देवता । उन्मिह कन्वः ।

प्राणा शिशुर्महीनाः हिन्वन्मृतस्य दीधितिम् । विश्वा परि प्रिया भुवदध द्विता ॥१॥

उप त्रितस्य पाप्योऽभक्तं यदुहा पदम् । यज्ञस्य सप्त धामभिरध प्रियम् ॥२॥

त्रीणि त्रितस्य धारया पृष्ठेष्वैरयद्रयिम् । मिमीते अस्य योजना वि सुक्रतुः ॥३॥

## Sūkta 17

1011. Abhi dyumnām bṛhadyaśa iṣaspate didihi deva devayum.

Vi kośam madhyamam yuva.<sub>1</sub>

(Cf. S. 579; Rv IX. 108.9)

1012. Ā vacyasva sudakṣa camvoḥ suto viśām vahnirna viśpatiḥ.

Vṛṣṭim divaḥ pavasva rītimapo jinvan gaviṣṭaye dhiyaḥ.<sub>2</sub>

(Cf. Rv IX. 108.10)

## Sūkta 18

1013. Prāṇā śiśurmahīnām hinvannṛtasya dīdhitim.

Viśvā pari priyā bhuvadadha dvitā.<sub>1</sub>

(Cf. S. 570; Rv IX. 102.1)

1014. Upa tritasya pāṣyorabhakta yad guhā padam.

Yajñasya sapta dhāmabhiradha priyam.<sub>2</sub>

(Cf. Rv IX. 102.2)

1015. Trīṇi tritasya dhārayā pṛṣṭheṣvairayadrayim.

Mimīte asya yojanā vi sukratuḥ.<sub>3</sub>

(Cf. Rv II. 102.3)

1011. O divine elixir, Lord of viands, devoted to the divine elements, bestow upon us brilliant and abundant food. May you throw upon the doors of the mid-region (for rains).
1012. Come, O powerful elixir, effused into the bowls like a leader, come to the pitcher like a king for the good of the people and impel the intellectuals for the procurement of wisdom. Just as it rains from heaven, come filtered to the receptacle.
1013. Engaged in sacred acts, the divine elixir is the child of the great earth. It casts lustre to the cosmic sacrifice. It has the control over the entire wealth of both the worlds, earth and heaven (or both here and below).
1014. When the elixir takes its secret seat in the triangle of the heart ( in the triple region of emotion, knowledge and bliss), it is invoked through the hymns of seven metres, since it is known as dear to sacrifice.
1015. May you invoke the elixir, flowing in triple streams in the triple region of the heart; may it cause riches to flow to the sacrificial places. The person dedicated to sacred acts know fully well the measure of his plan.

(१९)

(१-१) वृषस्वस्य वाजसरी देवस्य मरी । सोमेन्द्रविभुषिभ्यो देवस्य । मधुर्गन्धः ।

पवस्व वाजसातये पवित्रे धारया सुतः ।

इन्द्राय सोमं विष्णवे देवेभ्यो मधुमत्तरः ॥१॥

त्वा५ रिहन्ति धीतयो हरि पवित्रे अद्भुहः ।

वत्सं जातं न मातरः पवमानं विधर्मणि ॥२॥

त्वं यां च महिव्रतं पृथिवीं चाति जज्ञिषे ।

प्रति द्रापिममुन्धयाः पवमानं महित्वनां ॥३॥

(२०)

(१-२) वृषस्वस्य वासिष्ठो मधुर्गन्धः । मरुः सोमो देवो देवस्य । विदुर्गन्धः ।

इन्दुर्वाजी पवते गोन्योषा इन्द्रे सोमः सह इन्वन्मदाय ।

हन्ति रक्षो बाधते पर्यराति वरिवस्कृन्वन्नुजनस्य राजा ॥१॥

## Sūkta 19

1016. Pavasva vājasātaye pavitre dhārayā sutah.  
Indrāya soma viṣṇave devebhyo madhumattarah.<sub>1</sub>  
(Cf. Rv IX. 100.6)

1017. Tvām rihanti dhītayo harim pavitre adruhaḥ.  
Vatsam jātam na mātaraḥ pavamāna vidharmaṇi.<sub>2</sub>  
(Cf. Rv IX. 100.7)

1018. Tvam dyām ca mahivrata prthivīm cāti jabhriṣe.  
Prati drāpimamuñcathāḥ pavamāna mahitvanā.<sub>3</sub>  
(Cf. Rv IX. 100.9)

## Sūkta 20

1019. Indurvājī pavate gonyoghā indre somah saha  
invanmadāya.  
Hanti rakṣo bādgate paryarātim varivaskṛṇvan  
vrjanasya rājā.<sub>1</sub>  
(Cf. S. 540; Rv IX. 97.10)

1016. Flow onward, O elixir, the giver of food, flow on the cosmic filter in a stress, when effused; O elixir, you are super-sweet for the soul, for the omnipresent Lord and for all other divine powers or men of enlightenment.
1017. O golden-hued flowing elixir, the faultless cosmic mothers caress you upon the cosmic filter at the place of worship, as the milch kine like the new-born calf.
1018. O elixir, strong of determinations, you support both heaven and earth; O flowing elixir, endowed with greatness, you put on your coat of mail in majesty.
1019. The powerful flowing elixir, with juice flowing down, streams forth, infusing strength into the resplendent soul for exhilaration. It is the conferer of wealth, the king, the king of vigour; it crushes malignities and harnesses the cosmic.

अध धारया मध्वा पृचानस्तिरो रोम पवते अद्रिदुग्धः ।  
 इन्दुरिन्द्रस्य सख्यं जुषाणो देवो देवस्य मत्सरो मदाय ॥२॥  
 अभि व्रतानि पवते पुनानो देवो देवान्त्वेन रसेन पृञ्चन् ।  
 इन्दुर्धर्मोण्यृतुथा वसानो ददा क्षिपो अव्यत सानो अव्ये ॥३॥

( ११ )

(१-३) नृषस्यास्य भूमिोऽधिकंति । अभिरेता । वहित्वा ॥

आ ते अम इधीमहि द्युमन्तं देवाजरेम् ।  
 यद्ध स्या ते पनीयसी समिद्धीदयति द्यवीषं स्तोतृभ्य आ भरे ॥१॥  
 आ ते अम ऋचा हविः शुक्रस्य ज्योतिषस्पते ।  
 सुहन्द्रं दस्म विस्पते हव्यवातृभ्यं हूयत इषं स्तोतृभ्य आ भरे ॥२॥

1020. Adha dhārayā madhvā prcānastiro roma pavate  
 adridugdhaḥ.

Indurindrasya sakhyam juṣaṇo devo devasya matsaro  
 madāya.<sup>2</sup>

(Cf. Rv IX. 97.11)

1021. Abhi vratāni pavate punāno devo devāntsvena rasena  
 prñcan.

Indurdharmānyṛtuthā vasāno dāśa kṣipo avyata sāno  
 avye.<sup>3</sup>

(Cf. Rv IX. 97.12)

## Khaṇḍa VII

### Sūkta 21

1022. Ā te agna idhīmahī dyumantam devājaram.

Yaddha syā te panīyasī samiddīdayati dyavīṣam  
 stotṛbhya ā bhara.<sup>1</sup>

(Cf. S. 419; Rv V. 6.5; Av. XVIII. 4.88)

1023. Ā te agna ṛcā haviḥ śukrasya jyotiṣaspate.

Suścandra dasma viṣpate havyavāt tubhyaṁ hūyata  
 iṣaṁ stotṛbhya ā bhara.<sup>2</sup>

(Cf. Rv V. 6.5)



1020. Milked forth by the stones, the divine elixir flows through the cosmic filter with its sweet-flavoured streams; the holy exhilarating elixir rejoices in the company of the resplendent Self; it gives out the divine sap for the enjoyment of every element that is divine in us.
1021. Clad in pleasing radiance, suited to every season, the sportive divine elixir flows brightened; in its own essence, it goes to every easy element divine in us. The ten fingers help it in the fleecy filter placed at a high level.
1022. O adorable Lord, we keep you lightened bright and undiminishing; so that the blazes keep shining deep in our hearts. May you, O Lord, grant nourishment to those who adore you.
1023. O adorable God, lord of bright light, bestower of bliss, splendrous protector of men, the acceptor of devotion, to you, the worship is offered with sacred hymns. May you, O Lord, grant nourishment to those who adore you.

ओ॒भे सु॒भन्द्र॑ वि॒स्पते॑ द॒र्वी श्री॑णीष आ॒सनि॑ ।  
उ॒तो न॑ उ॒त्पुपू॑र्या उ॒क्थे॑षु शवसस्पत इ॒षः॑ स्तो॒तृभ्य॑ आ भ॒र ॥३॥

( २२ )

(१-३) वृषस्यात्वाङ्गिरसो वृषेव कविः । इन्द्रपूर्यविषकर्माणो देवताः । उन्मिष इन्द्रः ॥

इन्द्राय॑ साम॑ गायत॑ वि॒प्राय॑ बृ॒हते॑ बृ॒हत् । ब्र॒ह्म॒कृते॑ वि॒पश्चिते॑ प॒नस्य॑वे ॥१॥  
त्वमिन्द्रा॑भिभूर॑सि त्व॒ः सूर्य॑मरोचयः । वि॒श्वक॑र्मा वि॒श्वदे॒वो म॑हः॒ः अ॑सि ॥२॥  
विभ्राज॑ ज्योतिषा स्वा॒ऽऽगच्छो॑ रोच॒नं दि॒वः । दे॒वास्त॑ इन्द्र॒ सख्या॑य॒ यमिरे॑ ॥३॥

1024. Obhe suścandra viśpate darvī śrīṇīṣa āsani.  
Uto na utpupūryā uktheṣu śavasaspata iṣaṁ stotṛbhya  
ā bhara.<sub>3</sub>  
(Cf. Rv V. 6.9; Yv. XV. 43)

## Sūkta 22

1025. Indrāya sāma gāyata viprāya bṛhate bṛhat.  
Brahmakṛte vipaścite panasyave.<sub>1</sub>  
(Cf. S. 388; Rv VIII. 98.1; Av. XX. 62.5)
1026. Tvamindrābhibhūrasi tvam sūryamarocayaḥ.  
Viśvakarmā viśvadevo mahāṁ asi.<sub>2</sub>  
(Cf. Rv VIII. 98.2; Av. XX. 62.6)
1027. Vibhrājañjyotiṣā svāragaccho rocanam divaḥ.  
Devāsta indra sakhyāya yemire.<sub>3</sub>  
(Cf. Rv. VIII. 3; Av. XX. 62.7)

1024. O adorable, the Lord of strength, and bestower of bliss, in order that you fulfil our aspirations, may you accept our devotion as the fire receiving in its mouth the oblations of butter, two ladles full at our solemn rites. May you, O Lord, grant nourishment to those, who adore you.
1025. Sing a *Sāman* hymn, a Bṛhat song to the mighty, the resplendent sage; to the performer of sacred deeds, to the all knowing one and the one who loves to receive sincere devotion.
1026. You are the conqueror, O resplendent; you give splendour to the Sun; you are the creator of all things, the lord of all the divine powers, and the mighty.
1027. O resplendent, you pervade the luminous realm of the sky, illuminating heaven by your splendour, and the divine powers submissively solicit your friendship.

( २१ )

(१-१) वृषत्वात् षष्ठ्यन्तो गोत्वमिति । इन्द्रायै देवते । षष्ठ्युत्पन्नः ।

असावि॑ सोम॑ इन्द्र॑ ते शवि॑ष्ठ घृ॒ष्णवा॑ ग॒हि ।

आ त्वा॑ पृ॒णक्त्विन्द्रि॑यं रजः॑ सूर्यो॑ न रश्मि॑भिः ॥१॥

आ तिष्ठ॑ वृ॒त्रह॑न्नयं यु॒क्ता ते ब्र॑ह्म॒णा ह॑री ।

अ॒र्वाचीन॑ सु॒ ते म॑नो ग्रा॒वा कृ॑णोतु व॒सुना॑ ॥२॥

इन्द्र॑मि॒दरी॑ वह॒तोऽप्र॑ति॒ष्टश॑वसम् ।

ऋ॒षीणां॑ सु॒ष्टुती॑रुप॒ यज्ञं॑ च मा॒नुषा॑णाम् ॥३॥

॥ इति पृथिव्या अन्तर्यामि ।

## Sūkta 23

1028. Asāvi soma indra te śaviṣṭha dhr̥ṣṇavā gahi.  
 Ā tvā pṛṇaktvidriyaṁ rajaḥ sūryo na raśmibhih.<sub>1</sub>  
 (Cf. S. 347; Rv. I. 84.1)

1029. Ā tiṣṭha vṛtrahan ratham yuktā te brahmaṇā harī.  
 Arvācīnaṁ su te mano grāvā kṛṇotu vagnunā.<sub>2</sub>  
 (Cf. Rv I. 84.3; Yv. VIII. 33)

1030. Indramiddharī vahato'pratidhr̥ṣṭaśavasam.  
 Ṛṣiṇām suṣṭutīrupa yajñam ca mānuṣāṇām.<sub>3</sub>  
 (Cf. Rv I. 84.2; Yv. VIII. 35)

Here ends Prapāthaka III — Archa II

Also ends Prapāthaka III

Also ends Adhyāya VI

1028. Come, O strong and courageous resplendent Self, spiritual elixir has been pressed for you. May you be filled with spiritual vigour as the Sun fills the sky with its rays.
1029. O destroyer of the devil of ignorance, ascend your chariot, for your horses have been yoked to it by prayer. May the sound of pressing stone (of mind and vital elements) draw your attention towards us.
1030. May speedy coursers (mind and sense-organs) bring resplendent Self of unresisted might here to the place of praises and worship conducted by seere and common folk.

END

अथ कुरुषः वनालः

( १ )

(१-३) दधन्वास्य (१) दधन्वायाः काङ्क्षिता महादा दधा कपिगन्धः, (२-३) शितीसहस्रीचरोकाङ्क्षितका  
सिद्धतामिशारतीकपिगन्धः कपयः। सोमो वाक् च वेत्ते। दधती कन्धः॥

ज्योतिर्यज्ञस्य पवते मधु प्रियं पिता देवानां जनिता विभूवसुः ।  
दधाति रत्नं स्वधयोरपिच्यं मदन्तमो मत्सर इन्द्रियो रसः ॥१॥  
अभिक्रन्दन्कलशं वाज्यर्षति पतिर्दिवः शतधारो विचक्षणः ।  
हरिभित्रस्य सदनेषु सीदति मर्मजानोविभिः सिन्धुमिवेषां ॥२॥  
अग्रे सिन्धूनां पवमानो अर्षस्यग्रे वाचा अग्रियो गोषु गच्छसि ।  
अग्रे वाजस्य भजसे महद्भनं स्वायुधः सोतृभिः सोम सूपसे ॥३॥

## Adhyāya VII

### Prapāthaka IV — Ardha I

#### Khaṇḍa I

#### Sūkta 1

1031. Jyotiryajñasya pavate madhu priyam pitā devānām  
janitā vibhūvasuḥ.  
Dadhāti ratnaṁ svadhayorapīciyam madāntamo  
matsara indriyo rasaḥ.  
(Cf. Rv IX. 86.10)
1032. Abhikrandan kalaśam vājyaṛṣati patirdivah śatadhāro  
vicakṣaṇaḥ.  
Harimītrasya sadaneṣu sīdati marmajāno'vibhiḥ  
sindhūbhīrṣā.  
(Cf. Rv IX. 86.11)
1033. Agre sindhūnām pavamāno arśaśyagre vāco agriyo  
goṣu gacchasi.  
Agre vājasya bhajase mahad dhanam svāyudhaḥ  
sotṛbhiḥ soma sūyase.  
(Cf. Rv II. 86.12)



**Adhyāya VII**

1031. It (the elixir) is the light of the cosmic sacrifice; it distills sweet delightful juices. It is the parent of Nature's bounties, the generator of all and the possessor of ample wealth. This, the most exhilarating exciting and the nourishing elixir supports the hidden treasure of heaven and earth.
1032. The rapid elixir, the lord of heaven, the thousand-streamed, the beholder of all, rushes roaring aloud to the cosmic reservoir; the green-tinted one alights on the place of sacrifice, its own friendly home. Mixed with waters, it is filtered pure through the cosmic fleecy hairs.
1033. The filtered divine elixir runs in the forefront of the rivers; in the fore-front of the hymns, it goes amongst the rays; in front, it fights for obtaining food. This well-armed, the showerer of benefits, is purified by the worshippers who offer oblation.

( १ )

(१-१) इषस्तास्य गायीषः कश्यप कफि । सोमो देवता । गायत्री छन्दः ।

अ॒शृ॒क्षत॑ प्र वा॒जिनो॑ ग॒व्या सोमो॑सो अ॒श्वपा॑ । शु॒क्रासौ॑ वी॒रया॑शवः ॥१॥

शु॒म्भमा॑ना ऋ॒तायु॑भिर्मृ॒ज्यमा॑ना ग॒भस्त्योः॑ । प॒वन्ते॑ वा॒रे अ॒व्यये॑ ॥२॥

ते वि॒श्वा दा॑शुषे वसु सोमो दि॒व्यानि॑ पा॒रथि॒वा । प॒वन्ता॑मान्तरि॒क्ष्या ॥३॥

( १ )

(१-१०) इषस्तास्य कश्यपो मेवातिचिरकफि । सोमार्बन्तो देवते । गायत्री छन्दः ।

प॒वस्व दे॒ववी॑रति॒ पवि॑त्रं सोम र॒क्षसा॑ । इन्द्र॑मिन्द्रो वृषा वि॒श ॥१॥

आ व॒च्यस्व॑ महि॒ प्सरो॑ वृषेन्द्रो पु॒त्रव॑त्तमः । आ योनि॑ धर्ण॒सिः सदः॑ ॥२॥

## Sūkta 2

1034. Asṛkṣata pra vājino gavyā somāso aśvayā.  
 Śukrāso vīrayāśavaḥ.  
 (Cf. S. 482; Rv IX. 64.4)

1035. Śumbhamānā ṛtāyubhirmrjyamānā gabhastyoh.  
 Pavante vāre avyaye.  
 (Cf. Rv IX. 64.5)

1036. Te viśvā dāśuse vasu somā divyāni pārthivā.  
 Pavantāmāntarikṣyā.  
 (Cf. Rv IX. 36.5; 64.6)

## Sūkta 3

1037. Pavasva devavīrati pavitraṁ soma rañhyā.  
 Indramindo vṛṣā viśā.  
 (Cf. Rv IX. 2.1)

1038. Ā vacyasva mahi psaro vṛṣendo dyumnavattamaḥ.  
 Ā yonim dharnasiḥ sadaḥ.  
 (Cf. Rv IX. 2.2)

1034. The powerful, brilliant, rapid divine elixir are effused in the hope of obtaining, horses and brave offspring.
1035. The divine juices are beautified by holy worshippers engaged in selfless sacrifices and cleansed by their hands. May you flow through all the woollen ultra-psychic filters.
1036. May those divine juices pour forth for the offerer of libations all the treasures of heaven and earth and of the firmament.
1037. O elixir of joy-divine, dear to Nature's bounties (or in sense organs), may you hasten on in your purifying course. O blissful, may you satisfy the resplendent self, the showerer.
1038. O blissful elixir, the mighty showerer (of blessing) and the most glorious upholder, may you give us food and strength; may you occupy your assigned position.

अ॒धुक्ष॑त प्रि॒यं मधु॑ धा॒रा सु॒तस्य॑ वे॒धसः॑ । अ॒पो व॑सिष्ट सु॒क्रतुः॑ ॥३॥  
 म॒हान्ते॑ त्वा म॒हीर॑न्वापो अ॒र्षन्ति॑ सि॒न्धवः॑ । य॒द्रोभि॑र्वा॒सयि॑ष्यसे ॥४॥  
 स॒मुद्रो॑ अ॒प्सु मा॒मृजे॑ विष्ट॒म्भो ध॑रु॒णो दि॒वः । सोमः॑ प॒वित्रे॑ अ॒स्मयुः॑ ॥५॥  
 अ॒चि॒क्रद॑द॒षा हरि॑र्म॒हान्मि॒त्रो न द॑र्शतः । स॒ सूर्ये॑ण दि॒द्युते॑ ॥६॥  
 गि॒रस्त॑ इ॒न्द ओज॑सा म॒र्मृज्य॑न्ते अ॒पस्यु॑वः । या॒भिर्म॑दा॒य शु॒म्भसे॑ ॥७॥  
 ते त्वा॑ म॒दाय॑ घृ॒ष्वय उ॑ लो॒ककृ॑न्नु॒माम॑हे । त॒व प्र॑शस्तये म॒हे ॥८॥

1039. Adhuksata priyam madhu dhārā sutasya vedhasaḥ.  
 Apo vasiṣṭa sukratuḥ.<sup>3</sup>  
 (Cf. Rv IX. 2.3)
1040. Mahāntam tvā mahīranvāpo arṣanti sindhavaḥ.  
 Yadgd obhirvāsyiṣyase.<sup>4</sup>  
 (Cf. Rv IX. 2.4)
1041. Samudro apsu māmṛje viṣṭambho dharuṇo divaḥ.  
 Somaḥ pavitre asmayuḥ.<sup>5</sup>  
 (Cf. Rv IX. 2.5)
1042. Acikradadvṛṣā harirmahānmitro na darśataḥ.  
 Saṁ sūryeṇa didyute.<sup>6</sup>  
 (Cf. S. 497; Rv IX. 2.6; Yv. XXXVIII. 22)
1043. Girasta inda ojasā marmṛjyante apasyuvaḥ.  
 Yābhirmadāya śumbhase.<sup>7</sup>  
 (Cf. Rv IX. 2.7)
1044. Tam tvā madāya ghrṣvaya u lokakṛtnumāmahe.  
 Tava praśastaye mahe.<sup>8</sup>  
 (Cf. Rv IX. 2.8)

1039. The stream of the effused creative juice of bliss furnishes the joy-giving milk, rich in qualities and reactionous, it is mingling with waters.
1040. When you, O elixir, the mighty, are mixed with milk, the forceful streaming waters flow to you.
1041. The divine elixir is the sustainer (of all of us); it is the supporter of heaven and is purified in the waters. For our sake, (it is poured) into the straining cloth (the ultra-psychic filter).
1042. This mighty showerer of blessings gives out a thrilling sound as it drops (on the strainer). It is beautiful as a friend, it shines (in heaven) with the Sun.
1043. O love divine, the divine words of praise (chanted on the occasion of your effusion) increase our vigour and encourage us for the right conduct. They cleanse (our hearts), and they add to our exhilaration.
1044. We pray to secure exhilaration from you; you are the giver of the highest joy to your worshipper, eager to crush evils. Verily, you are worthy of the loftiest adoration.

गोषा॑ इ॒न्दो नृ॒षा अ॒स्यश्व॑सा वाज॑सा उत॑ । आ॒त्मा य॒ज्ञस्य॑ पू॒र्व्यः ॥९॥  
 अ॒स्मभ्य॑मि॒न्दवि॒न्द्रियं॑ म॒धोः पव॑स्व धा॒रया॑ । प॒र्जन्यो॑ वृ॒ष्टिमा॑ ५ इ॒व ॥१०॥

( ४ )

(१-१०) दशवर्षान्वाङ्मिरसो हिरण्यवस्तु कृषिः । इन्द्रवर्षन्वसोनर्षा देवताः । गावरी इन्द्रः ।

सना॑ च सोम॑ जेषि॑ च पव॑मानं महि॑ श्रवः॑ । अथा॑ नो व॒स्यस॑स्कृधि ॥१॥  
 सना॑ ज्योतिः॑ सना॑ स्वा॒र्विश्वा॑ च सोम॑ सौभ॒गा । अथा॑ नो व॒स्यस॑स्कृधि ॥२॥  
 सना॑ दक्ष॑मुत॑ क्रतु॒मप॑ सोम॑ मृ॒धो जहि॑ । अथा॑ नो व॒स्यस॑स्कृधि ॥३॥

1045. Goṣā indo nṛṣā asyaśvasā vājasā uta.  
 Ātmā yajñasya pūrvyaḥ.  
 (Cf. Rv IX. 2.10)

1046. Asmabhyamindavindriyam madhoḥ pavasva  
 dhārayā.  
 Parjanya vṛṣtimāñ iva.  
 (Cf. Rv IX. 2.9)

## Khaṇḍa II

### Sūkta 4

1047. Sanā ca soma jeṣī ca pavamāna mahi śravaḥ.  
 Athā no vasyasaskṛdhi.  
 (Cf. Rv IX. 4.1)

1048. Sanā jyōtiḥ sanā svārviśvā ca soma saubhagā.  
 Athā no vasyasaskṛdhi.  
 (Cf. Rv IX. 4.2)

1049. Sanā dakṣamuta kratumapa soma mṛdho jahi.  
 Athā no vasyasaskṛdhi.  
 (Cf. Rv IX. 4.3)



1045. O love divine, you are the giver of milch-kine, of children, of horses, and of food, you are the primeval soul of the cosmic sacrifice.
1046. O love divine, you are dear to the resplendent Self. May you shower upon us streams of ambrosia, like a raining cloud.
1047. O love-divine, most nourishing, may you welcome enlightened persons in the holy rites); please win over (the enemies) and make us happy and prosperous.
1048. O lord of love divine, give us light, heavenly light, give us good fortune, and make us happy and prosperous.
1049. O divine bliss, give us strength, give us wisdom, drive away our adversities and make up happy and prosperous.

पवोतारः पुनोतनं सोममिन्द्राय पातवे । अथा नो वस्यसस्कृधि ॥४॥  
 त्वं सूर्ये न आ भज तव कृत्वा तवोतिभिः । अथा नो वस्यसस्कृधि ॥५॥  
 तव कृत्वा तवोतिभिर्ज्योक्पश्येम सूर्यम् । अथा नो वस्यसस्कृधि ॥६॥  
 अभ्यर्ष स्वायुधं सोमं द्विबर्हसं रयिम् । अथा नो वस्यसस्कृधि ॥७॥  
 अभ्यार्षानपच्युतो वाजिन्समत्सु सासहिः । अथा नो वस्यसस्कृधि ॥८॥  
 त्वां यज्ञैरवीवृधन्पवमानं विधर्मणि । अथा नो वस्यसस्कृधि ॥९॥  
 रयिं नभिर्ब्रमभिनमिन्दो विश्वायुमा भर । अथानो वस्यसस्कृधि ॥१०॥

1050. Pavitārah punītana somamindrāya pātave.

Athā no vasyasaskṛdhi.<sup>4</sup>

(Cf. Rv IX. 4.4)

1051. Tvañ sūrya na ā bhaja tava kratvā tavotibhiḥ

Athā no vasyasaskṛdhi.<sup>5</sup>

(Cf. Rv IX. 4.5)

1052. Tava kratvā tavotibhirjyok paśyema sūryam.

Athā no vasyasaskṛdhi.<sup>6</sup>

(Cf. Rv IX. 4.6)

1053. Abhyarṣa svāyudha soma dvibarhasaṁ rayim.

Athā no vasyasaskṛdhi.<sup>7</sup>

(Cf. Rv IX. 4.7)

1054. Abhyārṣānapacyuto vājintsamatsu sāsahiḥ.

Athā no vasyasaskṛdhi.<sup>8</sup>

(Cf. Rv IX. 4.8)

1055. Tvām yajñairavīvṛdhan pavamāna vidharmaṇi.

Athā no vasyasaskṛdhi.<sup>9</sup>

(Cf. Rv IX. 4.9)

1056. Rayim naseitramaśvinamindo viśvāyumā bhara.

Athā no vasyasaskṛdhi.<sup>10</sup>

(Cf. Rv 4.10)

1050. O priests, press our joy-giving elixir to please the aspirant self, and make up happy and prosperous.
1051. O blissful elixir, by your power and protections, may we live long to enjoy the Sun. Please make us happy and prosperous.
1052. By your wisdom and protection, may we be able to behold the Sun for a long time. Please make us happy and prosperous.
1053. O bright-weaponed elixir of bliss, shower upon us riches abundant for both worlds. Please make up happy and prosperous.
1054. O you, who are unvanquished in the struggle, and subduer of adversities, shower wealth upon us. Please make us happy and prosperous.
1055. O pure dropping love divine, they glorify you with sacred performance for their own upholding. Please make us happy and prosperous.
1056. O blissful Lord, bring to us varied wealth, abundant in cattle, and full life. Please make us happy and prosperous.

( ५ )

(१-४) ऋतुर्न च स्यात्स्य कादवपोऽहस्तार क्रमिः । सोमो देवता । गायत्री छन्दः ॥

तरत्स मन्दी धावति धारा सुतस्यान्धसः । तरत्स मन्दी धावति ॥१॥

उस्त्रा वेद वसूनां मत्तस्य देव्यवसः । तरत्स मन्दी धावति ॥२॥

ध्वस्त्रयोः पुरुषन्त्योरा सहस्राणि दद्माहे । तरत्स मन्दी धावति ॥३॥

आ ययौस्त्रिंशतं तना सहस्राणि च दद्माहे । तरत्स मन्दी धावति ॥४॥

( १ )

(१-१) दृषत्स्यास्य मार्गवो बभूवृमिर्क्रमिः । सोमो देवता । गायत्री छन्दः ॥

एते सोमा अश्रक्षत गृणानाः शवसे माहे । मदिन्तमस्य धारया ॥१॥

अभि गव्यानि वीतये नृम्णा पुनानो अर्षसि । सनद्वाजः परि स्रव ॥२॥

## Sūkta 5

1057. Taratsa mandī dhāvati dhārā sutasyāndhasaḥ.

Taratsa mandī dhāvati.<sub>1</sub>

(Cf. S. 500; Rv IX. 58.1)

1058. Ustrā veda vasūnām marttasya devyavasah.

Taratsa mandī dhāvati.<sub>2</sub>

(Cf. Rv IX. 58.2)

1059. Dhvassrayoḥ puruṣantyorā sahasrāṇi dadmahe.

Taratsa mandī dhāvati.<sub>3</sub>

(Cf. Rv IX. 58.3)

1060. Ā yayostriṃśatam tanā sahasrāṇi ca dadmahe.

Taratsa mandī dhāvati.<sub>4</sub>

(Cf. Rv IX. 58.4)

## Sūkta 6

1061. Ete somā aśṛkṣata grṇānāḥ śavase mahe.

Madintamasya dhāraya.<sub>1</sub>

(Cf. Rv IX. 62.22)

1062. Abhi gavyāni vītaye nṛmṇā punāno arṣasi.

Sanadvājaḥ pari srava.<sub>2</sub>

(Cf. Rv IX. 62.23)

1057. He (the divine sap of spirituality), exhilarating and rescuing (from sins) runs swiftly (to receptacles); the effused sap of nourishment flows in streams. Swiftly runs the rescuing elixir, the giver of delight.
1058. The stems of the plant of brilliant elixir Lord to protect the mortals. The elixir is the bestower of riches. Swiftly runs the rescuing elixir, the giver of delight.
1059. We have received wealth in thousands from rescuers and peace lovers. Swiftly runs the rescuing elixir, the giver of delight.
1060. We have received from those two (rescuers and peace lovers), thirty robes and thousand cows. Swiftly runs the rescuing elixir, the giver of delight.
1061. These much lauded divine elixire are let flow in the most exhilarating stream for the sake of obtaining abundant food.
1062. In the course of purification, you hasten to cherish the treasure of kine (of wisdom); may you flow hitherward to grant us nourishment.

उ॒त नो॑ गो॒मती॑रिषो॒ विश्वा॑ अ॒र्ष परि॑ष्टु॒भः । गृ॒णानो॑ ज॒मदे॑भिना ॥३॥

(७)

(१-३) वृषस्यास्याङ्गिरसः कुन्त ऋषिः । भग्निर्देवा आदित्या देवताः । जगती छन्दः ॥

इ॒मं स्तो॒मम॑हे॒ते जा॒तवे॑द॒से र॑थ॒मिव॑ सं म॒हेमा॑ म॒नीष॑या ।  
भ॒द्रा हि॑ नः प्र॒मति॑रस्य स॒स्य॑मे॒ सर॑व्ये मा रि॒षामा॑ व॒यं तव॑ ॥१॥  
भ॒रामे॑ध्मं कृ॒णवा॑मा ह॒वीषि॑ ते चि॒तय॑न्तः प॒र्वणा॑प॒र्वणा॑ व॒यम् ।  
जी॒वा॒तवे॑ प्र॒तरा॑ स॒ाधया॑ धि॒योमे॑ सर॒व्ये मा रि॒षामा॑ व॒यं तव॑ ॥२॥  
श॒क॒मे त्वा॑ समि॒धं स॒ाधया॑ धि॒यस्त्वे॑ दे॒वा ह॒विर॑दन्त्याहु॒तम् ।  
त्व॒मादि॑त्या आ॒ वह॑ तान्द्वा॒श्मस्य॑मे॒ सर॑व्ये मा रि॒षामा॑ व॒यं तव॑ ॥३॥

1063. Uta no gomatīriṣo viśvā arṣa pariṣṭubhaḥ.  
Grṇāno jamadagninā.<sup>3</sup>  
(Cf. Rv IX. 62.24)

### Khaṇḍa III

#### Sūkta 7

1064. Imaṁ stomamarhate jātavedase rathamiva sam mahemā manīṣayā.  
Bhadrā hi naḥ pramatirasya saṁsadyagne sakhye mā riṣāmā vayam tava.<sup>1</sup>  
(Cf. S. 66; Rv I. 94.1; Av. XX. 13.37)
1065. Bharāmedhmam kṛṇavāmā havīṁsi te citayantaḥ parvaṇāparaṇā vayam.  
Jīvātave pratarāṁ sādhayā dhiyo'gne sakhye mā riṣāmā vayam tava.<sup>2</sup>  
(Cf. Rv I. 94.4)
1066. Śakema tvā samidhaṁ sādhayā dhiyastve devā haviradantyāhutam.  
Tvamādityāṁ ā vaha tān hyūśmasyagne sakhye mā riṣāmā vayam tava.<sup>3</sup>  
(Cf. Rv I. 94.3)



1063. And being praised by a person of spiritual blaze, hasten towards us for giving all widely-renowned food and cattle.
1064. To Him who is reverent and all-knowing, we offer our devotional prayers; we thoughtfully construct our hymns as an artisan does his chariot. In his association, may our intellect become noble. In your friendship, O adorable Lord, let us never suffer injury.
1065. We channelize our intellectual energies; we offer seasonal oblations in accordance with circumstances. Give us wisdom that prolongs our lives. In your friendship, O adorable Lord, let us never suffer injury.
1066. May we have the ability to arouse your love and kindness, for it is through you that the cosmic power partakes of our offerings. May the enlightened one bless us and be with us. In your friendship, O adorable Lord, let us never suffer injury.

(८)

(१-१) वृषस्यास्य मैत्रावरुणो वसिष्ठ ऋषिः । मित्रवरुणार्पयत्पुत्रां देवता । गाथमी छन्दः ॥

प्रति वा॑ सूर उ॒दिते मि॒त्रं गृ॒णीषे वरु॑णम् । अ॒र्यम॑ण॒रि॒शाद॑सम् ॥१॥  
 रा॒या हिर॑ण्य॒या म॒तिरि॑यमवृ॒काय॑ श॒वसे । इ॒यं वि॒प्रा मे॒धसा॑तये ॥२॥  
 ते स्या॑म दे॒व वरु॑ण ते मि॒त्र सूरि॑भिः स॒ह । इ॒षः स्व॑श्च धीमहि ॥३॥

(९)

(१-१) वृषस्यास्य ऋषयस्तोऽत्र ऋषिः । भृग्विन्दो देवते । गाथमी छन्दः ॥

भि॒न्धि॑ वि॒श्वा अ॒प द्वि॑षः प॒रिबा॑धौ ज॒हो मृ॒धः । वसु॑ स्या॒ह तदा॑ भर ॥१॥  
 यस्य॑ ते वि॒श्वेमा॑नुष॒ग्भूरे॑दत्तस्य वे॒दति । वसु॑ स्या॒ह तदा॑ भर ॥२॥

## Sūkta 8

1067. Parati vām sūra udite mitram grṇīṣe varuṇam.  
 Aryamaṇaṁ riśādasam.₁  
 (Cf. Rv VII. 66.7)

1068. Rāyā hiraṇyayā matiriyamavṛkāya śavase.  
 Iyam viprā medhasātaye.₂  
 (Cf. Rv VII. 66.8)

1069. Te syāma deva varuṇa te mitra sūribhiḥ saha.  
 Iṣaṁ svaśca dhīmahi.₃  
 (Cf. Rv VII. 66.9)

## Sūkta 9

1070. Bhindhi viśvāapa dviṣaḥ pari bādho jahī mṛdhaḥ.  
 Vasu spārham tadā bhara.₁  
 (Cf. S. 134; Rv VIII. 45.40; Av. XX. 43.1)

1071. Yasya te viśvamānuṣagbhūrerdattasya vedati.  
 Vasu spārham tadā bhara.₂  
 (Cf. Rv VIII. 45.42; Av. XX. 43.3)

1067. I glorify you. O lords of light, warmth and cosmic order, the destroyers of dark forces, at the time when the Sun has risen.
1068. May this praise be effective for unimpaired strength and for granting wealth of golden treasure. May it be good for the sages and for the fulfilment of the purpose of worship.
1069. May we be dear to you, O divine virtuous lord; may we, along with pious worshippers, be dear to you, o lord of light; may we obtain nourishment and happiness.
1070. May you cleave asunder all the hostile forces, and frustrate their destructive attacks, and bring us that wealth which we long for.
1071. O resplendent Lord, what all men recognize as given abundantly by you, bring us that wealth which we long for.

यद्दीडाविन्द्रं यत्स्थिरे यत्पशानि पराभृतम् । वसुं स्पार्ह तदा भर ॥३॥

( १० )

(१-३) दृषस्वास्याविन्द्रः स्पाशाच क्रधिः । इन्द्राग्नी वेरते । गावधी कम्पः ॥

यज्ञस्य हि स्थ ऋत्विजा सन्नी वाजेषु कर्मसु । इन्द्राग्नी तस्य बोधतम् ॥१॥

तोशासा रथयावाना वृत्रहणापराजिता । इन्द्राग्नी तस्य बोधतम् ॥२॥

इदं वा मदिरं मध्वधुक्षन्नद्रिभिर्नरः । इन्द्राग्नी तस्य बोधतम् ॥३॥

( ११ )

(१-३) दृषस्वास्या गावधीः कम्पः क्रधिः । इन्द्रतोवनिधिर्यन्वस्व देवताः । गावधी कम्पः ॥

इन्द्रायेन्दो मरुत्वते पवस्व मधुमत्तमः । अकस्य योनिमासदम् ॥१॥

1072. Yadviḍāvindra yatsthire yatparśāne parābhṛtam.  
Vasu spārham tadā bhara.<sup>3</sup>  
(Cf. S. 207; Rv VIII. 45.41; Av. XX. 43.2)

## Sūkta 10

1073. Yajñasya ṁi stha ṛtvijā sāsni vājeṣu karmasu.  
Indrāgnī tasya bodhatām.<sup>1</sup>  
(Cf. Rv VIII. 38.1)

1074. Tośāsā rathayāvānā vṛtrahaṇāparājitā.  
Indrāgnī tasya bodhatam.<sup>2</sup>  
(Cf. Rv VIII. 38.2)

1075. Idam vām madiram madhvadhukṣannadribhirnaraḥ.  
Indrāgnī tasya bodhatam.<sup>3</sup>  
(Cf. Rv VIII. 38.3)

## Khaṇḍa IV

### Sūkta 11

1076. Indrāyendo marutvate pavasva madhumattamaḥ.  
Arkasya yonimāsadam.<sup>1</sup>  
(Cf. S. 472; Rv IX. 64.22)

1072. O resplendent Lord, what is concealed in the strongholds of evil forces, and in places not easily accessible, bring us that wealth for which we long for.
1073. Both of you are of supreme importance in wars and holy works, o pair of lightning and fire (*indrāgnī*) energies, may you take cognizance of it.
1074. Both of you destroyers of foes, riders of one chariot; killers of darkness and are invincible; o pair of lightning and fire (*indrāgnī*) energies, may you take cognizance of it.
1075. The leaders of people have composed these praises for you, as if herbal juices by stone crushing, o pair of lightning and fire (*indrāgnī*) energies, may you take cognizance of it.
1076. Flow, o drops of elixir, sweet-flavoured, for the resplendent Self. Flow for men in general. Take your proper place in the spiritual sacrifice.

ते त्वा विप्रा वचोविदः परिष्कृष्वन्ति धर्णसिम् । सं त्वा मृजन्त्यायवः ॥२॥  
 रसे ते मित्रो अर्यमा पिबन्तु वरुणः कवे । पवमानस्य मरुतः ॥३॥

(१९)

(१-२) वपुश्चत्वास्व कर्त्तव्य क्रयकः । सोमो देवता । वृहती इन्द्रा ।

मृज्यमानः सुहस्त्या समुद्रे वाचमिन्वसि ।  
 रयि पिशाङ्गे बहुलं पुरुस्पृहं पवमानाभ्यर्षसि ॥१॥  
 पुनानो वारे पवमानो अव्यये वृषो अचिक्रदद्वने ।  
 देवानां सोम पवमान निष्कृतं गोभिरञ्जानो अर्षसि ॥२॥

1077. Tam tvā viprā vacovidah pariṣkṛṇvanti dharnasim.  
 Sam tvā mrjantyāyavaḥ.<sub>2</sub>  
 (Cf. Rv IX. 64.23)

1078. Rasam te mitro aryamā pibantu varuṇaḥ kave.  
 Pavamānasya marutaḥ.<sub>3</sub>  
 (Cf. Rv IX. 64.24)

## Sūkta 12

1079. Mṛjyamānaḥ suhastyā samudre vācaminvasi.  
 Rayim piśaṅgam bahulam purusprham  
 pavamānābhyarṣasi.<sub>1</sub>  
 (Cf. S. 517; Rv IX. 107.21)

1080. Punāno vāre pavamāno avyaye vṛṣo acikradadvane.  
 Devānām soma pavamāna niṣkṛtam gobhirañjāno  
 arṣasi.<sub>2</sub>  
 (Cf. Rv IX. 107.22)



1077. The wise performers of pious acts, well-acquainted with the holy love, aborn you; may men skilled in the art, consecrate you.
1078. The supra-instincts of friendliness, justice, venerability and humanity, enjoy the holy spiritual sap whilst it drops.
1079. O elixir, cleansed by beautiful fingers of both the hands, you utter divine words in the process of purification and filtration. You bring, O golden-hued elixir, much-coveted wealth when you flow to us.
1080. O flowing elixir, the life-force, the showerer of benefits, when cleansed and filtered through the cosmic fleecy woollen, slieve, you come down with a roar (to mix with waters). O effusing elixir, you are mixed with milk and curds for the satisfaction of divine elements, and then you are taken to your proper place.

( ११ ).

(१-१) वृषस्वास्वावीरतोऽग्नीपुर्केभिः । आदित्येन्द्रासुर्वनगदूरभिषरुणां देवताः । गावरी ऊनः ।

एतेषु त्वं दश क्षिपो मृजन्ति सिन्धुमातरम् । समोदित्येभिररुह्यत ॥१॥

समिन्द्रेणोत वायुना सुत एति पवित्र आ । सꣳ सूर्यस्य राश्मिभिः ॥२॥

स नो भगाय वायवे पूष्णे पवस्व मधुमान् । चारुर्मित्रे वरुणे च ॥३॥

( १२ ).

(१-१) वृषस्वास्वावीरतिः पुननोर रुकिः । इन्द्रो देवता । गावरी ऊनः ।

रेवतीर्नः सधमाद इन्द्रे सन्तु तुविवाजाः । क्षुमन्तो याभिर्मदेम ॥१॥

आ घ त्वावी त्मना युक्तः स्तोतृभ्यो धृष्णवीयानः । ऋणोरक्ष न चक्रयोः ॥२॥

### Sūkta 13

1081. Etamu tyam daśa kṣipo mrjanti sindhumātaram.  
Samādityebhirakhyata.<sub>1</sub>  
(Cf. Rv IX. 61.7)

1082. Samindreṇota vāyunā suta eti pavitra ā.  
Saṁ sūryasya raśmibhiḥ.<sub>2</sub>  
(Cf. Rv IX. 61.8)

1083. Sa no bhagāya vāyave pūṣṇe pāvasva madhumān  
Cārurmitre varuṇe ca.<sub>3</sub>  
(Cf. Rv IX. 61.9)

### Khaṇḍa V

#### Sūkta 14

1084. Revatīrmaḥ sadhamāda indre santu tuvivājāḥ.  
Ksumanto yābhirmadema.<sub>1</sub>  
(Cf. S. 153; Rv I. 30.13; Av. XX. 122.1)

1085. Ā gha tvāvām tmanā yuktaḥ stotṛbhyo dhr̥ṣṇavīyānaḥ.  
R̥ṇorakṣam na cakroyaḥ.<sub>2</sub>  
(Cf. Rv I. 30.14; Av. XX. 11.2)

1081. The ten fingers cleanse and beautify this divine elixir; the cosmic oceans are the mother of this new born babe, which along with their children is born of the Mother eternity.
1082. When effused, it proceeds to the cleansing sieve the lightning and the wind along the path of the Sun's rays.
1083. May you, O sweet-flavoured and beautiful nectar, flow for our splendour, for virile strength, for our sustenance, for our friendship and venerability.
1084. May you share our spiritual joy, o resplendent God. May we have abundant nourishment, and may our intellect be bright and sharp, so that full of devotion and wealth, we may live in perfect bliss in your close company.
1085. O Lord, the vanquisher, let your self-radiant divinity bestow promptly, when solicited, bounties upon your devotees, as the spokes of a wheel tend to the axle for speed and unity.

आ यदुवः शतक्रतां कामं जरितृणाम् । ऋणोरक्षं न शचीभिः ॥३॥

(१५)

(१-३) उपस्थात्वं देवानि नो मनुष्यान् कृतिः । ऋणोरक्षो देवे । शचीभिः कृताः ।

सुरूपकृष्णमृतये सुदुघामिव गोदुहे । जुहुमसि द्यविद्यवि ॥१॥

उप नः सवनां गहि सोमस्य सोमपाः पिव । गोदा इद्रेवतो मदः ॥२॥

अथा ते अन्तमानो विद्याम सुमतीनाम् । मा नो अति ख्य आ गहि ॥३॥

(१६)

(१-३) उपस्थात्वं मीनपा नो वाप्यात् कृतिः । द्वितीयाया उत्तरार्चस्थाद्वितीया  
गोदा कृतायाः कृतिः । इन्द्रपत्नी देवते । वगदी कृताः ।

उभे यदिन्द्र रोदसी आपप्रायोषा इव । महान्तं त्वा महिनां स्रम्राजं चर्षणीनाम् ।

देवी जनित्र्यजीजनद्भ्रा जनित्र्यजीजनत्

॥१॥

1086. A yad duvaḥ śatakratavā kāmam jaritṛṇām.

Ṛṇorakṣam na śacībhiḥ.<sub>3</sub>

(Cf. Ṛv I. 30.15; Av. XX. 122.3)

## Sūkta 15

1087. Surūpakṛṣṇamūtaye sudughāmiva goduhe.

Juhūmasi dyavidyavi.<sub>1</sub>

(Cf. S. 160; Ṛv I. 4.1; Av. XX. 57.1; 68.1)

1088. Upa naḥ savanā gahi somasya somapāḥ piba.

Godā idrevato madah.<sub>2</sub>

(Cf. Ṛv I. 4.3; Av. XX. 57. 2; 68.2)

1089. Athā te antamānām vidyāma sumatīnām.

Mā no ati khyā ā gahi.<sub>3</sub>

(Cf. Ṛv I. 4.3; Av. XX. 57.3; 68.3)

## Sūkta 16

1090. Ubhe yadindra rodasi āpaprāthoṣā iva. Mahāntam tvā mahīnām.

Samrājam carṣaṇīnām. Devī janitrayajī janadhbadrā janitrayajījanat.<sub>1</sub>

(Cf. S. 379; Ṛv X. 134.1)

1086. O resplendent God, embodiment of hundreds of selfless actions and infinitely wise, may you fulfil the noble aspirations of your dedicated devotees with that constancy with which the movements of the car are related to the axle.
1087. Day by day we invoke the resplendent God, the inspirer of all beneficial works for our assistance, as a good milch-cow is called (by the milker) for milking.
1088. O inherent source of bliss, you are the vital force behind the sense-organs; may you bless us in our daily duties and accept our devotional prayers.
1089. You are always present in the thoughts of virtuous and right minded devotees. May we all deserve your nearness. May we be not left behind while you reveal your glory to others.
1090. O Sun, the Lord of resplendence, you fill both heaven and earth (with light) like the dawn — the divine progenitoress has given birth to you, the mighty of the mighty (bounties), the sovereign of men; The Goddess Progenitoress gives you birth; the sauspicious Mother Nature has given you life.

दीर्घं च ह्यङ्कुशं यथा शक्तिं विभर्षि मन्तुमः । पूर्वेण मघवन्पदा वयामजो यथा यमः ।  
 देवीं जनित्र्यजीजनद्भद्रां जनित्र्यजीजनत् ॥२॥  
 अव स स्म दुर्हणायतो मर्तस्य तनुहि स्थिरम् ।  
 अधस्पदं तमीं कृधि यो अस्मां अभिदासति ।  
 देवीं जनित्र्यजीजनद्भद्रां जनित्र्यजीजनत् ॥३॥

( १० )

(१-२) वस्तुतस्तु कस्तस्योद्भूतिः देवस्य वा ऋषिः । सोमो देवाय देवता । पादयोः कृत् ।

परि स्वानो गिरिष्ठाः पवित्रे सोमो अक्षरत् । मदेषु सर्वथा असि ॥१॥  
 त्वं विप्रस्त्वं कविर्मधु प्र जातमन्धसः । मदेषु सर्वथा असि ॥२॥

1091. Dirgham hyankuśam yathā śaktim vibharṣi  
 mantumah.

Pūrveṇa maghavanpadā vayāmajō yathā yamaḥ.  
 Devī janitryajījanadbhadrā janitryajījanat.<sub>2</sub>  
 (Cf. Rv X. 134.6)

1092. Ava sma durhṇāyato marttasya tanuhi sthiram.  
 Adhaspadam tamīm kṛdhi yo asmāṁ abhidāsati.  
 Devī janitryajījanadbhadrā janitryajījanat.<sub>3</sub>  
 (Cf. Rv X. 134.2)

## Khaṇḍa VI

### Sūkta 17

1093. Pari svāno giriṣṭhāḥ pavitre somo akṣarat.  
 Madeṣu sarvadhā asi.<sub>1</sub>  
 (Cf. S. 475; Rv IX. 18.1)

1094. Tvam viprastvam kavirmadhu pra jātamandhasah.  
 Madeṣu sarvadhā asi.<sub>2</sub>  
 (Cf. Rv IX. 18.2)



1091. You, O great counsellor, wield your might like a long hook; you drag your foes, O bounteous Lord, as a goat drags with its forefoot a branch; the Goddess Progenitress gives you birth; the auspicious Mother Nature has given you life.
1092. May you enfeeble the strength of the malicious man trample him down under your foot who tries to destroy us; the Goddess Progenitress gives you birth, the auspicious Mother Nature has given you life.
1093. O elixir of bliss, with your habitat on hill-tops, when effused, you flow on the ultrapsychic woollen strainers. You, O nectar, are the supreme sustaining among those who give us ecstatic delight.
1094. You are wise; you are a seer; you bestow the sweet honey as if produced from food (herbal plants). You are the supreme sustaining one among those who give us ecstatic delight.

त्वे वि॒श्वे स॑जोष॒सो दे॒वासः पी॑तिमा॒शत । म॑दै॒षु सर्व॑धा अ॒सि ॥३॥

(१८)

(१-२) इषुषस्तास्य कृतञ्च कृतिः । मित्रोक्त देवताः । सर्वधया नापयी कृताः ।

सं सु॒न्वे यो व॑सु॒ता यो रा॑यामा॒नेता य॑ इ॒दं नाम । सोमो॑ यः सु॒क्षिती॑नाम् ॥१॥

यस्य॑ तं इन्द्रः पिबा॒द्यस्य॑ मरु॒तो यस्य॑ वा॒र्यमा॑णा भ॒गाः ।

आ येन॑ मि॒त्रावरु॑णा करा॒मह॑ ए॒न्द्रम॑वसे म॒हे ॥२॥

(१९)

(१-२) वसुषस्तास्य कृतञ्च कृतिः । सोमोक्त देवताः । इन्द्रोक्त कृताः ।

तं वः स॒खायो म॑दा॒य पु॒नान॑मभि॒ गाय॑त । शि॒शु न॑ ह॒व्यैः स्व॑दयन्त॒ गूर्ति॑भिः ॥१॥

से वत्स॑ इव मातृ॒भिरिन्द्र॑हि॒न्वानो॑ अ॒ज्यते । दे॒वावी॑र्मदो॒ मति॑भिः परि॒ष्कृतः॑ ॥२॥

1095. Tvem viśve sajoṣaso devāsaḥ pītimāśata.

Madeṣu sarvadhā asi.<sup>3</sup>

(Cf. Rv IX. 18.3)

### Sūkta 18

1096. Sa sunve yo vasūnām yo rāyāmānetā ya iḍānām.

Somo yaḥ suksṣitīnām.<sup>1</sup>

(Cf. S. 582; Rv IX. 108.13)

1097. Yasya ta indraḥ pibādyasya maruto yasya vāryamaṇā bhagaḥ.

Ā yena mitrāvaruṇā karāmaha endramavase mahe.<sup>2</sup>

(Cf. Rv IX. 108.14)

### Sūkta 19

1098. Tam vaḥ sakhāyo madāya punānamabhi gāyata.

Śiśum na havyaiḥ svadayanta gūrtibhiḥ.<sup>1</sup>

(Cf. S. 569; Rv IX. 105.1)

1099. Sam vatsa iva mātṛbhirindurhinvāno ajyate.

Devāvirmado matibhiḥ pariṣkṛtaḥ.<sup>2</sup>

(Cf. Rv IX. 105.2)

1095. All divine ones (the organs of senses and actions) together are pleased to enjoy the drinking of this embrosia. You are the supreme sustainer among those who give us ecstatic delight.
1096. The elixir has been effused, which is the bringer of treasures, the bringer of riches, the bringer of food and the bringer of fair home.
1097. Ours is this elixir which the resplendent Self enjoys, which the vital elements enjoy and which imparts grace and discipline to creation. Through it, we propitiate the Sun, the ocean and lightning to obtain the assured protection.
1098. O friends, loudly chant the hymns while the elixir is being purified. It is a joyful drink for the divine power. Sweeten the elixir with oblations and sweet words, just as a child is pleased with colourful decorations.
1099. The divine elixir is thoroughly mixed with waters as a calf is nourished by its mother; it is protector of the enlightened one, the exhilarator, and is glorified by our praises.

अयं दक्षाय साधनोयं शर्धाय वीतये । अयं देवेभ्यो मधुमत्तरः सुतः ॥३॥

(२०)

(१-३) एवस्वत्य साधनो मधुमत्तरः । सोमसूतो देवते । मधुमत्तरः ।

सोमाः पवन्त इन्दवोऽसभ्यं गातुवित्तमाः ।

मित्राः स्वाना अरेपसः स्वाध्यः स्वविदः ॥१॥

ते पूतासो विपश्चितः सोमासो दध्याशिरः ।

सूरासो न दर्शतासो जिग्नवो ध्रुवा घृते ॥२॥

सुश्वानासो व्यद्विभिभिताना गोरधि त्वचि ।

इषमसभ्यमभितः समस्वरन्वसुविदः ॥३॥

1100. Ayam dakṣāya sādhanō'yaṁ śardhāya vītaye.  
Ayam devebhyo madhumattaraḥ sutaḥ.<sup>3</sup>  
(Cf. Rv IX. 105.3)

## Sūkta 20

1101. Somāḥ pavanta indavo'smabhyam gātuvittamāḥ.  
Mitrāḥ svānā arepasāḥ svādhyāḥ svarvidaḥ.<sup>1</sup>  
(Cf. S. 548; Rv IX. 101.10)
1102. Te pūtāso vipaścitaḥ somāso dadhyāśiraḥ.  
Śūrāso na darśatāso jigatnavo dhruvā ghr̥te.<sup>2</sup>  
(Cf. Rv IX. 101.2)
1103. Suśvānāso vyadribhiścitānā goradhi tvaci.  
I śamasmabhyamabhitaḥ samasvaran vasuvidaḥ.<sup>3</sup>  
(Cf. Rv IX. 101.11)

1100. This elixir is a sure means for obtaining invigoration; it is useful for acquiring speed and as a nutrient; it is effused most sweet-flavoured for the divine powers and the enlightened ones.
1101. The brilliant elixirs flow for us, knowing the right path. They are friendly, sinless, good-intentioned, and enlightened.
1102. After being pressed by the stones, these filtered divine elixirs, intelligent, mixed with milk and curds, swift-moving and firm in the sacred waters, are brilliant and adorable as the Sun.
1103. Effused by placing the plant on the cattle-skin, and pressing with stones, may these elixirs be the acquirers of wealth; may they give nutrient food to us from all sides.

(११)

(१-४) वृषस्यास्वाहितः कुल कफि । सोमो देवता । विष्णु इन्द्रः ।

अया पवा पवस्वेना वसूनि मा॒भ॒त्वे इ॒न्दो सर॑सि प्र ध॒न्व ।  
 ब्र॒ह्मभि॑यस्य वा॒तो न॑ जूतिं पु॒रुमे॑धाभित्तक॒वे न॑रं धात् ॥१॥  
 उ॒त न॑ ए॒ना प॑वया पव॒स्वाधि॑ श्रुते श्र॒वाय्य॑स्य ती॒र्थे ।  
 षष्टि॑ सह॒स्रा नै॒गुतो॑ वसूनि वृ॒क्षं न॑ प॒कं धू॒नव॑द्रणाय ॥२॥  
 महि॑मे अस्य वृ॒ष नाम॑ शु॒षे मा॒भ॒त्वे वा पृ॑शने वा व॒धत्रे॑ ।  
 अ॒स्वाप॑यमि॒गुतः॑ स्ने॒हय॑चापा॒मित्रा॑ अपा॒धितो॑ अ॒र्चेतः॑ ॥३॥

(१२)

(१-४) वृषस्यास्व गौताको गौताको वा वन्धुर्कफि । अग्निर्वेवता । मिथ्यापहितः ।

अ॒ग्ने त्वे॑ नो अ॒न्तम॑ उ॒त त्रा॑ता शि॒वो भु॒वो वरू॑प्यः ॥१॥

## Sūkta 21

1104. Ayā pavā pavasvainā vasūni māmścatva indo pra dhanva.

Bradhnaścidyasya vāto na jūtim purumedhāścittakave naram dhāt.<sub>1</sub>

(Cf. S. 541; Rv IX. 97.52)

1105. Uta na enā pavayā pavasvādhi śrute śravāyāsyā tīrthe.

Ṣaṣṭim sahasrā naiguto vasūni vṛkṣam na pakvam dhūnavadraṇāya.<sub>2</sub>

(Cf. Rv IX. 97.53)

1106. Mahīme asya vṛṣa nāma śūṣe māmścatve vā pṛśane vā vadhatre.

Aśvāpayan nigutaḥ snehayaccāpāmitrām apācito acetah.<sub>3</sub>

(Cf. Rv IX. 97.54)

## Khanīdīa VII

## Sūkta 22

1107. Agne tvam no antama uta trātā śivo bhuvo varūthyah.<sub>1</sub>

(Cf. S. 448; Rv V. 24; Yv. III. 25; XV. 48; XXV. 47)



1104. O divine elixir, neat and pure, pour on us all these treasures; flow onward and mix with sacred waters; may you grant the house-holder a son, full of enlightenment, speedy like the wind, and distinguished for numerous dedicated services.
1105. O worthy of renown, flow on for us, pure and filtered at this renowned resting place. May this destroyer of evils drop down for us sixty thousand (countless) treasures, as one shakes a tree whose fruit is ripe, so that we may be victorious in the struggles of life against adversities.
1106. Eagerly do we pray for these two great rewards: the rain of arrows and humiliation of foes; these are the givers of happiness; they are deadly either in a fight on horse-back or in a hand to hand fight; it puts the foes to sleep and drives them away, may you, O divine elixir, drive away the unfriendly persons and unbelievers.
1107. O adorable Lord, be our nearest friend, a protector benefactor and a gracious friend.

वसुरभिर्वसुश्रवा अच्यो नक्षि द्युमत्तमो रयि दाः ॥२॥  
 तं त्वा शोषिष्ठ दीदिवः सुचायं नूनमीमहे सखिन्यः ॥३॥

(११)

(१-१) वसुश्रवात्वात् वसुश्रवो नक्षि दाः अच्यो । शोषे देवा देवताः । शोषिष्ठो विदुः ।

इमां नु कं भुवना सीषधेमन्द्रश्च विश्वे च देवाः ॥१॥  
 यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः सह सीषधातु ॥२॥  
 आदित्यैरिन्द्रः सगणो मरुद्भिरसन्व्यं भेषजां करत ॥३॥

1108. Vasuragnirvasuśravā acchā nakṣi dyumattamo rayim dāh.<sub>2</sub>  
 (Cf. Rv V. 24.2; Yv. III. 25; XV. 48; XXV. 47)

1109. Tam tvā śociṣṭha dīdivaḥ<sub>3</sub> sumnāya nūnamīmahe sakhibhyaḥ.<sub>3</sub>  
 (Cf. Rv V. 24.4; Yv. III. 26; XV. 48; XXV. 47)

### Sūkta 23

1110. Imā nu kam bhuvanā sīśadhemendraśca viśve ca devāḥ.<sub>1</sub>  
 (Cf. S. 452; Rv X. 157.1; Yv. XXV. 46; Av. XX. 63.1; 124.4)

1111. Yajñam ca nastanvam ca prajāṁ cādityairindraḥ saha sīśadhātu.<sub>2</sub>  
 (Cf. Rv X. 157.2; Yv. XXV. 46; Av. XX. 63.1; 124.4)

1112. Ādityairindraḥ saganō marudbhirasnavīyam bheṣajā karat.<sub>3</sub>  
 (Cf. Rv X. 157.3; Yv. XXV. 46; Av. XX. 63.2; 124.5)

1108. O adorable Lord, giver of dwellings and dispenser of food, be near us and bestow upon us wealth-splendidly renowned.
1109. O super-bright and resplendent, O adorable Lord, we earnestly solicit you for the happiness of our-selves and our friends.
1110. May we, along with the resplendent power behind the Sun and Nature's bounties bring into subjugation these worlds.
1111. May the power behind the Sun and the solar rays bring perfection to our sacred performances, our physical health and bring well-being to our offsprings.
1112. May the power behind the Sun and the solar rays, associated with cloud-bearing winds (*marut*) be the ptotector of our bodies.

( २४ )

(१-३) इन्द्रस्यास्य कनेमाङ्गिरस इन्द्रतुङ्गः, मन्मत्स्यामा देवगन्ता वस्तः, वैश्वामित्रो मनुष्केन्द्रा च क्षत्रयः । (१) मयमाया इन्द्रो हृन्मा, (२-३) द्वितीयाङ्गीययोश्च देवगन्ता वस्तो देवताः । मित्रुप् कन्माः ॥

प्र वोचोप ॥१, २, ३॥

॥ इति मनुष्केन्द्रा मन्मत्स्यामाः ॥

## Sūkta 24

1113. Pravaḥ (1) {Pra va indrāya vṛtrahantamaya viprāya gātham gāyata yam juṣate.}₁

1114. Arca (2) {Arcantyarkam marutaḥ svarkā ā stobhati śruti yuvā sa indraḥ.}₂

1115. Upa (3) {Upa prakṣe madhumati kṣiyantaḥ puṣyema rayim dhīmahe ta indra.}₃  
[1113-1115. Pra vorcopa]  
(Cf. S. 446; 445; 444)

Here ends Prapāṭhaka IV — Ardha I  
Here also ends Adhyāya VII

1113. Do you with zeal in your presence perform the  
to service of the resplendent Lord.
1115. 1113. *pravah*, a may you with zeal, 1114. *arca*,  
worship, and 1115. *upa*, come close to Lord.  
[When the elixir takes its secret seat in the triangle of  
the heart (in the triple region of emotion, knowledge  
and bliss — (*bhāvanā*, *jñāna*, and *ānanda*), it is  
invoked through seven senses, i.e. all the five *jñāna*  
*indriyas*, and in addition *manas* or mind and *buddhi*  
the intellect.]

END

अथ ऋतुर्बन्ध द्वितीयोऽङ्कः

( १ )

(१-१२) द्वावसर्बस्यास्य (१-१) वषमादितृचस्य वासिष्ठो वृषगणः, (४-१२) ऋतुर्ध्यादिवशामात्र काश्यपोऽसितो देवतो वा कपिः । (१-७, ९-१०, १२) वषमादिसत्तामां मधभीदशाम्योर्द्वादशवा वषमद्वितीयपादयोश्च सोमः, (८) मद्रम्या लिङ्गोक्त, (११, १२) वक्रादस्या द्वावस्यस्तृतीयपादस्य च तृणो देवताः ।  
(१-१) वषमादितृचस्य त्रिदुर्, (४-१२) ऋतुर्ध्यादिवशामात्र गावभी कन्वती ।

प्र काव्यमुशनेव ब्रुवाणो देवो देवानां जनिमा विवक्ति ।  
महिग्रतः शुचिबन्धुः पावकः पदा वराहो अभ्येति रेभन् ॥१॥  
प्र ह॒सासस्तृपला व॒मुमच्छामादस्तं वृषगणा अयासुः ।  
अ॒होषिणं प॒वमानं॑ स॒त्वायो दुर्म॑षं वाणं प्र वदन्ति साकम् ॥२॥  
स योजत उरुगायस्य जूतिं वृथा क्रौडन्ति मिमते न गावः ।  
परीणसं कृणुते तिग्मशृङ्गो दिवा हरिर्ददृशे नक्तमृगः ॥३॥

## Adhyāya VIII

## Prapāthaka IV — Ardha II

## Khaṇḍa I

## Sūkta 1

1116. Pra kāvyamuśaneva bruvāṇo devo devānām janimā vivakti.

Mahivrataḥ śucibandhuḥ pāvakah padā varāho abhyeti rebhan.₁

(Cf. S. 524; Rv IX. 97.7)

1117. Pra haṁśāsastṛpalā vagnumacchāmādestam vṛṣagaṇā ayāsuḥ.

Aṅgoṣiṇam pavamānaṁ sakhāyo durmarṣam vāṇam pra vadanti sākam.₂

(Cf. Rv IX. 97.8)

1118. Sa yojata urugāyasya jūtim vṛthā krīḍantam mimate na gāvāḥ.

Parīṇasam kṛṇute tigmaśṛngo divā harirdadr̥śe naktamṛjah.₃

(Cf. Rv IX. 97.9)



**Adhyāya VIII**

1116. The divine seer, the chanter and the poet knows the entire geneology of the divine creation, which he proclaims. Assiduous in pious observances, possessor of brilliant radiance and brightened, the elixir of bliss approaches the vessels, making a musical sound [*Varāha* = vara + āha = auspicious and pleasant sound].
1117. Hosts of heroes assailed by enemies come to the divine elixir for final help and protection, for it is swift-shooting and foe-despising. Friends come and play on musical instruments in honour of the praiseworthy irresistible elixir.
1118. Praised by many, the elixir moves rapidly on its path; other speedy bodies cannot overtake it; it is moving and smooth and steady. The elixir with sharp-horns (or penetrating brilliance) displays manifold radiance; the elixir appears golden-hued by day and shines silvery by night.

प्र॑ स्॒वाना॑सो र॒था इ॒वाव॑न्तो न॑ श्र॒वस्य॑वः । सो॒मासो रा॑ये अ॒क्रमुः ॥४॥  
 हि॒न्वा॒नासो॑ र॒था इ॒व द॑ध॒न्विरे॑ गर्भ॒स्त्योः । भ॒रासः॑ का॒रिणा॑मिव ॥५॥  
 रा॒जा॒नो न॑ प्र॒शस्ति॑भिः सो॒मासो गो॑भिर॒ञ्जते । य॒ज्ञो न॑ सप्त॑ धा॒तुभिः ॥६॥  
 परि॑ स्॒वानास॑ इ॒न्द्वो म॑दाय ब॒ह॒णा गि॑रा । म॒धो अ॑र्षन्ति धा॒र॒या ॥७॥  
 आ॒पा॒नासो॑ वि॒वस्व॑तो जि॒न्वन्त॑ उ॒षसो॑ भ॒गम् । सू॒रा अ॑ण्वं वि॒ तन्व॑ते ॥८॥  
 अप॑ ह॒रा म॑त॒नो प्र॑न्ना ऋ॒ष्वन्ति॑ का॒रवः॑ । वृ॒ष्णो ह॑र॒स आ॑यवः ॥९॥  
 स॒मीची॑नास॑ आ॒शत॑ हो॒तारः॑ सप्त॑जानयः । प॒दमे॑कस्य पि॒प्रतः॑ ॥१०॥

1119. Pra svānāso rathā ivārvanto na śravasyavaḥ.

Somāso rāye akramuḥ.<sup>4</sup>

(Cf. Rv IX. 10.1)

1120. Hinvānāso rathā iva dadhanvire gabhastyoḥ.

Bharāsaḥ kārīṇāmiva.<sup>5</sup>

(Cf. Rv IX. 10.2)

1121. Rājāno na praśastibhiḥ somāso gobhirañjate.

Yajño na sapta dhatṛbhiḥ.<sup>6</sup>

(Cf. Rv IX. 10.3)

1122. Pari svānāsa indavo madāya barhaṇā girā.

Madho arṣanti dhārayā.<sup>7</sup>

(Cf. Rv IX. 10.4)

1123. Āpānāso vivasvato jinvanta uṣaso bhagam.

Sūrā aṇvam vi tanvate.<sup>8</sup>

(Cf. Rv IX. 10.5)

1124. Apa dvārā matīnām pratnā ṛvanti kāravaḥ.

Vṛṣṇo harasa āyavaḥ.<sup>9</sup>

(Cf. Rv IX. 10.6)

1125. Samicīnāsa āśata hotāraḥ saptaajānayaḥ.

(Padamekasya piprataḥ.<sup>10</sup>)

(Cf. Rv IX. 10.7)

1119. The elixirs of bliss, longing for food and strength, uttering a sound, as if, of chariots, or of horses, have come here for the sake of excellence and prosperity.
1120. Coming like chariots (to the place of work and worship, they (the stems of the plant of divine juices are upheld in the arms (of the priests) or as a load in the arms of a toiler.
1121. The libations (of the herbal juice) are anointed with milk (of devotion) as kings with praises and tended as a stream to excite exhilaration.
1122. The blissful elixirs are effused and poured forth, in the midst of loud chants (of verses), and they proceed in a stream to excite exhilaration.
1123. The elixirs of cosmic brilliance generate the glory, as if of the dawn and whilst they issue forth, and spread, they do so with a thrilling sound.
1124. The ancient singers of hymns and the offerers of divine love throw open the doors of cosmic sacrifice.
1125. The seven associated ministers (the sense organs) like so many kinsmen, participate with delight in the sacrifice, and with single devotion, bring success to the objective.

नाभा नाभि न आ ददे चक्षुषा सूर्यं दृशे । कवेरपत्यमा दुहे ॥११॥  
अभि प्रियं दिवस्पदमध्वर्युभिर्गुहा हितम् । सूरः पश्यति चक्षसा ॥१२॥

(१-१२) वाहसर्पस्वास्व वायवरोऽसितो देवतो वा कषिः । (१-१, ९-१२) वचसादिवृषावस्व कवन्वाभि-  
पत्यमपत्यमोक्तं, (३-८) सप्तम्यहम्योः सोमो सिद्धोक्तं वा देवता । गायत्री कृताः ।

असृग्रमिन्दवः पथा धर्मकृतस्य सुश्रियः । विदाना अस्य योजना ॥१॥  
प्र धारां मधौ अग्रियो महोरपो वि गाहते । हविर्हविःपु वन्द्यः ॥२॥  
प्र युजा वाचो अग्रियो वृषो अचिक्रदद्वने । सधामि सत्यो अध्वरः ॥३॥  
परि यत्काव्या कविरनृम्णा पुनानो अर्षति । स्ववाजी सिषासति ॥४॥

1126. Nābhā nābhim na ā dade cakṣuṣā sūryam dṛśe.  
Kaverapatyamā duhe.<sup>11</sup>  
(Cf. Rv IX. 10.8)

1127. Abhi priyam divaspadamadhvaryubhirguhā hitam.  
Sūrah paśyati cakṣasā.<sup>12</sup>

## Khaṇḍa II

### Sūkta 2

1128. Asrgramindavaḥ pathā dharmannṛtasya suśriyaḥ.  
Vidānā asya yojanā.<sup>1</sup>  
(Cf. Rv IX. 7.1)

1129. Pra dhārā madho agriyo mahīrapo vi gāhate.  
Havirhaviḥṣu vandyah.<sup>2</sup>  
(Cf. Rv IX. 7.2)

1130. Pra yujā vāco agriyo vṛṣo acikradadvane.  
Sadmābhi satyo adhvarah.<sup>3</sup>  
(Cf. Rv IX. 7.3)

1131. Pari yatkāvyā kavirṇṛmṇā punāno arṣati.  
Svarvājī siṣāsati.<sup>4</sup>  
(Cf. Rv IX. 7.4)

1126. I take into my navel the navel of the cosmic sacrifice, my eyes become associated with the Sun and I effuse out the offspring (i.e. the juice) of the parent sage (i.e. of stems of the plant).
1127. The mighty self has seen with his own hidden eye, that all the priests (the sense organs) have in their heart enjoyed their divine share of elixir.
1128. The excellent streams of divine love, knowing that they have a relation with the resplendent self, flow forth during this sacrifice along the path of the eternal truth.
1129. Among all oblations, the oblation of this divine elixir is superb; after effusion, the elixir is mixed with holy waters; the streams of this sweet bliss flow forth pre-eminent.
1130. The pre-eminent divine love is the showerer of benefits, ever-true and imperishable. It flows to the sacrificial hall, mixed with waters, uttering continuous thrilling sounds.
1131. When the seer, the love-divine, full of ample treasures, goes round in the midst of recitations (by devotees), then the mighty resplendent Self seated in heaven (of heart) rejoices and accepts the invocations.

पवमानो अभि स्पृधो विशो राजेव सीदति । यदीमृष्वन्ति वेधसः ॥५॥  
 अय्या वारे परि प्रियो हरिवनेषु सीदति । रेभो वनुष्यते मती ॥६॥  
 स वायुमिन्द्रमश्विना साकं मदेन गच्छति । रणा यो अस्य धमेणा ॥७॥  
 आ मित्रे वरुणे भगे मधोः पवन्त उर्मयः । विदाना अस्य शक्मभिः ॥८॥  
 अस्मभ्य रोदसी रयि मध्वो वाजस्य सातये । श्रवो वसुनि सञ्जितम् ॥९॥  
 आ ते दक्षं मयोभुवं वह्निमया वृणीमहे । पान्तमा पुरस्प्रहम् ॥१०॥  
 आ मन्द्रमा वरेण्यमा विप्रमा मनोषिणम् । पान्तमा पुरस्प्रहम् ॥११॥

1132. Pavamāno abhi spr̥dho viśo rājeva sīdati.  
 Yādīmṛṣvanti vedhasaḥ.  
 (Cf. R̥v IX. 7.5)
1133. Avyā vāre pari priyo harirvaneṣu sīdati.  
 Rebho vanuṣyate matī.  
 (Cf. R̥v IX. 7.6)
1134. Sa vāyumindramaśvinā sākam madena gacchati.  
 Raṇā yo asya dharmaṇā.  
 (Cf. R̥v IX. 7.7)
1135. Ā mitre varuṇe bhage madhoḥ pavanta ūrmayaḥ.  
 Vidānā asya śakmabhiḥ.  
 (Cf. R̥v IX. 7.8)
1136. Asmabhyaṁ rodasī rayim madhvo vājasya sātaye  
 Śravo vasūni sañjitam.  
 (Cf. R̥v IX. 7.9)
1137. Ā te dakṣam mayobhuvam vahnimadyā vṛṇīmahe.  
 Pāntamā puruspr̥ham.  
 (Cf. R̥v IX. 7.10)
1138. Ā mandramā vareṇyamā vipramā manīṣiṇam.  
 Pāntamā puruspr̥ham.  
 (Cf. R̥v IX. 7.11)



1132. When it (the love-divine) is invoked by devotees, the effused elixir, like a king, destroys the malignant persons (the inner wicked tendencies) as well as those who oppose.
1133. The green — tinted (love-divine), dear to the cosmic forces (or spiritual instincts) blends with waters and then moves forward for filtration on the ultra-psychoic woollen sieve in the midst of the thrilling chants by the welcoming priests.
1134. He, the householder, who is assiduous in the technique of effusion and filtration and the divine elixir, is blessed by biunties like wind, fire and the twin divines.
1135. The stream of sweet divine love flows to the Lord of light and bliss and to the gracious Lord. (*mitra, varuṇa* and *bhaga*). The worshippers who accept the virtuous of this elixir are rewarded with happiness.
1136. O heaven and earth (*rodast*), for the acquisition of this exhilarating divine love, may you win for us fame and riches.
1137. We depend on your strength today and ever; you are the source of happiness, the bearer of good things, the defender (against evils) and evoked by many; —
1138. — exhilarating worthy of choice, the wise, the intelligent, the defender, and coveted by all; —

आ रयिमा सुचेतुनमा सुक्रतो तनूष्वा । पान्तमा पुरुरस्पृहम् ॥१२॥

(१)

(१-१) पृथ्व्यां च वाहेत्यत्रो भयदाय कृति । अग्निर्वैश्वानरो देवाश्च देवताः । पिबुः च ।

मूर्धानं दिवा अरतिं पृथिव्या वैश्वानरमृतं आ जातमग्निम् ।

कविः स राजमतिथिं जनानामासन्नः पात्रं जनयन्त देवाः ॥१॥

त्वां विश्वे अमृतं जायमानं शिशुं न देवा अभि सं नवन्ते ।

तव क्रतुभिरमृतत्वमायन्वैश्वानरं यत्पिप्रारदीदेः ॥२॥

नाभिं यज्ञानां सदनं रयीणां महामाहावमभि सं नवन्त ।

वैश्वानरं रथमध्वराणां यज्ञस्य क्रतुं जनयन्त देवाः ॥३॥

1139. Ā rayimā sucetunamā sukrato tanūṣvā.  
Pāntamā purursprham.<sup>12</sup>

### Khaṇḍa III

#### Sūkta 3

1140. Mūrdhānam dive aratim pṛthivyā vaiśvānaramṛta ā  
jātamagnim.

Kvim samrājamatithim janānāmāsannah. pātram  
janayanta devāh.<sup>1</sup>

(Cf. S. 67; Rv VI. 7.1; Yv. VII. 24; XXXIII. 8)

1141. Tvām viśve amṛta jāyamānaṁ śīśum na devā abhi sam  
navante.

Tava kratubhiramṛtatvamāyan vaiśvānara  
yatpiroradideḥ.<sup>2</sup>

(Cf. Rv VI. 7.4)

1142. Nābhim yajñānām sadanam rayiṇām  
mahāmāhāvamabhi sam navanta.

Vaiśvānaram rathyamadhvarāṇām yajñasya ketum  
janayanta devāh.<sup>3</sup>

(Cf. Rv VI. 7.2)

1139. (We choose you; we come to you), O most efficient, for your wealth and spiritual wisdom; and for your posterity. you are the defender and coveted by all.
1140. Divine forces of cosmos manifest the universal leader, the protective fire-divine who is a messenger of earthly beings and symbol of heavenly liminaries. He, an offspring of eternal order, is wise, soveries. He, an offspring of eternal order, is wise, sovereign, a guest dear to men and eternally existing.
1141. O immortal universal leader, when manifested, as if, born infant, all cosmic forces glorified you. When you shine in the parental midspace, these forces, the offsprings of cosmos, gain immortality.
1142. Cosmic forces manifest and praise him, who is navel of all noble deeds, sustainer of all sacred offerings, base of all treasures, conveyer of oblations, the universal leader, and an ensign of all selfless benevolent actions.

( ४ )

(१-४) वृषस्वास्तायेवो वयसः क्रमिः । मित्रावधो देवते । गायत्री छन्दः ॥

प्र वो मित्राय गायते वरुणाय विषा गिरा । महिक्षत्रावृतं बृहत् ॥१॥

सम्राजा या घृतयोनी मित्रश्चोभा वरुणश्च । देवा देवेषु प्रशस्ता ॥२॥

ता नः शक्तं पार्थिवस्य महो रार्यो दिव्यस्य । महि वां क्षत्रं देवेषु ॥३॥

( ५ )

(१-५) वृषस्वास्त्य देवाभिनो ननुष्कन्दा क्रमिः । एन्द्रो देवता । गायत्री छन्दः ॥

इन्द्रा याहि चित्रभानो सुता इमे त्वायवः । अण्वीभिस्तना पूतासः ॥१॥

इन्द्रा याहि धियेषितो विप्रजुतः सुतावतः । उप ब्रह्माणि वाघतः ॥२॥

इन्द्रा याहि तूतुजान उप ब्रह्माणि हरिवः । सुते दधिष्व नश्चनः ॥३॥

## Sūkta 4

1143. Pra vo mitrāya gāyata varuṇāya vipā girā.  
Mahīkṣatrāvṛtam bṛhat.<sub>1</sub>  
(Cf. Rv V. 68.1)

1144. Samrājā yā ghṛtayonī mitraścobhā varuṇasca.  
Devā deveṣu praśastā.<sub>2</sub>  
(Cf. Rv V. 68.2)

1145. Tā naḥ śaktam pārthivasya maho rāyo divyasya.  
Mahi vām Kṣatram deveṣu. (Cf. S. 1465; Rv V. 68.3)

## Sūkta 5

1146. Indrā yāhi citrabhāno sūtā ime tvāvavaḥ.  
Aṇvībhistanā pūtāsah.<sub>1</sub>  
(Cf. Rv I. 3.4; Yv. XX. 87; Av. XX. 84.1)

1147. Indrā yāhi dhiyeṣito viprajūtaḥ sūtāvataḥ.  
Upa brahmāṇi vāghataḥ.<sub>2</sub>  
(Cf. Rv I. 3.5; Yv. XX. 88; Av. XX. 84.2)

1148. Indrā yāhi tūtujāna upa brahmāṇi harivaḥ.  
Sute dadhiṣva naścanah.<sub>3</sub>  
(Cf. Rv I. 3.6; Yv. XX. 89; Av. XX. 84.3)

1143. Sing loud an inspired song to the twin-Lord of light and bliss (*mitra-varuṇa*). O mighty Lord, you are Truth, you are Great (*ṛtam-br̥hat*).
1144. The twin-Lord of light and bliss, is a sovereign ruler, original source of water, and eminently divine among Nature's forces,
1145. He, the twin-Lord is able to grant us great terrestrial and celestial riches. Great is your might, O Lord, among Nature's bounties.
1146. O soul, the lower self, of wonderful splendour, listen to us. All attainments of the vital and mental complex are meant for your acceptance.
1147. O soul, you are apprehended by understanding, admired by the wise, and sought after by the seekers. May you accept and assimilate what comes out as the essence of a toiling and purposeful life.
1148. O soul, the self, may you come in company with your faculties full of awareness and quick in acquirements; come, accept and assimilate the knowledge derived by the mind and senses.

( १ )

(१-३) वृषस्यास्य वारिष्यो भगवाञ् कपिः । इन्द्राग्नी देवते । नायवी कन्यः ।

तमी॑दि॒ष्व यो अ॑रि॒षा व॑ना वि॒श्वा परि॑ष्वजत् । कृ॒ष्णा कृ॑णोति जिह्वा॑ ॥१॥  
 य इ॒द आ॑वि॒वास॑ति सु॒भ्रमिन्द्र॑स्य म॒र्यः । यु॒ष्माय॑ सु॒तरा अ॑पः ॥२॥  
 ता नो॑ वा॒जव॑तीरि॒ष आ॑शू॒न्पि॑पृतम॒वतः । ए॒न्द्रमग्निं॑ च वो॒दवे ॥३॥

( २ )

(१-३) वृषस्यास्वाङ्गिरसः सिद्धमानिवायवीकपिगव्यः कपिः । इन्द्रसोमी देवते । वयवी कन्यः ।

प्रो अ॒यासीदि॑न्दु॒रिन्द्र॑स्य नि॒ष्कृ॒तं स॒खा स॑ख्यु॒र्न प्र मि॑नाति स॒ङ्गिर॑म् ।  
 म॒र्य इ॒व यु॒वति॑भिः स॒मर्ष॑ति सोमः क॒लशे॑ श॒तय॑ामना प॒था ॥१॥

## Sūkta 6

1149. Tamīḍiṣva yo arciṣā vanā viśvā pariṣvajat.  
 Kṛṣṇā kṛṇoti jihvayā.<sub>1</sub>  
 (Cf. Rv VI. 60.10)
1150. Ya iddha āvivāsati sumnamindrasya martyaḥ.  
 Dyumnāya sutarā apah.<sub>2</sub>  
 (Cf. Rv VI. 60.11)
1151. Tā no vājavatīriṣa āśūn pipṛtamavataḥ.  
 Endramagnim ca voḍhave.<sub>3</sub>  
 (Cf. Rv VI. 60.12)

## Khaṇḍa VII

### Sūkta 7

1152. Pro ayāsīdindurindrasya niṣkṛtaṁ sakhā sakhyurna  
 pra mināti saṅgiram.  
 Marya iva yuvatibhiḥ samarṣati somaḥ kalaśe  
 śatayāmanā pathā.<sub>1</sub>  
 (Cf. S. 557; Rv IX. 86; Av. XVIII. 4.60)



1149. Glorify that fire-divine, who envelops all the forests with flame, and who blackens them with his tongue.
1150. The mortal, who, in the kindled sacred fire, presents the gratifying homage to the resplendent Lord, to him the Lord showers blessings for his sustenance.
1151. May the two grant us strengthening food and speedy power to convey our offerings to the divine forces.
1152. The divine elixir goes to the abode of the Sun; as a friend, it does not betray the affection of his friends. As a young man meets maidens, so the effused elixir proceeds to meet by a hundred paths the cosmic pitcher.

प्रा वो धियो मन्द्रयुवो विपन्युवः पनस्युवः संवरणेष्वाक्रमुः ।  
 हरिं क्रीडन्तमभ्यनूषत स्तुभाभि धेनवः पयसेदशिभ्रयुः ॥२॥  
 आ नः सोम संयते पिप्युषीमिषमिन्दो पवस्व पवमान ऊर्मिणा ।  
 या नो दोहते त्रिरहन्नसम्भुषी क्षुमद्वाजवन्मधुमत्सुवीर्यम् ॥३॥

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(१-३) इषुषस्ताम्राङ्गिरसः दुष्यन्ता कृतिः । इन्द्रो देवता । इहती कन्ता ।

न किष्टं कर्मणा नशद्यश्चकार सदावृधम् ।  
 इन्द्रं न यज्ञैर्विश्वगूर्तमृभ्वसमष्टुष्टं धृष्णुमोजसा ॥१॥  
 अपादमुग्रं पृतनासु सासहि यस्मिन्महोरुक्रमयः ।  
 स धेनवो जायमाने अनोनवुर्यावः क्षामीरनोनवुः ॥२॥

1153. Pra vo dhiyo mandrayuvo vipanyuvaḥ panasyuvaḥ  
 samvaraṇeṣvakramuḥ.

Harim kṛīḍantamabhyānūṣata stubho'bhi dhenavaḥ  
 payasedaśiśrayuḥ.<sup>2</sup>

(Cf. Rv IX. 86.17)

1154. Ā naḥ soma sanyatam pipyuṣīmīṣamindo pavasva  
 pavamāna urmiṇā.

Yā no dohate trirahannasascuṣī kṣumadvājavanma  
 dhumatsuvīryam.<sup>3</sup>

(Cf. Rv IX. 86.18)

## Sūkta 8

1155. Na kiṣṭam karmaṇā naśadyaś cakāra sadāvṛdham.

Indram na yajñair viśvagūrttam ṛbhasam adhrṣṭam  
 dhṛṣṇum ojaśā.<sup>1</sup>

(Cf. S. 243; Rv VIII. 70.3; Av. XX. 92.18)

1156. Aśāḍham ugram pṛtanāsu sāśahim yasmin  
 mahīrurujrayaḥ.

Sam dhenavo jāyamāne anonavur dyāvaḥ kṣāmīr  
 anonavūḥ.<sup>2</sup>

(Cf. Rv VIII. 70.4; Av. XX. 92.19)

1153. Your exhilarating tuneful praises advance into the halls of woeship; the praisers, the lords of intellect, invoke the elixir with their hymns and the milch kine approach it with their loving milk.
1154. O radiant elixir, when purified, you pour upon us accumulated unwasting nutritious food, which without any hurdle is milked for us three times a day. Effusing out with sound, it yields for us the healthy strength, enriched with nourishment, sweetness, and virility.
1155. None can attain Him by deeds, or by performing rituals who is the giver of fresh strength to all, praised by all, great, unconquered, dynamic, ever-daring and extremely strong.
1156. I laud Him who is not to be withstood, who is mighty and the conqueror of adversities. When he was manifested, the strong rushing rays of light greeted Him and the heavens and the earths sent their loud voices out to praise Him.

(९)

(१-३) वृषन्वात्म्यं कक्षस्योऽर्धतमाश्वाह्वरी । सोममिवावल्गु देवताः । इन्द्रिषु कृण्वन् ॥

सखाय आ नि षीदत पुनानाय प्र गायत । शिंशु न यज्ञैः परि भूषत श्रिये ॥१॥  
 समी वत्सं न मातृभिः सृजता गयसाधनम् । देवाव्याश्च मदमभि द्विशवसम् ॥२॥  
 पुनाता दक्षसाधनं यथा शर्धाय वीतये । यथा मित्राय वरुणाय शान्तमम् ॥३॥

(१०)

(१-३) वृषन्वात्म्यैश्वर्यो धिक्त्वा भगव कृण्वन् । सोमेन्द्री देवते । अक्षरपट्टिरुक्त्वा ॥

प्र वाज्यक्षाः सहस्रधारस्तिरः पवित्रं वि वारमव्यम् ॥१॥  
 स वाज्यक्षाः सहस्ररेता अद्विर्मृजानो गोभिः श्रीणानः ॥२॥

## Khaṇḍa V

### Sūkta 9

1157. Sakhāya ā ni ṣīdata punānāya pra gāyata.  
 Śīśum na yajñaiḥ pari bhūṣata śriye.<sub>1</sub>  
 (Cf. S. 568; Rv IX. 104.1)
1158. Samī vatsam na matr̥bhiḥ sṛjatā gayasāadhanam.  
 Devāvyām madamabhi dviśavasam.<sub>2</sub>  
 (Cf. Rv IX. 104.2)
1159. Punātā dakṣasāadhanam yathā śardhāya vītaye.  
 Yathā mitrāya varuṇāya śantamam.<sub>3</sub>  
 (Cf. Rv IX. 104.3)

### Sūkta 10

1160. Pra vājyakṣāḥ sahasradhārastiraḥ pavitram vi  
 vāramavyam.<sub>1</sub>  
 (Cf. Rv IX. 109.16)
1161. Sa vājyakṣāḥ sahasraretā adbhirmṛjāno gobhiḥ  
 Śrīṇānaḥ.<sub>2</sub>  
 (Cf. Rv IX. 109.17)

1157. Sit down, O friends, and sing aloud to the glory of the purified elixir, decorate it with offerings and thus beautify it, as parents decorate a baby.
1158. Just as the mother cares for her child, you devote yourself to the preparation of the elixir, the protector of the divine elements, the exhilarator. It is endowed with twofold strength, physical and spiritual.
1159. Purty and filter (the divine elixir), the bestower of strength, for invigoration and for enjoyment. May it grant excellent happiness to the friend and to the man of distinction.
1160. Effused and filtered through the cosmic fleecy filter, it comes out in thousands of streams from all sides.
1161. The elixir, giver of thousands-fold verility, is washed with waters. It is then mixed with milk and curd and finally filtered.

प्र सोम याहोन्द्रस्य कुक्षो नृभिर्व्येमाणो अद्रिभिः सुतः ॥३॥

( ११ )

(१-३) कुक्ष्याभ्य मार्गयो वमद्विर्दिभिः । सोमो देवाभ्य देवताः । पावयी कन्यः ॥

ये सोमासः परावति ये अवावति सुन्विरे । ये वादः शर्यणावति ॥१॥

ये आर्जिकेषु कृत्वसु ये मध्ये पस्त्यानाम् । ये वा जनेषु पञ्चसु ॥२॥

ते नो वृष्टि दिवस्पारि पवन्तामा सुवीर्यम् । स्वानां देवास इन्दवः ॥३॥

( १२ )

(१-३) कुक्ष्याभ्य काम्यो वन्त क्रफिः । मन्त्रिणता । पावयी कन्यः ॥

आ ते वत्सो मनो यमत्परमाशित्सधेस्थात् । अग्ने त्वां कामये गिरा ॥१॥

1162. Pra soma yāhīndrasya kukṣā nṛbhīryemāno adribhiḥ  
sutaḥ.<sub>3</sub>  
(Cf. Rv IX. 109.18)

## Sūkta 11

1163. Ye somāsaḥ parāvati ye arvāvati sunvire.  
Ye vādaḥ śaryañāvati.<sub>1</sub>  
(Cf. Rv IX. 65.22)
1164. Ya ārjikeṣu kṛtvasu ye madhye pastyānām.  
Ye vā janeṣu pañcasu.<sub>2</sub>  
(Cf. Rv IX. 65.23)
1165. Te no vṛṣṭim divaspari pavantāmā suvīryam.  
Svānā devāsa indavaḥ.<sub>3</sub>  
(Cf. Rv IX. 65.24)

## Khaṇḍa VI

## Sūkta 12

1166. Ā te vatso mano yamat paramāccit sadhasthāt.  
Agne tvām kāmaye girā.<sub>1</sub>  
(Cf. S. 8; Rv VIII. 11.7; Yv. XII. 115)



1162. O elixir, supervised and controlled by the enlightened priests, and pressed and crushed under stones, you go to fill the belly of the aspirant self. .
1163. May those divine bliss-giving spiritual juices which are effused at a distance or nigh or in the ultra-conscious cavity of heart.
1164. — or amongst the straight forward tendencies, or in super-activity in the neighbourhood of the spiritual ultra-streams of consciousness or in the five categories of mankind —
1165. — may those celestial elixir when expressed, pour down upon us from celestial heavenly region and furnish us heroic children.
1166. O adorable Lord, may the dear young devotee draw your kind attention through his song, yearning to meet you even at your loftiest dwelling place.

पु॒त्रा हि स॑द॒ङ्ग॒सि दि॒शो वि॒श्वा अ॒नु प्र॑भुः । स॒मत्सु॑ त्वा हवामहे ॥२॥  
स॒मत्स्व॑भि॒मव॑से वा॒जय॑न्तो हवामहे । वा॒जेषु॑ वि॒त्रा॒धस॑म् ॥३॥

(११)

(१-४) वृषस्यासंवाहिरसो वृमेव कृषिः । इन्द्रो वेधता । वज्रमुष्मिन् कृण्वः ॥

त्वं न इन्द्रा भर ओजो नृ॒म्यं श॑त॒क्रतो॑ वि॒चर॑षि । आ वी॒रं घृ॑तना॒सह॑म् ॥१॥  
त्वं हि नः पि॒ता व॑सो त्वं मा॒ता श॑त॒क्रतो॑ ब॒भूवि॑थ । अ॒था ते सु॑घ्नमी॒महे ॥२॥  
त्वां शु॒ष्मिन्पु॑रु॒हूत॑ वा॒जय॑न्तमु॒पे ब्रु॑वे स॒हस्र॑कृ॒त । स नो॑ रा॒स्व सु॒वीर्य॑म् ॥३॥

1167. Purutrā hi sadṛṅgāsī diśo viśvā anu prabhuḥ.  
Samatsu tvā havāmahe.  
(Cf. Rv VIII. 11.8; 43.21)

1168. Samatsvagnimavase vājayānto havāmahe.  
Vājeṣu citrarādhasam.  
(Cf. Rv VIII. 11.9)

### Sūkta 13

1169. Tvam na indrā bhara oja nrmṇam śatakrato vicarṣaṇe.  
Ā vīram prtanāsaham.  
(Cf. S. 405; Rv VIII. 98.10; Av. XX. 108.1)

1170. Tvam hi naḥ pitā vaso tvam mānā śatakrato  
babhūvitha.  
Athā te sumnamīmahe.  
(Cf. Rv VIII. 98.11; Av. XX. 108.2)

1171. Tvām śuṣmīn puruhūta vājayantamupa bruve  
sahaskṛta.  
Sa no rāsva suvīryam.  
(Cf. Rv VIII. 98.12; Av. XX. 108.3)

1167. You are the same in many a place. You are the supreme Lord amid all the people of creation. In fray and fight, we call on you.
1168. When we seek strength, we invoke adorable Lord, the giver of all sorts of gifts. to help us in the battle of life.
1169. O resplendent, all beholding and bounteous, bring us strength and valour; we solicit you the host over-powering champion.
1170. O giver of dwellings, you have been our father, and our mother, O performer of hundreds of sacred deeds, we pray for that happiness which verily, is yours.
1171. O Mighty selfless worker of hundreds of deeds, invoked by many, I praise you, keen acceptor of offerings; may you give us wealth.

( १४ )

(१-४) वृषस्यास्य मीनोऽधिकं किं । इन्द्रो देवता । अत्रुद्वयं ॥

यदिन्द्र चित्र म इह नास्ति त्वादातमद्रिवः ।

राधस्तन्नो विदद्वस उभयाहस्त्या भर ॥१॥

यन्मन्यसे वरेण्यमिन्द्र युक्षं तदा भर ।

विद्याम तस्य ते वयमकूपारस्य दाक्नः ॥२॥

यत्ते दिक्षु प्रराध्य मनो अस्ति श्रुतं बृहत् ।

तेन ददा चिदद्रिव आ वाजं दर्शि सातये ॥३॥

॥ इति षष्ठ्यः अष्टकः ॥

## Sūkta 14

1172. Yadindra citra ma iha nāsti tvādātamadrivaḥ.  
Rādhastanno vidadvasa ubhayāhastyā bhara.<sub>1</sub>  
(Cf. S. 345; Rv V. 39.1)
1173. Yanmanyase vareṇyamindra dyukṣam tadā bhara.  
Vidyāma tasya te vayamakūpārasya dāvanah.<sub>2</sub>  
(Cf. Rv V. 39.2)
1174. Yatte dikṣu prarādhyam mano asti śrutam br̥hat.  
Tena dradhā cidadriva ā vājam darṣi sātaye.<sub>3</sub>  
(Cf. Rv V. 39.3)

Here ends Prapāṭhaka IV — Ardha II  
And also ends Prapāṭhaka IV  
Here ends Adhyāya VIII

1172. O wondrous resplendent Lord, wielder of the adamantine justice, master of precious treasures, what wealth is meant to be showered to us, that bounty, may you, with both hands full, bring to us.
1173. May you, O resplendent Lord, grant us whatever you deem worth the wish and blessed. May we continue to be in your boundless munificence.
1174. O wielder of justice, since your generous and praise-worthy liberality is far-renowned, may you with that lofty spirit break open the stronghold of adversaries, and distribute substantial food to the deserving.

END

अथ पञ्चमः प्रपाठकः

(१)

(१-३) वृषस्यास्य देवोदासिः स्तर्धनः कविः । सोमो देवता । विदुः उच्यः ॥

शिशुं जज्ञानं हृतं मृजन्ति शुम्भन्ति विप्रं मरुतो गणेन ।  
 कविर्गीभिः काव्येना कविः सन्त्सोमः पवित्रमत्येति रेभन् ॥१॥  
 ऋषिमाना य ऋषिकृत्स्वर्षाः सहस्रनीयः पदवीः कवीनाम् ।  
 तृतीयं धाम महिषः सिषासन्त्सोमो विराजमानु गजतिं शुप् ॥२॥  
 चमूषच्छयेनः शकुनो विभृत्वा गोविन्दुर्द्रप्स आयुधानि विभ्रत ।  
 अपाभूमिं सचमानः समुद्रं तुरीयं धाम महिषो विवक्ति ॥३॥

## Adhyāya IX

## Prapaṭha V: Ardha I

## Khaṇḍa I

## Sūkta 1

1175. Śiśum jañjanam haryatam mrjanti śumbhanti vipram  
maruto gāṇenā.

Kavirgīrbhiḥ kāvyena kaviḥ santosomaḥ  
pavitramatyeti rebhan. 1

(Cf. Rv IX. 96.17)

1176. Rṣimanā ya ṛṣikṛt svarṣaḥ sahasranīthaḥ padavīḥ  
kavīhām.

Tṛtiyam dhāma mahiṣaḥ siṣāsantsomo virājamanu  
rājati śup. 2

(Cf. Rv IX. 96.18)

1177. Camūśacchyenaḥ śakuno vibhṛtvā govindurdrapsa  
āyudhāni bibhrāt.

Apābhūmiṁ sacamānaḥ samudram turīyam dhāma  
mahiṣo vivakti. 3

(Cf. Rv IX. 96.19)



**Adhyāya IX**

1175. Just as a newly born babe is cleansed, so the priests clarify the golden-hued shining elixir on the cosmic filter to replenish and rejuvenate Nature's creation.
1176. The mighty divine elixir, with the mind of a seer and with actions of a sage, praised by thousand of hymns, and a leader of the wise, stay in the superlative (i.e. the third) region. Being praised, it adds lustre to the resplendent Self.
1177. The mighty elixir, seated on the bowl of universe, is praiseworthy, competent, kept in the sacrificial vessels, ready to mix with milk flowing and staying in utensils. It mixes with the waters and extending its form in the firmament; it adorns the fourth abode (the bliss-sheath).

( १ )

(१-५) नवर्षस्यास्य काशवपोऽस्तितो देवतो वा कृषिः । सोमेन्द्रो वायुमग्निमिन्द्रो देवा देवताः । गायत्री इत्यादि ।

ए॒ते सो॒मा अ॒भि प्रि॒यमिन्द्र॑स्य का॒ममक्षरन् । वर्ध॑न्तो अ॒स्य वी॒र्यम् ॥१॥  
 पु॒नाना॑स॒म्भमूष॑दो गच्छ॑न्तो वा॒युम॑ग्निना । ते नो॑ धत्त सु॒वीर्यम् ॥२॥  
 इन्द्र॑स्य सोम रा॒धसे पु॒नानो॑ हार्दि चोदय । दे॒वानां॑ योनि॒मास॑दम् ॥३॥  
 मृज॑न्ति त्वा द॒श क्षि॒पो हि॒न्वन्ति सप्त॑ धी॒तयः॑ । अनु॑ वि॒प्रा अमा॑दिषुः ॥४॥  
 दे॒वेभ्य॑स्त्वा म॒दाय॑ क॒ञ्च सृ॑जान॒मति॑ मे॒ष्यः । स॒ गोभि॑र्वासयाम॒सि ॥५॥  
 पु॒नानः॑ क॒लशे॑ष्वा व॒स्राण्य॑रुषो ह॒रिः । परि॑ ग॒व्यान्व॑व्यत ॥६॥

## Sūkta 2

1178. Ete somā abhi priyamindrasya kāmamakṣaran.  
 Vardhanto asya vīryam.<sub>1</sub>  
 (Cf. Rv IX. 8.1)
1179. Punānāsaścāmūṣado gacchanto vāyumaśvinā.  
 Te no dhatta suvīryam.<sub>2</sub>  
 (Cf. Rv IX. 8.2)
1180. Indrasya soma rādhase punāno hārdi codaya.  
 Devānām yonimāsadam.<sub>3</sub>  
 (Cf. Rv IX. 8.3)
1181. Mrjanti tvā daśa kṣipo hinvanti sapta dhītayah.  
 Anu viprā amādiṣuḥ.<sub>4</sub>  
 (Cf. Rv IX. 8.4)
1182. Devebhyastvā madāya kaṁ sṛjānamati meṣyah.  
 Sam gobhīrvāsayāmasi.<sub>5</sub>  
 (Cf. Rv IX. 8.5)
1183. Punānaḥ kalaśeṣvā vasrānyaruṣo hariḥ.  
 Pari gavyānyavyata.<sub>6</sub>  
 (Cf. Rv IX. 8.6)

1178. These much-lauded divine elixirs are let flow into the self in the most exhilarating stream for the sake of obtaining abundant food (or enhancing vigour).
1179. Pure-flowing filling the ladles, these (streams of divine love) proceed to the wind and the twin divine. May they sustain our strength and vigour.
1180. O pure effusing divine elixir, you provide gratification to the resplendent Self. May you impel him to participate in the place of benevolent works.
1181. The ten fingers effuse you and the seven participating priests caress you; the sages gladden you.
1182. When you (O divine love) effuse forth along with water, and pass through ultra-psychic fleecy sieve, we wrap you up with the milk of devotion and offer you to Nature's all bounties.
1183. When (the divine love) is purified in the pitcher of heart, it come out radiant and green-tinted; when it is further mixed up with milk, it appears that it has put on the raiment derived from cow.

मघोन आ पवस्व नो जहि विश्वा अप द्विषः । इन्द्रो सखायमा विश ॥७॥  
 नृचक्षसे त्वा वयमिन्द्रपीत५ स्वविदम् । भक्षीमहि प्रजामिषम् ॥८॥  
 वृष्टि दिवः परि स्रव शुभ्रं पृथिव्या अधि । सहो नः सोम पृत्सु धाः ॥९॥

(१)

(१-९) नृचक्षसास्य कस्यनोऽपि नो देवो वा कश्चि । वयमिन्द्रपीतो देवता । पवामी इन्द्र ।

सोमः पुनानो अर्षति सहस्रधरो अत्यविः । वायोरिन्द्रस्य निष्कृतम् ॥१॥  
 पवमानमवस्यवो विप्रमभि प्र गायत । सुष्वाणं देववीतये ॥२॥  
 पवन्ते वाजसातये सोमोः सहस्रपाजसः । घृणानो देववीतये ॥३॥

1184. Maghōna ā pavasva no jahi viśvā apa dviṣaḥ.  
 Indo sakhāyamā viśa.7  
 (Cf. Rv IX. 8.7)

1185. Nṛcakṣasam tvā vayamindrapītaṁ svarvidam.  
 Bhakṣīmahi prajāmiṣam.8  
 (Cf. Rv IX. 8.9)

1186. Vṛṣtim divaḥ pari srava dyumnā pṛthivyā adhi.  
 Saho naḥ soma pṛtsu dhāḥ.9  
 (Cf. Rv IX. 8.8)

## Khaṇḍa II

### Sūkta 3

1187. Somaḥ punāno arṣati sahasradhāro atyaviḥ.  
 Vāyorindrasya niṣkṛtam.1  
 (Cf. Rv IX. 13.1)

1188. Payamānam avasyavo vipramabhi pra gāyata.  
 Suṣvāṇam devavītaye.2  
 (Cf. Rv IX. 13.2)

1189. Pavante vājasātaye somāḥ sahasrapājasah.  
 Gṛṇānā devavītaye.3  
 (Cf. Rv IX. 13.3)

1184. Flow on to us, who are your affluent devotees and drive away all our adversaries. O divine love, may you procure for us the friendship of the resplendent Self.
1185. (O divine elixir) you are the contemplator of men, the loving beverage of the resplendent Self and the knower of all things; may we, while adoring you, be blessed with progeny and food.
1186. Pour down rain from heaven, and abundance, upon the earth; uphold our strength, o love divine, in our struggle of life.
1187. The spiritual elixir, while filtered, flows in thousand streams through the celestial fleecy filters, and proceeds ahead like wind and Sun's rays (*vāyu-indra*).
1188. May you, who are desirous of divine protection, sing aloud praises of the cosmic slixir which is being effused for Nature's bounties as their favourite beverage.
1189. The elixir of divine love flows for the attainment of nourishment, giving strength in thousands. It secures affection form Nature's bounties when glorified through sacred hymns.

उ॒त नो वा॒जसा॒तये॒ पव॑स्व बृ॒हती॑रिषः । शु॒मदि॑न्दो सु॒वीर्य॑म् ॥४॥  
 अ॒त्या हि॒याना॑ न हे॒तुर्भि॑र॒ष्ट्रम॑ वा॒जसा॒तये । वि॒ वार॑म॒व्यमा॑शवः ॥५॥  
 ते नः॑ स॒हस्रि॑णं रयि॑ पव॒न्तामा॑ सु॒वीर्य॑म् । स्वा॒ना दे॒वांस॑ इ॒न्दवः॑ ॥६॥  
 वा॒श्रा अ॑ष॒न्ती॒न्दवा॑भि॒ वत्स॑ न मा॒तरः । द॒धन्वि॑रे ग॒भस्त्योः॑ ॥७॥  
 जुष्ट॑ इ॒न्द्राय॑ मत्स॒रः प॑व॒मानः॑ क॒निक॑दत् । वि॒श्वा अप॑ द्विषो॑ जहि ॥८॥  
 अप॒घ्नन्तो॑ अ॒राव्णः॑ प॑व॒मानाः॑ स्व॒दृशः॑ । यो॒नावृ॑तस्य॑ सी॒दत ॥९॥

1190. Uta no vājasātaye pavasva bṛhatīriṣaḥ.  
 Dyumadindo suvīryam.<sup>4</sup>  
 (Cf. Rv IX. 13.4)
1191. Atyā hiyānā na heturbhir asṛgram vājasātaye.  
 Vi vāram avyamāśavaḥ.<sup>5</sup>  
 (Cf. Rv IX. 13.6)
1192. Te naḥ sahasriṇaṁ rayim pavantāmā suvīryam.  
 Svānā devāsa indavaḥ.<sup>6</sup>  
 (Cf. Rv IX. 13.5)
1193. Vāśrā arṣantīndavo'bhi vatsam na mātaraḥ.  
 Dadhanvire gabhastyoḥ.<sup>7</sup>  
 (Cf. Rv IX. 13.7)
1194. Juṣṭa indrāya matsarāḥ pavamānaḥ kanikradat.  
 Viśvā apa dviṣo jahi.<sup>8</sup>  
 (Cf. Rv IX. 13.8)
1195. Apaghnanto arāvṇaḥ pavamānaḥ swardṛśaḥ.  
 Yonāvṛtasya sīdata.<sup>9</sup>  
 (Cf. Rv IX. 13.9)



1190. O divine love, may you pour forth abundant streams and splendid and excellent vigour for our attainment of food.
1191. Like horses urged to battle by their drivers, the swift-flowing elixir of divine love, hastens through the texture of the cosmic fleecy filter.
1192. May those divine libations of spiritual elixir, when effused, bring to us thousand-fold wealth and excellent vigour.
1193. While flowing, the drops of elixir of divine love make thrilling sounds as if cows lowing to their calves. They are welcome to priests (as guests) received in arms.
1194. O pure blissful love divine, you are acceptable and pleasing to the resplendent Self. While uttering sound, may you destroy all our adversaries.
1195. May you (o love divine), the beholder of the path of enlightenment, purifying our mind and destroying the infidels who refuse to offer worship, come and stay in the prime position of the eternal sacrifice.

( ४ )

(१-९) मधुमत्तमास्य कास्योऽस्तितो देवतो वा कविः । इन्द्रसोमौ देवते । गावयो वत्सः ॥

सोमो अ॒ष्टमि॑न्देवः सु॒ता ऋ॑तस्य धार॒या । इन्द्रा॑य मधु॒मत्त॑माः ॥१॥  
 अभि॑ वि॒प्रां अनु॑षत गा॒वो वत्सं॑ न धे॒नवः॑ । इन्द्र॑स्य सोम॒स्य पी॑तये ॥२॥  
 मद॑च्यु॒त्स्येति॑ सा॒दने॑ सि॒न्धोरू॑र्मा वि॒पश्चित् । सोमो॑ गौरी॒ अधि॑ श्रितः ॥३॥  
 दि॒वो नाभा॑ विच॒क्षणो॑व्या वा॒रे म॒हीयते॑ । सोमो॑ यः सु॒क्रतुः॑ कविः ॥४॥  
 यः सोमः॑ कल॒शेष्वा॑ अ॒न्तः पवि॑त्र आ॒हितः॑ । तमि॑न्दुः परि॒ षस्व॑जे ॥५॥  
 प्र वाच॑मि॒न्दुरिष्य॑ति समु॒द्रस्या॑धि वि॒ष्टपि॑ । जिन्व॑न्कोशं मधु॒मुत्त॑म ॥६॥

### Khaṇḍa III

#### Sūkta 4

1196. Somā asrgram indvaḥ sutā ṛtasya dhārayā.  
 Indrāya madhumattamāḥ.  
 (Cf. Rv IX. 12.1)
1197. Abhi viprā anūṣata gāvo vatsam na dhenavaḥ.  
 Indram somasya. pīṭaye.  
 (Cf. Rv IX. 12.2)
1198. Madacyut kṣeti sādane sindhorūrmā vipaścīt.  
 Somo gaurī adhi śritah.  
 (Cf. Rv IX. 12.3)
1199. Divo nābhā vicakṣaṇo'vyā vāre mahīyate.  
 Soma yaḥ sukratuḥ kavīḥ.  
 (Cf. Rv IX. 12.5)
1200. Yaḥ somaḥ kalaśeṣvā antaḥ pavitra āhitah.  
 Taminduḥ pari śasvaje.  
 (Cf. Rv IX. 12.5)
1201. Pra vācaminduriṣyati samudrasyādhi viṣṭapi.  
 Jinvan kosam madhuścutam.  
 (Cf. Rv IX. 12.6)

1196. The sweetest and most flavoured juices of divine elixir (the spiritual love) are effused and poured forth for the acceptance of the resplendent Self in the hall of this eternal sacrifice.
1197. The wise men call upon the resplendent Self to enjoy the divine elixir, as the mother kine low to their calves.
1198. The exhilarating elixir, the wise, dwells in its own station; it is further mixed with waters taken from rivers. At the place of sacrifice, it remains under the control of speech (or chants in the middle tone).
1199. The elixir of bliss, the keen observant, the wise seer, is worshipped in the navel of the sky, and is purified by filtering it through a fleecy filter.
1200. The one collected in the vats of pots, has now been filtered through the ultra-psychic fleecy filters, and the filtrates are all mixed together.
1201. The drops of elixir, abiding in the firmament of the sky, as they fall and flow, make a sound, that delights the nectar-shedding cloud.

नित्यस्तोत्रो वनस्पतिर्धेनामन्तः सर्वदुघाम् । हिन्यानो मानुषा युजा ॥७॥  
 आपवमान धारय रयिं सहस्रवर्चसम् । अस्मे इन्दो स्वाभुवेम् ॥८॥  
 अभि प्रिया दिवः कविर्विप्रः स धारया सुतः । सोमो हिन्ये परावति ॥९॥

(५)

(१-५) एवमर्चस्वास्याद्विरस उपपद्य कविः । सोमेन्द्रो देवते । मानुषी कन्यः ॥

उत्ते शुष्मास ईरते सिन्धोरूर्मेरिव स्वनः । वाणस्य चोदया पविम् ॥१॥  
 प्रसवे त उदीरते तिस्रो वाचो मखस्युवः । यदव्य ऐषि सानवि ॥२॥  
 अव्या वारैः परि प्रियं हरिं हिन्यन्त्यद्रिभिः । पवमानं मधुभुतम् ॥३॥

1202. Nityastotro vanaspatir dhenāmantah sabardughām.  
 Hinvāno mānuṣā yuja.7  
 (Cf. Rv IX. 12.7)
1203. Ā pavamāna dhārayā rayiṁ sahasravarcasam.  
 Asme indo svābhuvam.8  
 (Cf. Rv IX. 12.9)
1204. Abhi priyā divaḥ kavir vipraḥ sa dhārayā sutah.  
 Somo hinve parāvati.9  
 (Cf. Rv IX. 12.8)

## Khaṇḍa IV

### Sūkta 5

1205. Utte śuṣmāsa īrate sindhor ūrmer iva svanaḥ.  
 Vānasya codayā pavim.1  
 (Cf. Rv IX. 50.1)
1206. Prasave ta udīrate tisro vāco makhasyuvah.  
 Yadavya eṣi sānavi.2  
 (Cf. Rv IX. 50.2)
1207. Avyā vāraiḥ pari priyam hariṁ hinvantyadribhiḥ.  
 Pavamānam madhuścutam.3  
 (Cf. Rv IX. 50.3)

1202. The praise of the elixir of love is eternal; the plant is known as the lord of forests; and is the shedder of nectar. It inspires many generations of men. Such an elixir enlightens the intellects to their core.
1203. O purifying divine elixir, may you shower upon us wealth and a thousand radiances, excellent in all respects.
1204. The sagacious elixir, pressed and pleasing, has been brought from heaven; it flows in a stream to the happy and fortunate house of the devout.
1205. Your mighty streams flow forth upwards like the roaring waves of a sea; may you provide impulsion to your sound like that of a rushing arrow.
1206. At your effusion, the priests engaged in sacrifice utter the three voices (of Ṛk, Yajuh and Sāman), full of joy, when you proceed to the ultra-psychic fleecy filter.
1207. They filter out the charming green-tinted, honey-dripping elixir, through the ultra-psychic fleecy filter, after, crushing (the plant) with adamant stones (of will power).

आ पवस्व मदिन्तम पवित्रं धारया कवे । अर्कस्य योनिमासदम् ॥४॥  
 स पवस्व मदिन्तम गोभिरजानो अकुभिः । एन्द्रस्य जठरं विश ॥५॥

(१)

(१-५) दृक्स्वास्याङ्गिरसोऽग्नीपुकेभिः । सोमो देवता । मायसी कन्वः ॥

अया वीती परि स्रव यस्त इन्दो मदेष्वा । अवाहन्नवतीर्नव ॥१॥  
 पुरः सप इत्याधिपे दिवोदासाय शंबरम् । अध त्वे तुर्वश यदुम् ॥२॥  
 परि नो अश्वमश्वविद्रोमदिन्दो हिरण्यवत् । क्षरा सहस्रिणीरिपः ॥३॥

1208. Ā pavasva madintama pavitram dhārayā kave.  
 Arkasya yonim āśadam.<sup>4</sup>  
 (Cf. Rv IX. 50.4)

1209. Sa pavasva madintama gobhir añjāno aktubhiḥ.  
 Endrasya jaṭharam viśa.<sup>5</sup>  
 (Cf. Rv IX. 50.5)

## Khaṇḍa V

### Sūkta 6

1210. Ayā vītī pari srava yasta indo madeṣvā.  
 Avāhannavatīrnavā.<sup>1</sup>  
 (Cf. S. 495; Rv IX. 61.1)

1211. Puraḥ sadya ithādhiye divodāsāya śambaram.  
 Adha tyam turvaśam yadum.<sup>2</sup>  
 (Cf. Rv IX. 61.2)

1212. Pari no aśvam aśvavid gomadindo hiraṇyavat.  
 Kṣarā sahasriṇīriṣaḥ.<sup>3</sup>  
 (Cf. Rv IX. 61.3)



1208. Most exhilarating and sagacious (elixir) flows through the filter in a stream, and attains its seat in the proximity of the adorable (resplendant soul).
1209. O most exhilarating elixir, anointed with milk (of enlightenment) as a soothing balm, flow forth for the joy of resplendent soul.
1210. O love divine, may you flow with that nourishing spirituality which enables the resplendent Self to subdue ninety and nine strongholds of nescience in the battle of life:-
1211. — which conquers the strongholds in an instinct, in the interests of the seeker of truth, the devout, and subdues the malicious, obstinate and quarrelsome tendencies.
1212. O love divine, the knower of the secrets of energy, may you shower forth vigour and wisdom, riches of gold and food in boundless measures.

(७)

(१-३) हवस्वास्व धारया सोमो देवता । मायसी कन्दा ।

अप॑न्न॒न्प॒वते॑ मृ॒धोप॑ सो॒मो अ॑रा॒व्णः । ग॑च्छ॒मिन्द्र॑स्य निष्कृ॒तम् ॥१॥  
 महो॑ नो रा॒य आ भ॑र प॒वमान॑ ज॒ही मृ॒धः । रा॒स्वेन्दो॑ वी॒रव॑प॒शः ॥२॥  
 न त्वा॑ शतं च न ह॒तो रा॒धो दि॒त्सन्त॑मा मि॒नन् । य॒त्पुना॑नो म॒खस्य॑से ॥३॥

(८)

(१-३) हवस्वास्व धारया सोमो देवता । मायसी कन्दा ।

अ॒या प॑व॒स्व धा॑र॒या य॑या सूर्य॑म॒रोच॑यः । हि॒न्वा॒नो मा॑नु॒षीर॑पः ॥१॥  
 अ॒युक्तं॑ सूर॑ ए॒तश॑ प॒वमानो॑ म॒नाव॑धि । अ॒न्तरि॑क्षेण या॒तवे॑ ॥२॥

## Sūkta 7

1213. Apaghnan pavate mṛdho'pa somo arāvṇaḥ.  
 Gacchannindrasya nişkṛtam.<sub>1</sub>  
 (Cf. S. 510; Rv IX. 61.25)

1214. Maho no rāya ā bhara pavamānajahī mṛdhaḥ.  
 Bāsvendo vīravad yaśaḥ.<sub>2</sub>  
 (Cf. Rv IX. 61.26)

1215. Na Tvā śatam ca na hruto rādho ditsantamā minan.  
 Yatpunāno makhasyase.<sub>3</sub>  
 (Cf. Rv IX. 61.27)

## Sūkta 8

1216. Ayā pavasva dhārayā yayā sūryam arocayaḥ.  
 Hinvāno mānuṣīr apaḥ.<sub>1</sub>  
 (Cf. S. 493; Rv IX. 63.7)

1217. Ayukta sūra etaṣam pavamāno manāvadhi.  
 Antarikṣeṇa yātave.<sub>2</sub>  
 (Cf. Rv IX. 63.8)

1213. The elixir of divine love flows onward, chasing the malignant, and driving off the withholders of wealth and thus it proceeds to the holy abode of the resplendent Lord.
1214. O drops of ambrosia, the purifier, bring to us plenty of wealth; conquer our foes; grant us fame and brave offsprings.
1215. O love divine, none of the hundreds of hurdles can harm you when you, pure and neat, propose to give wealth to us, benevolently inclined.
1216. O lord of divine elixir, may your blessings with that stream wherewith you lighten up the sun and urge on the waters beneficial to man.
1217. The purified elixir harnesses the courser of the Sun to travel through the firmament, and reach man.

उ॒त॒ त्या इ॒रि॒तो र॒थे स॒रो अयु॒क्त या॒तवे । इ॒न्दु॒रिन्द्र इति॑ ब्रु॒वन् ॥३॥

(१)

(१-१) दु॒व॒र॒वा॒स्य नै॒वा॒स्यो व॒सि॒ष्ठ इ॒ति । म॒ग्निर्वि॒स॒तः । वि॒दुः क॒न्वः ।

अ॒ग्निं वो दे॒वम॒ग्निभिः॑ स॒जोषा॑ य॒जिष्ठं॑ दु॒तम॒ध्वरे॑ कृ॒णुष्व॑म् ।  
 यो म॒र्त्येषु॑ नि॒ध्रुवि॒रता॑वा त॒पुर्म॒र्धा घृ॒तामः॑ पा॒वकः॑ ॥१॥  
 प्रो॒थद॒धो न॑ य॒वसे॒विष्य॑न्यदा म॒हः सं॒व॒र॒णा॒ह्य॒स्वात् ।  
 आ॒दस्य॑ वा॒तो अ॒नु वा॒ति शो॒चि॒रध॑ स्य ते म॒जनं॑ कृ॒ण्वम॑स्ति ॥२॥  
 उ॒द्यस्य॑ ते न॒वजा॑तस्य वृ॒ष्णो॒मे च॒रन्त्य॑जरा इ॒धानाः॑ ।  
 अ॒च्छा द्या॑म॒रुयो धू॒म ए॒षि सं दू॒तो अ॒ग्न इ॒यसे॑ हि दे॒वान् ॥३॥

1218. Uta tyā harito rathe sūro ayukta yātave.  
 Indur indra iti bruvan.<sub>3</sub>  
 (Cf. Rv IX. 63.9)

## Khaṇḍa VI

### Sūkta 9

1219. Agnim vo devamagnibhiḥ sajosā yajīṣṭham dūtam  
 adhware kṛṇudhvam.  
 Yo marteṣu nidhruvir ṛtāvā tapurmūrdhā ghṛtānnah  
 pāvakah.<sub>1</sub>  
 (Cf. Rv VII. 3.1)

1220. Prothād aśvo na yavase'viṣyan yadā mahāḥ  
 samvaranād vyasthāt.  
 Ādasya vāto anu vāti śocir adha sma te vrajanam  
 kṛṣṇam asti.<sub>2</sub>  
 (Cf. Rv VII. 3.2; Yv. XV. 62)

1221. Udyasya te navajātasya vṛṣṇo'gne carantyajarā  
 idhānāḥ.  
 Acchā dyām arūṣo dhūma eṣi sam dūto agna iyase hi  
 devān.<sub>3</sub>  
 (Cf. Rv VII. 3.3)

1218. The sweet-natured one harnesses the ten horses and exclaiming "O Indra o Indra" (O Lord of resplendence) proceeds towards the sun.
1219. O most adorable, fire-divine, consentient with other cosmic fires, may you appoint the terrestrial fire as the messenger at the fire-sacrifice. The fire is established firm for the benefit of mankind; it is the observer of natural laws, is crowned with flames, is the purifier, and is fed upon sacred butter.
1220. When the common fire, like a neighing steed about to feed upon the forage, springs up from the vastenclosing forest, then the wind fans its flame; and the route through which it passes gets scorched and is turned black.
1221. O fire-divine, showerer of blessings, while kindled, your undecaying newly-born flames rise upwards: The ruddy smoke ascends aloft to heaven, and you proceed to Nature's bounties as their messenger.

( १० )

(१-४) वृषस्यास्याङ्गिरसी भुतकसायुक्सावृषी । इन्द्रो वेदता । गावधी बभूव ॥

तमिन्द्रं वाजयामसि माहे वृत्राय हन्तवे । स वृषा वृषभो भुवत् ॥१॥  
 इन्द्रः स दामने कृत ओजिष्ठः सबले हितः । शुक्रो श्लोकी स सोम्यः ॥२॥  
 गिरा वज्रो न सम्भृतः सबलो अनपच्युतः । ववक्ष उग्रो अस्तुतः ॥३॥

( ११ )

(१-४) वृषस्यास्याङ्गिरस उपपन्नः कृषिः । मरुत इन्द्रो वेदता । गावधी बभूव ॥

अध्वर्यो अद्रिभिः सुतं सोमं पवित्रं आ नय । पुनाहीन्द्राय पातवे ॥१॥  
 तव त्व इन्द्रो अन्धसो देवा मधोन्याशित । पवमानस्य मरुतः ॥२॥

## Sūkta 10

1222. Tam indram vājayāmasi mahe vṛtrāya hantave.  
 Sa vṛṣā vṛṣabho bhuvat.<sub>1</sub>  
 (Cf. S. 119; Rv VIII. 93.7 Av. XX. 47.1; 137.12)
1223. Indrah sa dāmane kṛta objiṣṭhaḥ sa bale hitaḥ.  
 Dyumnī ślokī sa somyaḥ.<sub>2</sub>  
 (Cf. Rv VIII. 93.8; Av. XX. 47.2; 137.13)
1224. Girā vajro na sambhṛtaḥ sabalo anapacyutaḥ.  
 Vavakṣa ugro astrtaḥ.<sub>3</sub>  
 (Cf. Rv VIII. 93.9; Av. XX. 47.3; 137.14)

## Khaṇḍa VII

### Sūkta 11

1225. Adhvaryo adribhiḥ sutaṁ somam pavitra ā naya.  
 Punāhīndrāya pātave.<sub>1</sub>  
 (Cf. S. 499; Rv IX. 51.1; Yv. XX. 31)
1226. Tava tya indo andhaso devā madhor vyāśata.  
 Pavamānasya marutaḥ.<sub>2</sub>  
 (Cf. Rv IX. 51.3)



1222. We invigorate that great resplendent self, for overpowering strong evils; may He be a bounteous showerer.
1223. The Resplendent exists for giving (usblessings). He is the most mighty, established to enjoy the exhilarating divine love. He is lustrous, glorious and worthy of our devotional love.
1224. The powerful resplendent one is invincible and hastens to confer wealth on his worshippers. Strengthened by praises, He becomes formidable like thunderbolt, full of strength and unconquerable.
1225. The fingers of that triply-functioning priest effuse by the stones (i.e. by adamantine determination) this fresh greentinted elixir for the enjoyment of the resplendent self.
1226. O blissful drops of elixir, the divine sense organs and the vital breaths partake of your sweet purifying sap, the viand of life.

दिवः पौपूषमुत्तमं सोममिन्द्राय वज्रिणे । सुनोता मधुमत्तमम् ॥३॥

( १९ )

(१-३) दृष्टवास्व मार्गः कविक्रिषिः । सोमेन्द्रो देवते । वज्रिणी इन्द्रः ॥

धत्ता दिवः पवते कृत्वो रसो दक्षो देवानामनुमायो नृभिः ।  
हरिः सर्जानो अत्यो न सत्वभिर्यथा पाजांसि कृणुषे नदीष्व ॥१॥  
शूरो न धत्त आयुधा गभस्त्योः स्वाः सिषासन्नथिरो गविष्टिषु ।  
इन्द्रस्य शुष्ममीरयन्नपस्युभिरिन्दुहिन्वानो अज्यते मनीषिभिः ॥२॥  
इन्द्रस्य सोम पवमान ऊमिणा तविष्यमाणो जठरेष्व विश ।  
प्र नः पिब विद्युदध्रैव रोदसी धिया नो वाजांस उप माहि शश्वतः ॥३॥

1227. Divaḥ pīyūṣam uttamam somam indrāya vajrine.  
Sunotā madhumattamam.<sup>3</sup>  
(Cf. Rv IX. 51.2)

## Sūkta 12

1228. Dharttā divaḥ pavate kṛtvyo raso dakṣo devānām  
anumādyo nṛbhiḥ.  
Hariḥ srjāno atyo na satvabhiryṛthā pājānsi kṛṇuṣe  
nadīṣvā.<sup>1</sup>  
(Cf. S. 558; Rv IX. 76.3)
1229. Śūro na dhatta āyudhā gabhastyoḥ svāḥ siṣāsan rathiro  
gaviṣṭiṣu.  
Indrasya śuṣmam īrayann apasyubhir indur hinvāno  
ajyate manīṣibhiḥ.<sup>2</sup>  
(Cf. Rv IX. 76.2)
1230. Indrasya soma pavamāna ūrmiṇā taviṣyamāṇo  
jathareṣvā viśa.  
Pra nah pinva vidyud abhrevā rodasī dhiyā no vājāṃ  
upa māhi śaśvataḥ.<sup>3</sup>  
(Cf. Rv IX. 76.3)

1227. May you effuse the most sweet-flavoured elixir of devotion, the best ambrosia of heaven for the resplendent soul, the wielder of the adamantine will power.
1228. (The divine elixir), sustainer of all powerful, the invigorator of the sense organs, worthy to be praised by the priests, golden-hued, flows onwards from the firmament (the ultra-psychic region). Like a horse let loose by brave persons, without any effort, replenishes its vigour in the streams (of water).
1229. Like a hero, he carries weapons in his hands, desiring to enjoy felicity. He mounts his chariot in quest of the lost cattle (or wisdom); the elixir of bliss stimulates the strength of the resplendent self; he is invoked by the performers of sacrifice; he (the elixir) is anointed with milk and curd
1230. O divine elixir of bliss, you have been duly purified. With your full exhilarating strength, may you enter the heart of the resplendent self and make both worlds yield milk for us, just as lightning milks the clouds. May you mete out inexhaustible strength into us as a result of our duty-bound performances.

(१-२) इषुचस्तत्त्वा कान्वो देवतिर्विभक्तिः । इन्द्रो देवता । इषती कन्वा ।

यदिन्द्रं प्रागपागुदभ्यम्बा ह्यसे नृभिः ।  
 सिमां पुरुं नृषुतो अस्यानवेसिं प्रशार्धं तुर्वशे ॥१॥  
 यद्वा रुमे रुशमे श्यावके कृपे इन्द्रं मादयसे सचा ।  
 कन्वासस्तत्त्वा स्तोमभिर्नृहवाहसं इन्द्रा यच्छन्त्या गहि ॥२॥

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(१-२) इषुचस्तत्त्वा कान्वो नृभिः । इन्द्रो देवता । इषती कन्वा ।

उभयं ऋणवच्च न इन्द्रो अर्वागिदं वचः ।  
 सत्राख्यां मघवान्सोमपीतये धियां शविष्ठ आ गमत् ॥१॥  
 तं हि स्वराजं वृषमं तमोजसा धिषणे निष्टतक्षतुः ।  
 उतोपमानां प्रथमो नि षीदसि सोमकामं हि ते मनः ॥२॥

### Sūkta 13

1231. Yadindra prāg apāg udañnyagvā hūyase nṛbhiḥ.  
 Simā purū nṛṣūto asyānave'si praśardha turvaśe.  
 (Cf. S. 279; Rv VIII. 4.1; Av. XX. 120.1)

1232. Yadvā rume ruśame śyāvake kṛpa indra mādayase  
 sacā.  
 Kanvāsastvā stomebhīr brahmavāhasa indrā  
 yacchantyā gahi. (2)  
 (Cf. Rv VIII. 4.2; Av. XX. 120.2)

### Sūkta 14

1233. Ubhayaṁ śṇavac ca na indro arvāg idam vacaḥ.  
 Satrācyā maghavāntsomapītaye dhiyā śaviṣṭha ā  
 gamat.  
 (Cf. S. 290; Rv VIII. 61.1; Av. XX. 113.1)

1234. Taṁ hi svarājam vṛṣabham tamojasā dhiṣaṇe  
 niṣṭatakṣatuḥ.  
 Utopamānām prathamam ni ṣīdasi somakāmaṁ hi te  
 manah.  
 (Cf. Rv VIII. 62.2; Av. XX. 113.2)

1231. O resplendent Lord, in whichever quarter you may be dwelling, whether in the east, west, north or south, men invoke you to come for their well-being. O destroyer of evils, O excellent, may you readily come, when invoked, to them who follow you and possess vigour.
1232. O glorious Lord, all men-timid, or skilled, vicious of kind hearted — joyfully invoke you. The devotees have been awaiting your arrival with prayer and dedication, to be offered to you. Would you come soon?
1233. May the resplendent Lord come here and listen to both our hymne, whether recited or sung. May the mightiest supreme Lord with thought inclined to us be pleased to come near to cherish the elixir of devotion.
1234. He is self-resplendent and powerful. Both heaven and earth (*dhiṣaṇe*) honour him as the showerer of benefits and supremely strong. He is unparalleled and undecaying in His might. He loves to accept out devotional offerings.

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(१-३) इषस्तास्य वसवो निदुर्निधिः । इन्द्रस्य देवो । वसवो वन्द्यः ।

पव॑स्व दे॒व आ॒यु॒षगिन्द्रं॑ गच्छतु ते म॒दः । वा॒युमा रो॒ह ध॑र्म॒णा ॥१॥

प॒वमान॑ नि तो॒शसे र॑यि॒ः सोम॑ श्र॒वाय्य॑म् । इन्द्रो॑ समु॒द्रमा वि॑श ॥२॥

अ॒प॒घ्नन्प॑वसे मृ॒धः

॥३॥

( १६ )

(१-३) इषस्तास्य वसवो निदुर्निधिः । सोमो देवता । इन्द्रो वन्द्यः ।

अ॒भी नो॑ वा॒जसा॑त॒मम् ॥१॥

व॒यं ते अ॒स्य रा॑ष॒सो वे॑सोर्व॒सो पु॒रु॒स्पृ॒हः ।

नि नेदि॑ष्ठ॒तमा इ॒षः स्वा॑म॒ मु॒धे ते अ॒ग्नि॒गो ॥२॥

## Khaṇḍa VIII

## Sūkta 15

1235. Pavasva deva āyusagindram gacchatu te madah.  
Vāyumā roha dharmaṇā.<sub>1</sub>  
(Cf. S. 483; Rv IX. 63.22)

1236. Pavamāna ni tośase rayim soma śravāygam.  
Indo samudramā viśa.<sub>2</sub>  
(Cf. Rv IX. 63.23)

1237. Apaghnan pavase mṛdhah [kratuvitsoma matsarah.  
Nudasvādevayum junam.] (3)  
(Cf. S. 492; Rv IX. 63.24)

## Sūkta 16

1238. Abhī no vājasātamam [rayimarṣa śatasprham.  
Indo sahasrabharṇasam tuvidyumnam  
vibhvāsaham.]<sub>1</sub>  
(Cf. S. 549; Rv IX. 98.1)

1239. Vayam te asya rādhaso vasor vaso purusprhaḥ.  
Ni nediṣṭhatamā iṣaḥ syāma sumne te adhriḡo.<sub>2</sub>  
(Cf. Rv IX. 98.5)



1235. Flow, O brilliant elixir; let your exhilarating juice proceed intermittently to the resplendent Lord, and rise with your supporting juice to superactivity.
1236. O purified divine elixir, you squeeze forth the calculated riches of the enemy; may you, o beloved, enter the ocean.
1237. Only fragmentary: अपघ्न्यवसे मृधः- Rv. IX. 63.24.  
[O divine elixir, you who are exhilarating, flow onward and defend the enemies. Please bestow knowledge on us; may you drive off the people who do not respond to bounties (i.e. to law and order.)]
1238. Only fragmentary: अभी नो वज्रसातमम् - Rv. IX. 98.1.  
[Bring us, o elixir of divine love, strength bestowing riches, desired by many, supporting thousands, far-celebrated and renowned and overcoming even the mighty foes.]
1239. O slayer of wicked, O lord of riches, we are yours; may we be very much close to your much-coveted wealth; O irresistible, may we be near happiness and worthy of sustenance.

परि॑ त्व॒ स्वानो॑ अक्षरदि॒न्दुरव्ये॑ मद॒च्युतः॑ ।

धारा॑ य॒ ऊर्ध्वो॑ अ॒ध्वरे॑ भ्रा॒जा न याति॑ गव्ययुः ॥३॥

(१-३) वृषस्वास्वैवत्यो विन्वा मद्रथ कवचः । विधे देवा देवताः । अक्षरदिन्दुरव्यः ।

पव॑स्व सोम॒ महान्त॑समु॒द्रः पि॒ता दे॒वानां॑ विश्वा॒भि धाम॑ ॥१॥

शुक्रः॑ पव॑स्व दे॒वभ्यः॑ सोम॒ दिवे॑ पृथि॒व्ये शं च॑ प्र॒जाभ्यः॑ ॥२॥

दि॒वो ध॑त्तासि शुक्रः॑ पी॒यूषः॑ सत्ये वि॒धर्म॑न्वाजी पव॑स्व ॥३॥

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(१-३) वृषस्वास्व कवच इत्याना कविः । अक्षिरेवाध देवताः । गव्ययुः कवचः ।

प्रे॒ष्ठे वो॑ अ॒तिथि॑ꣳ स्तु॒षे मि॒त्रमि॒व प्रि॒यम् । अग्ने॑ रथे॒ न वे॒द्यम् ॥१॥

1240. Pari sya svāno akṣarad induravye madacyutaḥ.

Dhārā ya ūrdhvo adhware bhrājā na yāti gavyayuh.<sup>3</sup>

(Cf. Rv IX. 98.3)

1241. Pāvasva soma mahānt samudrah pitā devānām  
viśvābhi dhāma.<sup>1</sup>

(Cf. S. 429; Rv IX. 109.4)

1242. Śukrah pavasva devebhyah soma dive pṛthivyai śam  
ca prajābhyah.<sup>2</sup>

(Cf. Rv IX. 109.5)

1243. Divo dharttāsi śukrah pīyūṣaḥ satye vidhanman vāji  
pavasva.<sup>3</sup>

(Cf. Rv IX. 109.6)

## Khaṇḍa IX

### Sūkta 18

1244. Preṣṭhañ vo atithim stuṣe mitramiva priyam.

Agne ratham na vedyam.<sup>1</sup>

(Cf. S. 5; Rv VIII. 84.1)

1240. The shining elixir, being effused, flow through the cosmos, i.e. fleecy filter, diffusing exhilaration all around. Being exalted, it goes in streams to the place of sacrifice, for being mixed with milk and curds.
1241. O elixir of life, an ocean of divine sap (or the shedder of rains), our protector and preserver, may Nature's entire creation ever remain fully blessed with your constant flow.
1242. O brilliant elixir, flow in the filtered form for the benefit of divine elements and give joy to heaven and earth and all creatures.
1243. You are the sustainer of heaven, the radiant, superb as a soothing beverage and strong; may you flow pure and neat during the righteous sacred performances (with all appropriateness).
1244. O adore fire-divine, dear as a guest and loving as a friend who brings us riches as if laden on a chariot.

कविमिव प्र॒शंस्यं॑ यं दे॒वास्त॑ इति द्वि॒ता । नि मर्त्ये॑ष्व॒ादधुः॑ ॥२॥  
 त्वं यविष्ठ दा॒शुषो॑ नृ॒न्प॒ाहि॑ शृ॒णुही॑ गिरः । रक्षा॑ तोकमु॒त त्मना॑ ॥३॥

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(१-४) कविस्यात्पाक्षिरसो वृन्नेव कवि । इन्द्रो देवता । शृणुहि कृप्यः ।

ए॒न्द्र नो गधि॑ प्रियं स॒त्राजि॑दगो॒ह्य । गिरि॑र्न वि॒श्वतः॑ पृथुः पति॑र्दिवः ॥१॥  
 अभि॑ हि सत्य सोमपा उ॒भे बभू॑य रोदसी ।  
 इन्द्रा॑सि सु॒न्वतो॑ वृ॒धः पति॑र्दिवः ॥२॥  
 त्वं हि श॒श्वतीना॑मिन्द्र दत्ता॑ पु॒राम॑सि ।  
 हन्ता॑ दस्वामे॒नावृ॑धः पति॑र्दिवः ॥३॥

1245. Kavim iva praśaṅsyam yam devāsa iti dvitā.  
 Ni martyeṣvādadhuh.<sub>2</sub>  
 (Cf. Rv VIII. 84.2)

1246. Tvam yaviṣṭha dāśuṣo nṛm̐spāhi śṛṇuhī girah.  
 Rakṣā tokam uta tmanā.<sub>3</sub>  
 (Cf. Rv VIII. 84.3; Yv. XIII. 52; 18.77)

### Sūkta 19

1247. Endra no gadhi priya satrājīdagohya.  
 Girir na viśvataḥ pṛthuh patir divaḥ.<sub>1</sub>  
 (Cf. S. 393. Rv VIII. 98.4; Av. XX. 64.1)

1248. Abhi hi satya somapā ubhe babhūtha rodasī.  
 Indrāsi sunvato vṛdhaḥ patir divaḥ.<sub>2</sub>  
 (Cf. Rv VIII. 98.5; Av. XX. 64.2)

1249. Tvam hi śaśvatīnām indra danttā purām asi.  
 Hantā dasyor manor vṛdhaḥ patira divaḥ.<sub>3</sub>  
 (Cf. Rv VIII. 98.6; Av. XX. 64.3)

1245. — Whom as a far foreseeing sage, the divine powers establish in two-fold ways among mortal men.
1246. O ever youthful divine, protect us, your offerers, hear our songs and yourself take care of our children.
1247. Come to us, O resplendent, O, beloved, a great triumphant, the one whom none can conceal and lord of heaven, vast as a mountain spread on all sides.
1248. O truthful cherisher of noble deeds, you suppass heaven and earth; O resplendent you are the Fosterer of him who prepares the libation. You are the lord of heaven.
1249. O resplendent, you are the bomber of many hostile cities, the destroyer of the infidels, the sustainer of mankind, the lord of heaven.

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(१-४) वृषस्वात्य मातृच्छन्दसो वेता कवि । इन्द्रो देवता । मयदुर कन्ता ।

पुरां भिन्दुर्युवा कविरमितौजा अजायत ।  
 इन्द्रो विश्वस्य कर्मणो धर्ता वज्री पुरुषुतः ॥१॥  
 त्वं बलस्य गोमतोपावरद्विवा बिलम् ।  
 त्वां देवा अबिभ्युषस्तुग्यमानास आविषुः ॥२॥  
 इन्द्रमीशानमोजसाभि स्तोमैरनुषत ।  
 सहस्रं यस्य रतय उत वा सन्ति भूपतीः ॥३॥

॥ इति सामवेद उत्तरार्चिकः ॥

## Sūkta 20

1250. Purām bhindur yuvā kaviramitaujā ajāyata.  
 Indro viśvasya karmaṇo dhartā vajrī puruṣtutaḥ.<sup>1</sup>  
 (Cf. S. 359; Rv I. 11.4)
1251. Tvam balasya gomatopāvaradrivo bilam.  
 Tvām devā abibhyuṣas tujyamānāsa āviṣuḥ.<sup>2</sup>  
 (Cf. Rv I. 11.5)
1252. Indramīśānambjasābhi stomair anūṣata.  
 Sahasram yasya rātaya uta vā santi bhūyasīḥ.<sup>3</sup>  
 (Cf. Rv I. 11.8)

Here ends Prapāṭhaka V — Ardha I  
 Here also ends Adhyāya IX



1250. The resplendent God, builder and demolisher of creation, is ever-young, ever-wise, ever-sustainer of all pious acts, and dispeller of evils. May we all obey Him and pay homage to His magnanimity.
1251. As the Sun breaks open the dense dark clouds which obstruct the rays of the light, (or as concealed cattle is released from a cave by breaking open its doors), so God removes evil forces and brightens the path of virtuous devotees. Wise men can cast out fear when they have found god as their ally.
1252. Even more, with full faith and enthusiasm than ever, may the reciters of sacred hymns sing the glories of God, the sovereign master of the universe whose bounties are thousands, beyond the counts.

END

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(१-४) वृषत्पास्य सातनः पयसाः कृतिः । सुप्तो विभे देवा देवताः । विदुर इन्द्रः ।

अक्रान्तसमुद्रः प्रथमे विधर्मे जनयन्प्रजा भुवनस्य गोपाः ।  
 वृषा पवित्रे अधि सानो अव्ये बृहत्सोमो वावृधे स्वानो अद्रिः ॥१॥  
 मत्सि वायुमिष्टये राधसे नो मत्सि मित्रावरुणा पूयमानः ।  
 मत्सि शर्दो मारुतं मत्सि देवान्मत्सि द्यावापृथिवी देव सोम ॥२॥  
 महत्तत्सोमो महिषश्चकारापं यद्रभोवृणीत देवान् ।  
 अदधादिन्द्रे पवमानं अजोजनयत्सूर्ये ज्योतिरिन्दुः ॥३॥

## Adhyāya X

### Prapātaka V — Ardha II

#### Khaṇḍa I

#### Sūkta I

1253. Akrāntsamudraḥ prathame vidharmañ janayan prajā  
 bhuvanasya gopāḥ.  
 Vṛṣā pavitre adhi sāno avye bṛhat somo vāvṛdhe svāno  
 adriḥ.<sub>1</sub>  
 (Cf. S. 529; Rv IX. 97.40)
1254. Matsi vāyum iṣṭaye rādhase nā matsi mitrāvaruṇā  
 pūyamānaḥ.  
 Matsi śardho marūtam matsi devān matsi dyāvāpṛthivī  
 deva soma.<sub>2</sub>  
 (Cf. Rv IX. 97.42)
1255. Mahat tat somo mahiṣaścakārāpām yad garbho'vṛṇīta  
 devān.  
 Adadhād indre pavamāna ojo' janayat sūrye jyotir  
 induḥ.<sub>3</sub>  
 (Cf. Rv IX. 97.41)

**Adhyāya X**

1253. The divine elixir, the king of all beings, holds water in the outstretched ocean of firmament. Having generated its progeny here, it traverses further across. The brilliant elixir, the showerer of benefits, when effused is mixed with water, where it effervesces to abundance. Then it is made to pass through the cosmic fleecy filter, placed at an elevation.
1254. Exhilarate wind for our food and wealth, exhilarate the Sun and ocean as soon as you are filtered; exhilarate the troop of the vital principles; exhilarate all the divine powers; exhilarate heaven and earth, O divine elixir.
1255. The mighty elixir achieves the mighty work, Being the germ of waters, it nourishes Nature's bounties. In its pure form it gives vigour to the resplendent self and generates radiance in the Sun.

( ९ )

(१-१०) दत्तार्थस्यात्पावीर्गतिः शुभतोष कृतिः । सोमो देवाय देवताः । पावनी कृत्वा ।

एष देवो अमर्त्यः पर्णवीरिव दीयते । अभि द्रोणान्यासदम् ॥१॥  
 एष विप्रैरभिष्टुतोपो देवो वि गाहते । दधद्रत्नानि दाशुषे ॥२॥  
 एष विश्वानि वार्या शूरो यन्निव सत्वभिः । पवमानः सिषासति ॥३॥  
 एष देवो रथर्यति पवमानो दिशस्पति । आविष्कृणोति वम्बनुम् ॥४॥  
 एष देवो विपन्युभिः पवमान ऋतायुभिः । हरिवोजाय मृज्यते ॥५॥  
 एष देवो विपा कृतोति ह्वरांसि धावति । पवमानो अदाम्यः ॥६॥

## Sūkta 2

1256. Eṣa devo amartyaḥ parṇavīr iva dīyate.  
 Abhi droṇānyāsadam.<sub>1</sub>  
 (Cf. Rv IX. 3.1)
1257. Eṣa viprair abhiṣṭutopo devo vi gāhate.  
 Dadhad ratnāni dāśuṣe.<sub>2</sub>  
 (Cf. Rv IX. 3.6)
1258. Eṣa viśvāni vāryā śūro yanniva satvabhiḥ.  
 Pavamānaḥ siṣāsati.<sub>3</sub>  
 (Cf. Rv IX. 3.4)
1259. Eṣa devo ratharyati pavamāno diśasyati.  
 Āviṣkṛṇoti vagvanum.<sub>4</sub>  
 (Cf. Rv IX. 3.5)
1260. Eṣa devo vipanyubhiḥ pavamāna ṛtāyubhiḥ.  
 Harir vājāya mṛjyate.<sub>5</sub>  
 (Cf. Rv IX. 3.3)
1261. Eṣa devo vipā kṛtoti hvarāṅsi dhāvati.  
 Pavamāno adābhyah.<sub>6</sub>  
 (Cf. Rv IX. 3.2)

1256. This divine immortal bliss flies like a bird upon her wings to settle on the sacrificial vessels.
1257. This divine sap, praised by the priests, gives precious wealth to the worshipper. It is mingled with waters.
1258. This strong one, as it flows along, seems to encompass all sorts of desirable wealth with its power and seeks to bestow it upon us.
1259. This love divine, as it drops hastens, as if a horse to its chariot and bestows rich gifts upon the worshipper. (During its motion), it discovers for itself new ever-thrilling sounds.
1260. This divine ambrosia, while flowing, is adorned (with hymns by the devout and skilled priests), as a horse for battle.
1261. This divine elixir which has been squeezed out from plants by fingers, is inviolable. It rushes forward against all obstacles and oppositions.

एष दिवं वि धावति तिरो रजांसि धारया । पवमानः कनिक्रदत् ॥७॥  
 एष दिवं व्यासरतिरो रजांस्यस्तृतः । पवमानः स्वध्वरः ॥८॥  
 एष प्रलेन जन्मना देवो देवेभ्यः सुतः । हरिः पवित्रे अर्पति ॥९॥  
 एष उ स्य पुरुषतो जज्ञानो जनयन्निषः । धारया पवते सुतः ॥१०॥

(१)

(१-८) अहर्षस्वात्वात्वात्परोऽस्तितो देवतो वा कफि । सोमेन्द्रो देवते । गाथनी कन्दा ।

एष धिया यात्यन्व्या शूरो रथेभिराशुभिः । गच्छन्निन्द्रस्य निष्कृतम् ॥१॥  
 एष पुरु धियायते बृहते देवतातये । यत्रामृतास आशत ॥२॥

1262. Eṣa divam vi dhāvati tiro rajānsi dhārāyā.

Pavamānaḥ kanikradat.<sup>7</sup>

(Cf. Rv IX 3.7)

1263. Eṣa divam vyāsarati tiro rajānsyastṛtaḥ.

Pavamānaḥ svadhvarah.<sup>8</sup>

(Cf. Rv IX. 3.8)

1264. Eṣa pratnena janmana devo devebhyah sutah.

Hariḥ pavitre arṣati.<sup>9</sup>

(Cf. Rv IX. 3.9)

1265. Eṣa u sya purūvrato jajñāno janayann iṣah.

Dhārāyā pavate sutah.<sup>10</sup>

(Cf. Rv IX. 3.10)

## Khaṇḍa II

### Sūkta 3

1266. Eṣa dhiyā yātyanvyā śūro rathebhiraśubhiḥ.

Gacchann indrasya niṣkṛtam.<sup>1</sup>

(Cf. Rv IX. 15.1)

1267. Eṣa purū dhiyāyate bṛhate devatātaye.

Yatrāmṛtāse āśata.<sup>2</sup>

(Cf. Rv IX. 15.2)



1262. Away it rushes with its stream across the high regions, into heaven and roars as it flows on.
1263. Having completed the sacrificial rites, it goes to heaven across the inviolable regions.
1264. The green-tinted divine elixir of ancient birth flows across the ultra-psychic fleecy filter for the enjoyment of Nature's bounties.
1265. This elixir of love-divine, multi-functional, produces abundant food, while it flows onward in a stream in the process of purification.
1266. This love divine is heroic. Expressed intelligently by fingers it proceeds further and hastens as if on a swift chariot to the abode of the resplendent self.
1267. This love divine engages in many sacred performances and promotes divine virtues, which adorn men of immortal fame.

एते मृजन्ति मर्ज्यमुप द्रोणेष्वायवः । प्रचक्राणे महोरिषः ॥३॥  
 एष हितो वि नीयतेन्तः शुन्ध्यावता पथा । यदी तुजन्ति भूर्णयः ॥४॥  
 एष रुक्मिभिरीयते वाजी शुभ्रभिरश्शुभिः । पतिः सिन्धूनां भवन् ॥५॥  
 एष शृङ्गाणि दोधुवच्छिशीते यूथ्योश्शृषा । नृम्या दधान ओजसा ॥६॥  
 एष वसुनि पिबदनः परुषा ययिवाश् अति । अव शादेषु गच्छति ॥७॥  
 एतमु त्वं दश क्षिपो हरिश्च हिन्वन्ति यातवे । स्वायुधं मदन्तमम् ॥८॥

1268. Etam mrjanti marjyam upa dṛoṇeṣvāyavaḥ.  
 Pracakrāṇam mahōriṣaḥ.<sup>3</sup>  
 (Cf. Rv IX. 15.7)

1269. Eṣa hito vi nīyatentaḥ śundhyāvatā pathā.  
 Yadī tuñjanti bhūrṇayaḥ.<sup>4</sup>  
 (Cf. Rv IX. 15.3)

1270. Eṣa rūkmibhir īyate vājī śubhrebhir aṁśubhiḥ.  
 Patiḥ sindhūnām bhavan.<sup>5</sup>  
 (Cf. Rv IX. 15.5)

1271. Eṣa śṛṅgāṇi dodhuvac chiśīte yūthyo vṛṣā  
 Nṛmṇā dadhāna ojasā.<sup>6</sup>  
 (Cf. Rv IX. 15.4)

1272. Eṣa vasūni pibdanaḥ paruṣā yayivām ati.  
 Ava śādeṣu gacchati.<sup>7</sup>  
 (Cf. Rv IX. 15.6)

1273. Etamu tyam daśa kṣipo hariṁ hinvanti yātave.  
 Svāyudham madintamam.<sup>8</sup>  
 (Cf. Rv IX. 15.8)

1268. The priests exude the sap of the divine plant into the vessels, which is thereafter purified. The sap is the provider of abundant food.
1269. The effused elixir is brought to the place of sacrifice by a path that shines with brilliant light; then the priests offer it (to the resplendent Self and to Nature's bounties).
1270. Becoming the lord of streams, he (the divine elixir) proceeds along with enthusiasm and vigour (to the place of sacrifice), adorned with brilliant golden rays.
1271. He ( the divine elixir) tosses his horn, and whets on high like a bull; the lord of the herd thus manifests his might, and thereby brings for us his treasures.
1272. At the right time, he overpowers the discomfited concealers of wealth, destroys them and moves to the side of those who abide by his discipline.
1273. The ten fingers (cleanse and ) urge him to go along his course. He, verily the golden-hued, is well armed and is the giver of exhilarating delight.

(४)

(१-१) ऋषस्त्वात्स्य राध्गन्तो गोतस्य कृषिः । लोकेन्द्रो देवते । नापसी कन्दा ।

एष उ स्य वृषा रथोव्या वारेभिरव्यत । गच्छन्वाजं सहस्रिणम् ॥१॥  
 एते त्रितस्य योषणो हरिः हिन्वन्त्यद्रिभिः । इन्दुमिन्द्राय पीतये ॥२॥  
 एष स्य मानुषीष्वो ऽयेनो न विक्षु सीदति । गच्छं जारो न योषितम् ॥३॥  
 एष स्य मद्यो रसोव चष्टे दिवः शिशुः । य इन्दुवारमाविशत् ॥४॥  
 एष स्य पीतये सुतो हरिरर्षति धर्षसिः । क्रन्दन्योनिमभि प्रियम् ॥५॥  
 एते त्वं हरितो दश मर्मज्यन्ते अपस्युवः । योभिर्मदाय शुम्भते ॥६॥

## Sūkta 4

1274. Eṣa u sya vṛṣā rathovyā vārebhir avyata.  
 Gacchan vājaṁ sahasriṇam.<sup>1</sup>  
 (Cf. Rv IX. 38.1)

1275. Etam tritasya yoṣaṇo hariṁ hinvantyadribhiḥ.  
 Indumindrāya pītaye.<sup>2</sup>  
 (Cf. S. 771; Rv IX. 32.2; 38.2)

1276. Eṣa sya manuṣīṣvā śyeno na vikṣu sīdati.  
 Gacchañjāro na yoṣitam.<sup>3</sup>  
 (Cf. Rv IX. 38.4)

1277. Eṣa sya madyo rasova caṣṭe divaḥ śiśuḥ.  
 Ya indur vāram āviśat.<sup>4</sup>  
 (Cf. Rv IX. 38.5)

1278. Eṣa sya pītaye suto harir arṣati dharmasīḥ.  
 Krandan yonimabhi priyam.<sup>5</sup>  
 (Cf. Rv IX. 38.6)

1279. Etam tyaṁ harito daśa marmajyante apasyuvaḥ.  
 Yābhir madāya śumbhate.<sup>6</sup>  
 (Cf. Rv IX. 38.3)

1274. This elixir, the showerer of benefits, swift as chariot, passes through the ultra-psychic fleecy filter, bearing nourishing food for thousands of persons.
1275. The fingers of that triply-functioning priest effuse by the stones (i.e. by adamantine determination) this fresh green-tinted elixir for the enjoyment of the resplendent self.
1276. That love divine settles down in the community of men, like a falcon, speeding like a lover to his beloved.
1277. That exhilarating divine juice of love beholds everyone with affection — the elixir, the child of heaven, that percolates through the ultra - psychic fleecy filter.
1278. That green-hued, all-sustaining elixir when effused for enjoyment rushes to the beloved place with resounding voice (or note).
1279. The ten fingers, active in effusion express that elixir and by them it is purified for the exhilaration (of the resplendent Self).

(५)

(१-५) षड्वक्त्रास्त्रिस्तः विषवेव ऋषिः । सोमो देवाः पुरो वाक् च देवताः । गावरी वृषः ॥

एष वाजी हितो नृभिर्विध्विन्मनसस्पतिः । अज्यं वारं वि धावति ॥१॥  
 एष पवित्रे अक्षरत्सोमो देवेभ्यः सुतः । विश्वा धामान्याविशन् ॥२॥  
 एष देवः शुभायतेधि योनावमर्त्यः । वृत्रहा देववीतमः ॥३॥  
 एष वृषा कनिक्रददशभिर्जामिभिर्यतः । अभि द्रोणानि धावति ॥४॥  
 एष सूर्यमरोचयत्पवमानो अधि यवि । पवित्रे मत्सरो मदः ॥५॥  
 एष सूर्येण हासते संवसानो विवस्वता । पतिर्वाचो अदाम्यः ॥६॥

## Khaṇḍa IV

### Sūkta 5

1280. Eṣa vājī hito nṛbhir viśvavin manasaspatih.  
 Avyam vāram vi dhāvati.<sub>1</sub>  
 (Cf. Rv IX. 28.1)
1281. Eṣa pavitre akṣarat somo devebhyah ṣutah.  
 Viśvā dhāmānyāviśan.<sub>2</sub>  
 (Cf. Rv IX. 28.2)
1282. Eṣa devah śubhāyatedhi yonāvamartyah.  
 Vṛtrahā devavītamah.<sub>3</sub>  
 (Cf. Rv IX. 28.3)
1283. Eṣa vṛṣā kanikradad daśabhir jāmibhir yatah.  
 Abhi droṇāni dhāvati.<sub>4</sub>  
 (Cf. Rv IX. 28.4)
1284. Eṣa sūryam arocayat pavamāno adhi dyavi.  
 Pavitre matsaro madah.<sub>5</sub>  
 (Cf. Rv 28.5)
1285. Eṣa sūryeṇa hāsate samvasāno vivasvatā.  
 Patirvāco adābhyah.<sub>6</sub>  
 (Cf. Rv IX. 28.6)



1280. This swift-flowing ambrosia, placed in the vessel by pious men, runs to the fabric of ultra-psychic fleecy filter. It is omniscient and lord of mental complex.
1281. This ambrosia has been effused for divines (all organs of senses and actions) and it flows into the ultra-psychic filter. It penetrates through all the functional spots.
1282. This divine immortal ambrosia is brilliant in its own place, is the destroyer of evils and is the most devoted to divine functional organs.
1283. This showerer of blessings, cleansed and squeezed by ten fingers, hastens uttering a sound to the receiving pots.
1284. This purified (sap), all-contemplating and all-knowing, gives radiance to the Sun and all the spots of the sacred performances.
1285. This pure-flowing exhilarating elixir of divine love mounts up with the Sun's rays to the sky and then drops on the ultra-psychic filter.

(१)

(१-१) षडृषस्यास्याङ्गितो इवेव कविः । सोमेन्द्राचनो वेपथुः । गन्धर्वी वृषाः ॥

- एष कविरभिष्टुतः पवित्रे अधि तोशते । पुनानो ग्नन्नप द्विषः ॥१॥  
 एष इन्द्राय वायवे स्वर्जित्पारि षिच्यते । पवित्रे दक्षसाधनः ॥२॥  
 एष नृभिर्वि नीयते दिवो मूर्धा वृषा सुतः । सोमो वनेषु विश्ववित् ॥३॥  
 एष गव्युरचिक्रदत्पवमानो हिरण्ययुः । इन्दुः सत्राजिदस्तुतः ॥४॥  
 एष शुष्म्यसिष्यददन्तरिक्षे वृषा हरिः । पुनान इन्दुरिन्द्रमा ॥५॥  
 एष शुष्म्यदाभ्यः सोमः पुनानो अर्षति । देवावीरघशसहा ॥६॥

## Khaṇḍa V

### Sūkta 6

1286. Eṣa kavir abhiṣṭutaḥ pavitre adhi tośate.  
 Punāno ghnann apa dviṣaḥ.<sub>1</sub>  
 (Cf. Rv IX. 27.1)
1287. Eṣa indrāya vāyave svarjit pari ṣicyate.  
 Pavitre dakṣasādhanaḥ.<sub>2</sub>  
 (Cf. Rv IX. 27.2)
1288. Eṣa nṛbhirvi nīyate divo mūrdhā vṛṣā sutaḥ.  
 Somo vaneṣu viśvavit.<sub>3</sub>  
 (Cf. Rv IX. 27.3)
1289. Eṣa gavyur acikradat pavamāno hiraṇyayuh.  
 Induḥ satrājidastrataḥ.<sub>4</sub>  
 (Cf. Rv IX. 27.4)
1290. Eṣa śuṣmyasiṣyadad antarikṣe vṛṣā hariḥ.  
 Punāna indur indramā.<sub>5</sub>  
 (Cf. Rv IX. 27.5)
1291. Eṣa śuṣmyadābhyāḥ somaḥ punāno arṣati.  
 Devāyir aghaśaṁsahā.<sub>6</sub>  
 (Cf. Rv IX. 27.6)

1286. This purifying ambrosia of divine love, lauded as if it is a sage, passes through the ultra-psychic filter. It drives away all the opponents.
1287. This invigorating heaven-conquering ambrosia is poured upon the ultra-psychic filter for the gratification of the cosmic forces as the Sun and the wind.
1288. This effused ambrosia, the elixir of divine love, is the showerer of benefits, the summit of heaven and prominent among forest produces. It is all-knowing and thus conducted by the pious men (to the spots of benevolent sacrifices).
1289. This ambrosia resounds as it drops, yearning to give us cattle and gold and is the conquerer of foes, irresistible and purifier.
1290. The powerful and purifying ambrosia, the showerer of blessings, green-tinted, shining when pure, flows through the firmament (the filter), is meant to be enjoyed by the resplendent Self.
1291. This powerful, invincible, purifying ambrosia is protector of divine functional organs and the destroyer of the wicked, proceeds to receptacles after purification and filtration.

(७)

(१-६) षष्ठ्यस्यास्य षष्ठ्यान्तो गोतम ऋषिः । सोमसुर्वेन्द्रा देवताः । गावयी छन्दः ।

स॒ सु॒तः पी॒तये॑ वृ॒षा सोमः॑ प॒वित्रे॑ अ॒र्षति॑ । वि॒घ्नन्न॒क्षांसि॑ दे॒वयुः॑ ॥१॥  
 स॒ प॒वित्रे॑ वि॒चक्ष॑णो ह॒रिर॑र्षति घ॒र्णसिः॑ । अ॒भि योनिं॑ क॒निक॑रदत् ॥२॥  
 स॒ वा॒जी रो॒चने॑ दि॒वः प॒वमानो॑ वि॒ धा॒वति॑ । रा॒क्षोहा॑ वा॒रम॑व्ययम् ॥३॥  
 स॒ त्रि॒तस्या॑धि सा॒नवि॑ प॒वमानो॑ अ॒रोच॑यत् । जा॒मिभिः॑ सूर्य॑ सह ॥४॥  
 स॒ वृ॒त्रहा॑ वृ॒षा सु॒तो व॑रि॒वोवि॑ददा॒भ्यः । सोमो॑ वा॒जमि॑वासरत् ॥५॥  
 स॒ दे॒वः क॒विने॑षितो॒ऽभि द्रो॑णानि धा॒वति॑ । इ॒न्दुरि॑न्द्रा॒य म॑ह॒यन् ॥६॥

## Khaṇḍa VI

### Sūkta 7

1292. Sa sutaḥ pītaye vṛṣā somah pavitre arṣati.  
 Vighnan rakṣāṅsi devayuh.<sub>1</sub>  
 (Cf. Rv IX. 37.1)
1293. Sa pavitre vicakṣaṇo harir arṣati dharmasih.  
 Abhi yonim kanikradat.<sub>2</sub>  
 (Cf. Rv IX. 37.2)
1294. Sa vājī rocanam divaḥ pavamāno vi dhāvati.  
 Rakṣohā vāram avyayam.<sub>3</sub>  
 (Cf. Rv IX. 37.3)
1295. Sa tritasyādhi sānavi pavamāno arocayat.  
 Jāmibhiḥ sūryaṁ saha.<sub>4</sub>  
 (Cf. Rv IX. 37.4)
1296. Sa vṛtrahā vṛṣā suto varivovid adābhyah.  
 Somo vājam ivāsarāt.<sub>5</sub>  
 (Cf. Rv IX. 37.5)
1297. Sa devaḥ kavineṣito'bhi droṇāni dhāvati.  
 Indurindrāya mañhayan.<sub>6</sub>  
 (Cf. Rv IX. 37.6)

1292. It, the elixir of bliss, the showerer of benefits, when effused for enjoyment, flows to the ultra-psychic filter for purification. It destroys demons of evils and covets to meet the divine elements.
1293. The all-beholding love divine, green and fresh, all-sustaining, flows through the ultra-psychic filter and drops into the pitcher of hearts with resounding voice.
1294. This elixir of love divine, speedy like a horse, and illumer of heaven, hastens through the ultra-psychic fleecy filter, and is the destroyer of the demon of evils.
1295. This pure elixir, during the sacrifice set by the triply-functioning priest, has lighted up the Sun together with other luminaries.
1296. This effused elixir the dispeller of darkness, the showerer of benefits, the giver of wealth, and invincible, proceeds (to the receptacle) as a horse to battle.
1297. This divine elixir when effused by the pious devotee hastens in its might to the pitchers of heart, the loving elixir is for the resplendent Self in all its dignity.

( ८ )

(१-५) यदृषत्वात्वाङ्गिरस ऋषिः । सरस्वती देवाश्च देवताः । अनुदुर्ग ऋष्याः ॥

यः पावमानोऽध्यैत्यृषिभिः संभृतं रसम् ।  
 सर्वं स पूतमश्नाति स्वदितं मातरिश्चना ॥१॥  
 पावमानोर्यो अध्यैत्यृषिभिः संभृतं रसम् ।  
 तस्मै सरस्वती दुहे क्षीरं सपिर्मधूदकम् ॥२॥  
 पावमानीः स्वस्त्ययनीः सुदुघा हि घृतंभुतेः ।  
 ऋषिभिः संभृतो रसो ब्राह्मणेष्वमृतं हितम् ॥३॥  
 पावमानोदधन्तु न इमं लोकमथो अमुम् ।  
 कामान्तसमर्धयन्तु नो देवोर्देवैः समाहृताः ॥४॥  
 येन देवाः पवित्रेणात्मानं पुनते सदा ।  
 तेन सहस्रधारेण पावमानीः पुनन्तु नः ॥५॥

## Khaṇḍa VII

### Sūkta 8

1298. Yaḥ pāvamānīradhyetyṛṣibhiḥ sambhṛtaṁ rasam.  
Sarvaṁ sa pūtam aśnāti svaditam mātariśvanā.<sup>1</sup>  
(Cf. Rv IX. 67.31)
1299. Pāvamānīr yo adhyet ṛṣibhiḥ sambhṛtaṁ rasam.  
Tasmai sarasvatī duhe kṣīram sarpir madhūdakam.<sup>2</sup>  
(Cf. Rv IX. 67.32)
1300. Pāvamānīḥ svastyayanīḥ sudughā hi ghr̥taścutaḥ.  
Ṛṣibhiḥ sambhṛto raso brāhmaṇeṣvamar̥taṁ hitam.<sup>3</sup>
1301. Pāvamānīr dadhantu na imam lokam atho amum.  
Kāmānt samarddhayantu no devīr devaiḥ samāhṛtāḥ.<sup>4</sup>
1302. Yena devāḥ pavitrenātmanam punate sadā.  
Tena sahasradhāreṇa pāvmānīḥ punantu naḥ.<sup>5</sup>



1298. He who reads those *pavamānī* hymns (dedicated to the effusing spiritual sap), the essence of the Veda, received and preserved by the Vedic seers, enjoys his food purified in every way and first sweetened and tasted by the breathing vital complex.
1299. For him who recites these *pavamānī* hymns, the essence of the Veda, carefully received and preserved by the sages, the divine mother of speech furnishes the spiritual milk, butter and exhilarating sweetened ambrosia.
1300. Let these Vedic verses relating to the subject of consecration be the cause of peace and prosperity, milkers of niceties and distillers of butter. The effused delivery has been patronized and valued by the seers of yore and they have introduced that sap of life in us, the scholars of the divine texts.
1301. Through these Vedic verses relating to the divinity of consecration when we have the gathering of scholars of both sexes, she and he bestow upon us both the worlds — this one and the other beyond and may they fulfil all our aspirations.
1302. Let these Vedic verses relating to the divinity of consecration pour down to us that thousand fold holy stream which is meant to and capable of purifying our persons.

पावमानीः स्वस्त्ययनीस्ताभिर्गच्छति नान्दनम् ।  
पुण्याँश्च भक्षान्भक्षयत्यमृतत्वं च गच्छति ॥६॥

(९)

(1-3) इषस्वात्वं वैभारण्यो वल्लिह कृतिः । भक्तिमिषस्वात्वं देवताः । विदुः कृत्वा ।

अगन्म म॒हा नम॑सा यवि॑ष्ठं यो दी॒दाय॑ समि॒दः स्वे दुरो॑णे ।  
चि॒त्रभा॑नु॒ः रोद॑सी अन्त॒रुर्वी स्वा॑हुतं वि॒श्वतः॑ प्र॒त्यञ्ज॑म् ॥१॥  
स म॒ह्ना वि॒श्वो दुरि॑तानि सा॒ह्वान॑मि ध्रु॒वे द॑म आ जा॒तवे॑दाः ।  
स नो र॑क्षिषादुरि॒ताद॑व॒द्याद॑स्मान्पृ॒णत॑ उ॒त नो म॑घो॒नः ॥२॥  
त्वं वरु॑ण उ॒त मि॒त्रो अ॒ग्ने त्वां वर्द्ध॑न्ति म॒तिभिर्वे॑सि॒ष्ठाः ।  
त्वं वसु॑ सुष॒णानि॑ सन्तु यू॒यं पा॑त स्व॒स्तिभिः॑ स॒दा नः ॥३॥

1303. Pāvamānīḥ svastyayanīs tābhīr gacchati nāndanam.  
Punyañśca bhakṣān bhakṣayatyamṛtatvam ca  
gacchati.<sup>6</sup>

## Khaṇḍa VIII

### Sūkta 9

1304. Aganma mahā namasā yaviṣṭham yo dīdāya  
samiddhaḥ sve duroṇe.  
Citrabhānuḥ rodasī antar urvī svāhutam viśvataḥ  
pratyañcam.<sup>1</sup>  
(Cf. Rv VII. 12.1)
1305. Sa mahnā viśvā duritāni sāhvān agni ṣṭave dama ā  
jātavedāḥ.  
Sa no rakṣiṣad duritād avadyād asmān grṇata uta no  
maghonaḥ.<sup>2</sup>  
(Cf. Rv VII. 12.2)
1306. Tvam varuṇa uta mitro agne tvām varddhanti matibhir  
vasiṣṭhāḥ.  
Tve vasu suṣaṇanāni santu yūyam pāta svastibhiḥ sadā  
naḥ.<sup>3</sup>  
(Cf. Rv VII. 12.3)

1303. By means of these Vedic verses, associated with the divinity of consecration one gets prosperity, reaches the world of lasting happiness and enjoys the reward of merit; he gets proper sustenance, and finally attains immortality.
1304. Let us approach with profound reverence the ever-young Lord, whose glory shines when kindled in the hearts of devotees and who shines with wondrous light between wide heaven and earth; when piously invoked. He appears to be coming to us from every quarter.
1305. May that adorable Lord, who by His greatness is the overcomer of all evils, and who in the sacrificial chamber is praised as cognizant of all that is born, protect us, the worshippers and our noble patrons from trouble and disgrace.
1306. O adorable Lord, verily, you are venerable and friendly. The most celebrated sages exalt you with praises; may our rich offering be acceptable to you, and may you ever cherish us with blessings.

( १० )

(१-३) वृषत्वात्स्य कान्यो वसत कपिः । इन्द्रो देवता । गावरी इन्द्रः ।

महा॑ इन्द्रो॑ य ओज॑सा प॒र्जन्यो॑ वृष्टि॑मा॒ इव । स्तोमै॑र्वत्स॒स्य वा॑वृ॒धे ॥१॥  
 क॒ष्या इन्द्रं॑ यद॒कृत॑ स्तोमै॑र्यज्ञ॒स्य सा॑धनम् । जा॒मि नु॑वत आ॒युधा ॥२॥  
 प्र॒जामृ॑तस्य पि॒प्रतः॑ प्र॒ यद्भ॑रन्त॒ वह्न॑यः । वि॒प्रा ऋ॑तस्य वा॒हसा ॥३॥

( ११ )

(१-३) वृषत्वात्स्यजिरसाः सार्त बैलानसाः कषकाः । सोमो देवता । गावरी इन्द्रः ।

प॒वमा॑नस्य जिघ्र॑तो ह॒रेभ्य॑न्द्रो अ॒सृक्ष॑त । जी॒रा अ॑जिरा॒शोचि॑षः ॥१॥  
 प॒वमा॑नो रथी॒तमः शु॑भ्रेभिः शु॒भ्रास्त॑मः । हरि॑भ्यन्द्रो म॒रुद्ग॑णः ॥२॥

## Sūkta 10

1307. Mahām indro ya ojasā parjanya vṛṣtimām iva.  
 Stomairvatsasya vāvṛdhe.<sub>1</sub>  
 (Cf. Rv VIII. 6.1; Yv. VII. 40; Av. XX. 138.1)
1308. Kaṇvā indram yad akrata stomair yajñasya sādhanam  
 Jāmi bruvat āyudhā.<sub>2</sub>  
 (Cf. Rv VIII. 6.3; Av. XX. 138.3)
1309. Prajām ṛtasya piprataḥ pra yad bharanta vahnayaḥ.  
 Viprā ṛtasya vāhasā.<sub>3</sub>  
 (Cf. Rv VIII. 6.2; Av. XX. 138.2)

## Khaṇḍa IX

### Sūkta 11

1310. Pavamānasya jighnato hareś candrā asṛkṣata.  
 Jīrā ajiraśociṣaḥ.<sub>1</sub>  
 (Cf. Rv IX. 66.25)
1311. Pavamāno rathītamah śubhrebhiḥ śubhraśastamah.  
 Hariścandro marudgaṇaḥ.<sub>2</sub>  
 (Cf. Rv IX. 66.26)

1307. The Lord resplendent is glorified by His dear ones through hymns. He is great in His might like a charged cloud rich in rain.
1308. When wise men, through their laudations, have come to realize the full sense of the cosmic sacrifice of the resplendent Lord, then they need not use any other weapon.
1309. The divine bearers (i.e. natural forces) sustain the creation born of eternal order and infuse it through and through with life. The sages also abide by this eternal order.
1310. Ever-flowing have been the gladsome swift-moving streams of the purified elixir, brilliant and radiating: may the elixir be the destroyer of darkness.
1311. The purified elixir, effusing in streams, riding over the best of the chariots, most radiant with beautiful splendours, green-tinted, invoked by the group of mortals —

पवमानं व्यश्नुहि रश्मिभिर्वाजसातमः । दधत्स्तोत्रे सुवीर्यम् ॥३॥

( १२ )

(१-३) दधत्स्तोत्रे स्तुतारं स्तुतः । सोमो देवता । इहती इन्द्रः ।

परीतो षिञ्जता सुतं सोमो य उत्तमं हविः ।

दधन्वा यो नर्यो अप्सवांस्तरा सुषाव सोममद्रिभिः ॥१॥

नूनं पुनानोविभिः परि स्रवादब्धः सुरभित्तरः ।

सुते चित्वाप्सु मदामो अन्धसा श्रीणन्तो गोभिरुत्तरम् ॥२॥

परि स्वानम्भक्षसे देवमादनः क्रतुरिन्दुर्विचक्षणः ॥३॥

1312. Pavamāna vyaśnuhi raśmibhir vājasātamaḥ.

Dadhat stotre suvīryam.<sup>3</sup>

(Cf. Rv IX. 66.27)

## Sūkta 12

1313. Parīto ṣiñcatā sutaṁ somo ya uttamaṁ haviḥ.

Dandhanvāṁ yo naryo apsvāntarā suṣāva somam  
adribhiḥ.<sup>1</sup>

(Cf. S. 512; Rv IX. 107.1; Yv. XIX. 2)

1314. Nūnam punānovibhiḥ pari sraṇādabdhāḥ  
surabhintaraḥ.

Sute citvāpsu madāmo andhasā śrīṇanto  
gobhir\_uttaram.<sup>2</sup>

(Cf. Rv IX. 107.2)

1315. Pari svāś cakṣase devamādanaḥ kratuṛ indur  
vicakṣaṇaḥ.

(Cf. Rv IX. 107.3)



1312. — may the purified elixir, the most liberal dispenser of food, pervade the world with its rays, granting excellent progeny to the worshipper.
1313. Hence sprinkle forth the effused divine elixir from all sides which is the best sacred oblation; it is useful to men as well. It is dressed with waters of firmament; its plant is crushed under stones by the priests.
1314. The elixir, filtered through the cosmic fleecy filter, is unassailable, most fragrant, and flows around on effusion. We praise you; you are mixed with cosmic waters and milk and curds as nutrients.
1315. After effusion, the elixir flows so as to be such by every one; it is the exhilarator of Nature's bounties, is active and far-sighted and the source of inspiration.

( ११ )

(१-३) वृषस्वात्स माप्रायो वृषुर्कृषिः । सोमत्वेत्तवन्मा देवताः । वृषती कृष्यः ॥

असावि सोमो अरुषो वृषा हरी राजेव दस्मो अभि गा अचिक्रदत् ।  
 पुनानो वारमत्येष्यव्ययम् इयेनो न योनिं घृतवन्तमासदत् ॥१॥  
 पर्जन्यः पिता महिषस्य पर्णिनो नामा पृथिव्या गिरिषु क्षयं दधे ।  
 स्वसार आपो अभि गा उदासरन्तस् प्रावभिर्वसते वीते अश्वरे ॥२॥  
 कविर्वेधस्या पर्येषि माहिनमत्यो न मृष्टो अभि वाजमर्षसि ।  
 अपसेधन्दुरिता सोम नो मृद घृता वसानः परि यासि निर्णिजम् ॥३॥

### Sūкта 13

1316. Asāvi somo aruṣo vṛṣā harī rājeva dasmo abhi gā acikradat.  
 Punāno vāramatyēṣyavyayaṁ śyeno na yonim  
 ghṛtavantaṁ āsadat.<sub>1</sub>  
 (Cf. S. 562; Rv IX. 82.1)
1317. Parjanyaḥ pitā mahiṣasya parṇino nābhā pṛthivyā  
 giriṣu kṣayam dadhe.  
 Svasāra āpo abhi gā udāsarant sam grāvabhir vasate  
 vīte adhvare.<sub>2</sub>  
 (Cf. Rv IX. 82.3)
1318. Kavir vedhasyā paryeṣi māhinam atyo na mṛṣto abhi  
 vājam arṣasi.  
 Apasedhan duritā soma no mṛḍa ghṛtā vasānaḥ pari  
 yāsi nirñijam.<sub>3</sub>  
 (Cf. Rv IX. 82.2)

1316. The effused elixir of love with all its radiance is a showerer of benefits; green-tinted; is like a king in magnanimity. The divine juice, as it proceeds to waters (to be mixed with) utters a thrilling sound. It passes through an ultra-psychic fleecy sieve for filtration and purification just as hawk (coming back to its nest for rest), it alights on the water-moistened seat.
1317. The father of the broad-leafed (plant of divine elixir) is the divine cloud; the plant dwells on the navel of the earth among the mountains. The streams of waters are its sisters. The chants of hymns go on while the juice is squeezed out, and it meets the stones at the beloved sacrifice (which crush the stems of the plant).
1318. You, the wise one, pass through the adorable filter with the intent desire to participate in the noble sacrifice. Just as a horse, you, cleansed with water, proceed to the battle, i.e. to meet the struggles of life. May you drive away all our evils and troubles, and be kind and considerate to us. Clad with water, you, o elixir, pass through the filtering device.

(१४)

(१-२) इषुष्यास्वाह्वितो इवेव कफि । सुखं देवता । इरती कन्धः ।

श्रायन्त इव सूर्य विश्वेदिन्द्रस्य भक्षत ।  
 वसुनि जातो जनिमान्योजसा प्रति भागं न दीधिमः ॥१॥  
 अलर्षिराति वसुदामुप स्तुहि भद्रा इन्द्रस्य रातयः ।  
 यो अस्य कामं विधतो न रोषति मनो दानाय चोदयन् ॥२॥

(१५)

(१-२) इषुष्यास्व कन्धो नर्ग कफि । इन्द्रो देवता । इरती कन्धः ।

यत इन्द्र भयामहे ततो नो अभयं कृधि ।  
 मघवन्धग्धि तव तम ऊतये वि द्विषो वि मृधो जहि ॥१॥

## Khaṇḍa X

### Sūkta 14

1319. Śrāyanta iva sūryam viśvedindrasya bhakṣata.  
 Vasūni jāto janimānyojasā prati bhāgam na  
 dīdhimah.<sub>1</sub>  
 (Cf. S. 267; Rv VIII. 99.3; Yv. XXXIII. 41; Av. XX.  
 58.1)

1320. Alarṣirātim vasudām upa stuhi bhadrā indrasya  
 rātayaḥ.  
 Yo asya kāmam vidhato na roṣati mano dānāyā  
 codayan.<sub>2</sub>  
 (Cf. Rv VIII. 99.4; Av. XX. 58.2)

### Sūkta 15

1321. Yata indra bhayāmahe tato no abhayam kṛdhi.  
 Maghavanchagdhī tava tan na ūtaye vi dviṣo vi mṛdho  
 jahi.<sub>1</sub>  
 (Cf. S. 274; Rv VIII. 61.13; Av. XIX. 15.1)

1319. As the gathering solar rays proceed to the sun, so the vital principles turn back clouds to the Lord of resplendence and by their power divide all His loftiest glories among those who have been or will be born; may we meditate on our share.
1320. Praise him, the bestower of wealth, whose bounties are never to evil doers; gifts from the Lord of resplendence are always fortunate. He never fails in fulfilling the desires of His worshipper and He always unhesitatingly gives boons to one honest and righteous.
1321. O resplendent Lord, may you give us security from the one whom we are afraid of. O bounteous lord, be firm to give us your protection; drive our enemies who try to harm us.

त्वं॑ हि रा॒धस॑स्पते रा॒धसो॑ महः॑ क्षय॑स्यासि वि॒धर्ता॑ ।  
तं त्वा वयं॑ म॒घव॑मिन्द्र गिर्वणः॑ सु॒ताव॑न्तो हवामहे ॥२॥

(११)

(१-१) वृषस्वात्सव सर्वस्वतो जप्याय कफि । सोमो देवता । पावयी इन्द्रः ।

त्वं॑ सोमा॑सि धार॑युर्मेन्द्र ओजि॑ष्ठो अध्व॑रे । पव॑स्व म॒ह्यद्र॑यिः ॥१॥  
त्वं॑ सु॒तो म॑दि॒न्तमो॑ दध॑न्वान्मे॒त्तरि॑न्तमः । इ॒न्दुः स॒त्राजि॑दस्त्व॒तः ॥२॥  
त्वं॑ सु॒ष्वाणो॑ अ॒द्रिभि॑रभ्य॒र्थे क॑निक॒दत् । द्यु॒मन्त॑श्च शु॒ष्ममा॑ भर ॥३॥

1322. Tvaṁ hi rādhasaspate rādhaso mahāḥ kṣayasyāsi vidharttā.  
Tam Tvā vayam maghavann indra girvaṇaḥ sutāvanto havāmahe.<sub>2</sub>  
(Cf. Rv IX. 61.14)

## Khaṇḍa XI

### Sūkta 16

1323. Tvaṁ somāsi dhāryur mandra ojiṣṭho adhvare.  
Pavasva maṁhayadrayiḥ.<sub>1</sub>  
(Cf. Rv IX. 67.1)
1324. Tvaṁ suto mā dintamo dadhanvān matsa rintamaḥ.  
Induḥ satrājīd asṭṛtaḥ.<sub>2</sub>  
(Cf. Rv IX. 67.2)
1325. Tvaṁ suṣvāno adribbhir abhyarsa kanikradat.  
Dyumantaṁ śuṣmamā bhara.<sub>3</sub>  
(Cf. Rv IX. 67.3)



1322. O Lord of wealth, you are the bestower of riches and home upon your worshipper; as such we invoke you with our devotional prayers, O bounteous resplendent Lord, lover of the sincere devotees.
1323. You are, O Lord of elixir, most exhilarating, and most powerful; you have been ever kind to us when you shed your joyous stream of bliss, while we are engaged in our dedicated performances. May you, the bestower of wealth, continue to flow on and on as ever.
1324. When effused, you are the giver of joy to our leading men. You are the bestower (of sustenance). You are ever the best joy giver. With all your nutrient juice, you are an intelligent associate of the resplendent self.
1325. Crushed and effused by the pressing stones, you proceed with loud roar (to the receptacle) in a stream; may you grant us bright excellent strength

(१७)

(१-३) दृषस्वास्यासो मनुर्जपि । सोमेन्द्रदेवा देवताः । उन्मिष इन्द्र ।

पवस्व देववीतय इन्द्रो धाराभिरोजसा । आ कलशं मधुमान्सोम नः सदः ॥१॥  
 तव द्रप्सा उदप्रुत इन्द्रं मदाय वावृधुः । त्वां देवासो अमृताय कं पपुः ॥२॥  
 आ नः सुतास इन्द्रवः पुनाना धावता रयिम् । वृष्टिद्यावो रीत्यापः स्वविदः ॥३॥

(१८)

(१-३) दृषस्वास्यास्त्रिस्तासम्पीनक्रियानाहरी । देवाः सोमश्च देवताः । मनुर्जपि ।

परि त्यं हयतं हरिं बभ्रुं पुनन्ति वारेण ।  
 यो देवान्विश्वा इत्परि मदेन सह गच्छति ॥१॥  
 द्विर्यं पञ्च स्वयंशस्तं सखायो अद्रिसं हतम् ।  
 प्रियमिन्द्रस्य काम्यं प्रश्नापयन्त ऊर्मयः ॥२॥

## Sūkta 17

1326. Pavasva devavīṭaya indo dhārābhir ojasā.  
 A kalaśam madhumānt soma naḥ sadah. 1  
 (Cf. S. 571; Rv IX. 106.7)
1327. Tava drapsā udaprūta indram madāya vāvṛdhuḥ.  
 Tvām devāso amṛtāya kaṁ papuḥ. 2  
 (Cf. Rv IX. 106.8)
1328. Ā naḥ sutāsa indavaḥ punānā dhāvatā rayim.  
 Vṛṣṭidyāvo rītyāpaḥ svarvidaḥ. 3  
 (Cf. Rv IX. 106.9)

## Sūkta 18

1329. Pari tyam haryataṁ harim babhrum punanti vāreṇa.  
 Yo devān visvām itpari maden saha gacchati. 1  
 (Cf. S. 552. 1681; Rv IX. 98.7)
1330. Dviryam pañca svayaśasaṁ sakhāyo adrisaṁhataṁ.  
 Priyam indrasya kāmyam prasnāpayanta ūrmayaḥ. 2  
 (Cf. Rv IX. 98.6)

1326. O elixir of divine bliss, flow onward in your strength with your streams for the inspiration and exultation of Nature's bounties; may you, fragrant and flavoured, come to stay in our pitchers (of heart).
1327. Your drops, proceeding towards waters, have exalted the self to exhilaration; the senses have quaffed you for immortality.
1328. Bring us wealth (of wisdom), O bright blissful spirit, expressed and purified; you fill the sky with rains, and shed water on the earth; you give us everything that we need.
1329. It is golden-hued and brown (attractive and nutritious) and coveted by all; they purify it and filter across the filter (attractive and nutritious); it goes to Nature's all bounties with exhilaration.
1330. The elixir is such as is expressed under the self-renowned stones with the waves of thrills. It is dear to the self, loved by all, and flows in streams. The twice-five (i.e. ten) sister fingers give bath to the elixir plant.

इन्द्राय सोमं पातवे वृत्रघ्ने परि षिच्यसे ।  
नरे च दक्षिणावते वीराय सदानासदे ॥३॥

( १९ )

(1-3) वृत्रघ्न्यास्वैश्वर्यो षिच्यसा मन्त्रय ऊचय । सोमो वीराय देवता । मन्त्रयपुनन्ति ।

पवस्व सोम महे दक्षायैश्चो न नित्को वाजी धनाय ॥१॥  
प्र ते सोतारो रसं मदाय पुनन्ति सोमं महे शुजाय ॥२॥  
शिशुं जज्ञानं हरिं मृजन्ति पवित्रे सोमं देवेभ्य इन्दुम् ॥३॥

( २० )

(1-3) वृत्रघ्न्यास्वाहिरतोऽमहीपुर्कणि । सोमो वीराय देवता । गावरी ऋषिः ।

उपो पुं जातममुरं गोभिर्भङ्गं परिष्कृतम् । इन्दुं देवा अयासिषुः ॥१॥

1331. Indrāya soma pātave vṛtraghne pari śicyase.  
Nare ca dakṣiṇāvate vīrāya śadanāsade.<sup>3</sup>  
(Cf. Rv IX. 98.7)

### Sūkta 19

1332. Pavasva soma mahe dakṣāyāsvo na nitko vājī  
dhanāya.<sup>1</sup>  
(Cf. S. 430; Rv IX. 109.10)

1333. Pra te sotāro rasam madāya punanti somam mahe  
dyumnāya.<sup>2</sup>  
(Cf. Rv IX. 109.11)

1334. Śiśum jajñānaṁ harim mṛjanti pavitre somam  
devebhya indum.<sup>3</sup>  
(Cf. Rv IX. 109.12)

### Sūkta 20

1335. Upo ṣu jātama pturam gobhir bhangam pariṣkṛtam.  
(Indum devā ayāsiṣuḥ.<sup>1</sup>  
(Cf. S. 487; 762; Rv IX. 61.13)

1331. O elixir, you as a beverage, are poured forth for the aspirant, the resplendent self, the crusher of nescience, and for the exhilaration of the munificent worshipper, who sits in the assembly of worship and offers homage.
1332. O elixir of life, you have been cleansed with water like a horse. May you constantly flow to bestow on us intelligence, strength and wealth.
1333. The priests, who press you, purify, in particular, your juice for exhilaration; they filter the elixir of life for the sake of your attaining intense brilliancy and glory.
1334. Just as a newly-born babe is cleansed, so the priests clarify the golden-hued shining elixir on the cosmic filter to replenish and rejuvenate Nature's creation.
1335. Sent forth by sacred waters Nature's bounties approach this divine elixir, which is born with fullness, and is the demolisher (of evils) — the one adorned with milk and curds.

तमिद्वदन्तु नो गिरौ वत्सं सँशिश्नरीरिव । य इन्द्रस्य हृदँसनिः ॥२॥  
अर्षा नः सोमं शं गवे धुक्षस्व पिप्युषीमिषम् । वर्द्धा समुद्रमुक्थ्य ॥३॥

( ११ )

(१-३) लक्ष्म्याहव क्षान्तिराहोह अग्निः । अग्नीन्द्रो देवते । गायत्री छन्दः ।

आ घा ये अग्निमिन्धते स्तृणन्ति बर्हिरानुषक् । येषामिन्द्रो युवा सखा ॥१॥  
बृहन्मिदिष्म एषां भूरि शस्त्रं पृथुः स्वरुः । येषामिन्द्रो युवा सखा ॥२॥  
अयुद्ध इयुधा वृत्तं शूर आजति सत्वभिः । येषामिन्द्रो युवा सखा ॥३॥

1336. Tamid varddhantu no giro vatsaṁ saṁśiśvarīr iva.  
Ya indrasya hṛdaṁsaniḥ.<sub>2</sub>  
(Cf. Rv IX. 61.14)

1337. Arṣā naḥ soma śam gave dhukṣasva pipyuṣīmiṣam.  
Vardhā samudram ukthya.<sub>3</sub>  
(Cf. Rv IX. 61.15)

## Sūkta 21

### Khaṇḍa XII

1338. Ā ghā ye agnim indhate strṇanti barhir ānuṣak.  
Yeṣām indro yuvā sakhā.<sub>1</sub>  
(Cf. S. 133; Rv VIII. 45.1; Yv. VII. 32)

1339. Bṛhann id idhma eṣām bhūri śastram pṛthuh svarūḥ.  
Yeṣām indro yuvā sakhā.<sub>2</sub>  
(Cf. Rv VIII. 45.2; Yv. 24)

1340. Ayuddha id yudhā vṛtaṁ śūra ājati satvabhiḥ.  
Yeṣām indro yuvā sakhā.<sub>3</sub>  
(Cf. Rv VIII. 45.3)



1336. May our praises foster him who wins the heart of the resplendent self, as the milch cows foster their young calf.
1337. O elixir of divine love, pour prosperity upon our cattle, milk forth (for us) nutritious food and augment water that merits laudation.
1338. The sages who enkindle ritual fire, continually purify their hearts; in case their close friend is the ever-young resplendent Lord.
1339. Ample is their fuel to burn, many their hymns to be sung and wide their splinters; in case their close friend is the ever young resplendent Lord.
1340. Though unequalled in power to combat, the brave devotee is sure to subdue his adversaries, howsoever equipped by their own forces, in case his close friend is the ever young resplendent Lord.

(२१)

(१-४) वृक्षत्वात् वृक्षमिवो गीतव्यं कविः । इन्द्रो देवता । इन्द्रियं वन्द्यः ।

य॑ एक॑ इ॒द्विद॑यते वसु॑ म॒र्त्ताय॑ दा॒शुषे॑ । ई॒शानो॑ अ॒प्रति॑ष्कुत॒ इन्द्रो॑ अ॒ङ्ग ॥१॥

य॑भि॒दि त्वा॑ बहु॒भ्य आ॑ सु॒तावा॑ऽ अ॒विवा॑सति ।

उ॒ग्रं त॑त्प॒त्यते॑ श॒व इन्द्रो॑ अ॒ङ्ग ॥२॥

क॒दा म॑र्त्त॒मरा॑ध॒सं प॒दा क्षु॑म्प॒मिव॑ स्फुर॒त् । क॒दा नः॑ शु॒भ्रव॑द्भि॒र इन्द्रो॑ अ॒ङ्ग ॥३॥

(२२)

(१-४) वृक्षत्वात् वृक्षमिवो गीतव्यं कविः । इन्द्रो देवता । वन्द्यं वन्द्यः ।

गा॒यन्ति॑ त्वा॒ गा॒य॒त्रिणो॑र्च॒न्त्य॑र्क॒मर्कि॑णः ।

ब्र॒ह्माण॑स्त्वा श॒तक॑त॒ उ॒द्द॑ऽश॒मिव॑ येमिरे ॥१॥

य॒त्सानोः॑ सा॒न्वा॒रु॒हो भू॒र्य॑स्पष्ट॒ क॒त्त्वम्॑ ।

त॒दिन्द्रो॑ अ॒र्थं चे॑तति॒ यू॒थेन॑ वृ॒ष्णिरे॑जति ॥२॥

## Sūkta 22

1341. Ya eka id vidayate vasu marttāya dāśuṣe.

Īśāno apratiṣkuta indro. aṅga. 1

(Cf. S. 389; Rv I. 84.7; Av. XX. 63.4)

1342. Yaściddhi tvā bahubhya ā sutāvām āvivāsati.

Ugram tatpatyate śava indro aṅga. 2

(Cf. Rv I. 84.9; Av. XX. 63.6)

1343. Kadā marttam arādhhasam padā kṣumpam iva sphurat.

Kadā naḥ śuśravat gira indro aṅga. 3

(Cf. Rv I. 84.8; Av. XX. 63.5)

## Sūkta 23

1344. Gāyanti tvā gāyatrīṇorcantyarkamrkīṇaḥ.

Brahmāṇastvā śatakrata udvāmśamiva yemire. 1

(Cf. S. 342; Rv I. 10.1)

1345. Yat sānoḥ sānvārūho bhūryaspaṣṭa karttvam.

Tad indro artham cetati yūthena vṛṣṇir ejati. 2

(Cf. Rv I. 10.2)

1341. Assuredly you alone, O resplendent Self, are the undisputed sovereign and bestower of the wealth of activity to those who offer you oblations. O Love!
1342. He, who with sweet devotional melodies, honours the resplendent Self, verily he gains tremendous strength, O Love!
1343. Like a weed trampled by foot, when would He crush the greedy and miser who does not offer oblations to the loving resplendent Self. O Love!
1344. O embodiment of total selfless actions, the chanters of the Sāma extol you with songs, the reciters of the Rk with prayers, the priests of the Yajuh with their pross and thereby elevate the honour of their family and descendants.
1345. When your earnest seeker in his pursuit ascends rung by rung, God, you also assist him in his endeavour, enlighten his path and bless him for success.

यु॒क्स्वा हि के॒शिना॑ ह॒री वृ॒षणा॑ क॒क्ष्यप्रा॑ ।  
अथा॑ न इन्द्र सोमपा गिरामुपश्रुति चर ॥३॥

। इति पञ्चमः अष्टादशः ।

अथ पञ्चमः अष्टादशः

(१)

((१-१) सुषमिदो न आ वाह देवाँ अग्ने हविष्मते । होतः पावक यक्षि च ॥१॥

सुषमिदो न आ वाह देवाँ अग्ने हविष्मते । होतः पावक यक्षि च ॥१॥

मधुमन्तं तनूनपापद्मं देवेषु नः कवे । अपा कृणुयुतये ॥२॥

नराशांसमिह प्रियमसिन्यक्ष उपा ह्वये । मधुजिह्व हविष्मन्तम् ॥३॥

1346. Yuṁkṣvā hi keśinā harī vṛṣaṇā kakṣyaprā.

Athā na indra somapā girām upaśrutim cara. 3

(Cf. Rv I. 10.3)

Here ends Prapāthaka V: Ardha II

Here also ends Prapāthaka V

Here also ends Adhyāya X

END

Adhyāya XI

Prapāthaka VI: Ardha I

Khaṇḍa I

Sūkta 1

1347. Suṣamiddho na ā vaha devāṁ agne haviṣmate.

Hotaḥ pāvaka yakṣi cā. 1

(Cf. Rv I. 13.1)

1348. Madhumantam tanūnapād yajñam deveṣu naḥ kave.

Adyā kṛṇuhyūtaye. 2

(Cf. Rv I. 13.2)

1349. Narāśaṁsam iha priyam asmin yajña upa hvaye.

Madhjiham. haviṣkṛtam. 3

(Cf. Rv I. 13.3)

1346. O resplendent God and acceptor of devotions, come to us and lead us with your splendid inspiring and vigorous revelations and virtues manifested in this wonderful world.

END

### Adhyāya XI

1347. O all purifying adorable God, thoroughly enlightened, may you bring down to us the bounties of Nature's and may we perform the fire-ceremony to receive these bounties.
1348. O wise and adorable, your awareness purifies and protects each and every part of the human body. May our noble deeds bring to us the bounties of Nature, material and spiritual.
1349. I invoke the most adorable Lord, the one praised by all people, the sweet-tongued, completely dedicated, and the giver of Nature's gifts.

अग्ने सुखतमे रथे देवाँ५ इदित आ वह । असि होता मनुहितः ॥४॥

(१)

(१-१) वृषस्वास्व वैशारुणो वसिष्ठ ऋषिः । मित्रारुणौ देवता । गावधी इन्द्रः ।

यदे०० सूर उदितेनागा मित्रो अर्यमा । सुवाति सविता भगः ॥१॥

मुप्रावीरस्तु स क्षयः प्र नु यामन्सुदानवः । ये नो अ००होतिपिप्रति ॥२॥

उत स्वराजो अदितिरद००व्यस्य मतस्य ये । महो राजान ईशते ॥३॥

(१)

(१-१) वृषस्वास्व काण्वः वगाय ऋषिः । इन्द्रो देवता । बृहती इन्द्रः ।

उ त्वा मन्दन्तु सोमाः कृणुष्व राधो अद्रिवः । अव ब्रह्मद्विषो जहि ॥१॥

पदा पणिनराधसो नि बाधस्व महा० असि । न हि त्वा कश्च न प्रति ॥२॥

1350. Agne sukhata me rathe devāṃ īdita ā vaha.

Asi hotā manur hitaḥ.<sub>4</sub>

(Cf. Rv I. 13.4)

## Sūkta 2

1351. Yad adya sūra udite' nāgā mitro aryamā.

Suvāti savitā bhagaḥ.<sub>1</sub>

(Cf. Rv VII. 66. 4; Yv. XXXIII. 20)

1352. Suprāvīr astu sa kṣayaḥ pra nu yāmant sudānavah.

Ye no aṃho'tipiprati.<sub>2</sub>

(Cf. Rv VII. 66.5)

1353. Uta svarājo aditir adabahasya vratasya ye.

Maho rājāna īśate.<sub>3</sub>

(Cf. Rv VII. 66.6)

## Sūkta 3

1354. U tvā mandantu somāḥ kṛṇuṣva rādho adrivaḥ.

Ava brahmadviṣo jahi.<sub>1</sub>

(Cf. S. 194; Rv VIII. 64. 1; Av. XX. 93.1)

1355. Padā paṇin arādhaso ni bādhasva mahām asi.

Na hi tvā kaśca na prati.<sub>2</sub>

(Cf. Rv VIII. 64.2; Av. XX. 93.2)



1350. O adorable God, enlighten hither the sense-organs; accompanying the wonderfully convenient body-chariot. You are the guardian of the interests of men.
1351. May the lord of light, the destroyer of sins, and the lord of cosmic order and the gracious lord of creation bestow upon us, today at sun-rise what we pray for.
1352. May our homes be well protected. May you, O liberal Ones, on your way, bear us safe over distress and sins.
1353. And further, those who are self-sovereign and along with mother infinity rule over the vast domain, and whose statute is inviolate.
1354. May our hymns please you; O lord of resolute will power, please display your bounty. May you drive off the infidels.
1355. May you crush with your foot the niggard churls who offer no homage. you are powerful; there is none so powerful as you are.

त्वमीशिषे सुतानामिन्द्र त्वमसुतानाम् । त्वं राजा जनानाम् ॥३॥

(४)

(१-३) दृषत्वात्स्य सात्त्विकः पञ्चमः ऋषिः । सुतो देवता । विदुर् इन्द्रः ।

आ जाग्रद्विप्रैः ऋतं मतीनां सोमः पुनानो असदधमृषु ।  
 संपन्ति यं मिथुनासो निकामा अध्वर्यवो रथिरासः सुहस्ताः ॥१॥  
 स पुनानं उप सुरे दधानं ओभे अप्रा रोदसी वो य आवः ।  
 प्रिया चिद्यस्य प्रियसास उतो सतो धर्मे कारिणे न प्र यस्तत् ॥२॥  
 स वदिता वर्धनः पूयमानः सोमो मीढ्वा अभि नो ज्योतिषावीत् ।  
 यत्र नः पूर्वे पितरः पदज्ञाः स्वविदो अभि गा अद्रिमिष्णन् ॥३॥

1356. Tvam īśāṣe sutānām indra tvam āsutānām.  
 Tvaṁ rājā janānām.<sub>3</sub>  
 (Cf. Rv VIII. 64.3; Av. XX. 93.3)

## Khaṇḍa 2

### Sūkta 4

1357. Ā jāgrvir vipra ṛtam matīnām somaḥ punāno asadac  
 camūṣu.  
 Sapanti yam mithunāso nikāmā adhvaryavo rathirāsaḥ  
 suhastāh.<sub>1</sub>  
 (Cf. Rv IX. 97.37)
1358. Sa punāna upa sūre dadhāna obhe aprā rodasī vī ṣa  
 āvaḥ.  
 Priyā cid yasya priyasāsā ūtī satō dhana kāriṇe na pra  
 yaṁsat.<sub>2</sub>  
 (Cf. Rv IX. 97.38)
1359. Sa vardhitā vardhanaḥ pūyamānaḥ somo mīḍhvām  
 abhi no jyotiṣāvīt.  
 Yatra naḥ pūrve pitarāḥ padajñāḥ svarvido abhi gā  
 adrim iṣṇan.<sub>3</sub>  
 (Cf. Rv IX. 97.39)

1356. You are the lord of these devotional prayers; either expressed or unexpressed. You are the sovereign king of all creation.
1357. The vigilant elixir of life force, the knower of true praises, (the possessor of superb intellects) after purification stays in vessels. The auspicious pious priests, the leaders of the worship, working in collaboration, are pleased to teach by their hands this elixir.
1358. The purified brightenend elixir goes to the resplendent self, as the year approaches the Sun; it fills both heaven and earth with radiance; it drives away the darkness with its light; may it, the beloved elixir, whose streams are for our preservation, bestow upon us wealth like wages given to a labourer.
1359. May the divine elixir, the augments and self-augmenting, the showerer of benefits, being purified protect us with his radiance; through it, our forefathers, tracing the footmarks, cognizant of all things, have been finding the stolen cows concealed in the caves behind the rocks.

(५)

(१-२) इषुवस्वास्त्य काण्वो वगाव क्रधि । इन्द्रो देवता । इरती ऊच्यते ॥

मा चिदन्यद्वि शंसत सखाया मा रिषण्यत ।  
 इन्द्रमितस्तोता वृषणं सखा सुते मुहुर्कथा च शंसत ॥१॥  
 अवक्रक्षिणं वृषभं यथा जुवे गो न चर्षणीसहम् ।  
 विद्वेषणं संवननमुभयङ्करं मर्हिष्ठमुभयाविनेम् ॥२॥

(५)

(१-२) इषुवस्वास्त्य काण्वो मेधातिचिर्क्रधि । इन्द्रपूर्वो देवते । इरती ऊच्यते ॥

उदु त्ये मधुमत्तमा गिरः स्तोमास इरते ।  
 सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथा इव ॥१॥  
 कण्वा इव भृगवः सूर्या इव विश्वमिदोतमाशत ।  
 इन्द्रं स्तोमैभिर्महयन्त आयवः प्रियमेधासो अस्वरन् ॥२॥

## Sūkta 5

1360. Mā cidanyadvī śaṁsata sakhāyo mā riṣaṇyata.  
 Indramit stotā vṛṣaṇaṁ sacā sute muhurukthā ca  
 śaṁsata.<sub>1</sub>  
 (Cf. S. 242; Ṛv VIII. 1.1; Av. XX. 85.1)
1361. Avakrakṣiṇam vṛṣabham yathā juvam gām na  
 carṣaṇīśaham.  
 Vidveṣaṇaṁ samvananam ubhayaṅkaram  
 maṁhiṣṭham ubhayaṁvinam.<sub>2</sub>  
 (Cf. Ṛv VIII. 1.2; Av. XX. 85.2)

## Sūkta 6

1362. Udu tye madhumattamā girāḥ stomāsa īrate.  
 Satrājīto dhanasā akṣītōtayo vājayanto rathā iva.<sub>1</sub>  
 (Cf. S. 251; Ṛv VIII. 3.15; Av. XX. 10.1; 59.1)
1363. Kaṇvā iva bhṛgavaḥ sūryā iva viśvam id dhītam āśata.  
 Indram stomebhir mahayanta āyavaḥ priyamedhāso  
 asvaran.<sub>2</sub>  
 (Cf. Ṛv VIII. 3.16; Av. XX. 10.2; 59.2)

1360. O friends, do not worship anybody but Him, the divine one. Let no grief perturb you. Praise Him alone, the radiant, the showerer of benefits. During the course of self-realisation, go on repeatedly uttering hymns in His honour.
1361. He, the resplendent Lord, rushes down upon enemies like a bull, is undecaying like earth, is the hater (of adversaries), is venerable, is capable of being both, a foe or a friend; he is bounteous, and a distributor of both material and spiritual prosperity.
1362. These our exceedingly sweet songs, the hymns of praises, ascend to you like over-conquering chariots laden with wealth, charged with unfailing protections intended to procure food.
1363. As like the Sun, and like the learned wise sages, the enlightened people keep themselves busy in composing songs of praises, and exalting the all-pervading resplendent Lord, so do the ascetic pious devotees and lovers of sacred rituals keep themselves busy in praising Lord.

(७)

(१-४) वृषस्यास्य पीयूषसो गान्धर्वोऽथर्वणस्तदस्य कृषी । इन्द्रो देवता । पदसहितः ॥

परि प्र धन्व वज्रसातये परि वृत्राणि सक्षणिः ।

द्विषस्तरथ्या ऋणया न इरसे ॥१॥

अजीजनो हि पवमान सूर्य विधारे शक्मना पयः ।

गोजीरया रंहमाणः पुरन्ध्या ॥२॥

अनु हि त्वा सुतं सोम मदामसि ॥३॥

(८)

(१-४) वृषस्यास्यैवार्पो पिब्या अन्नं कृष्यः । सोममिवपूषभगेन्द्रविभेदेन देवताः । अस्यपहितः ॥

परि प्र धन्व ॥१॥

एवामृताय माहे क्षयाय स शुक्रो अर्ष दिव्यः पीयूषः ॥२॥

## Sūkta 7

1364. Paryū ṣu pra dhanva vājasātaye pari vṛtrāṇi sakṣaṇiḥ.

Dviṣastaradhyā ṛṇayā na irase. 1

(Cf. S. 428; Rv IX. 110.1; Av. V. 6.4)

1365. Ajījano hi pavamāna sūryam vidhāre śakmanā payaḥ.

Gojīrayā raṁhamāṇaḥ purandhyā. 2

(Cf. Rv IX. 110.3; Yv. XXII. 18)

1366. Anu hi tvā sutam soma madām aśi [mahe samaryarājye.

Vājāṁ abhi pavamāna pra gāhase. ] 3

(Cf. S. 432; Rv IX. 110.2)

## Sūkta 8

1367. Pari pra dhanva [indrāya soma svādur mītrāya pūṣṇe bhagāya. ] 1

(Cf. S. 427; Rv IX. 109.1)

1368. Evāmṛtāya mahe kṣayāya sa śukro arṣa divyaḥ pīyūṣaḥ. 2

(Cf. Rv IX. 109.3)



1364. O elixir divine force, may you flow all-round to bring us sustenance. Gifted with endurance, subdue our opponents and acquit our debts. May you come and disperse our enemies.
1365. O flowing elixir, by your might, you have generated the Sun (in the firmament). You have spread the vast extending moisture in the midspace. Please hasten towards us and bless with abundant wisdom; may you procure cattle and wealth for us.
1366. Only fragmentary: अनु हि त्वा सुतं सोम मदामसि - Rv. IX.110.2.  
[In turn, we glorify you, O elixir, when effused. May you destroy our evil tendencies, O flowing elixir, and defend your great sovereignty over men.]
1367. Only fragmentary: परि अघन्व - Rv. IX 109.1.  
[O sweet elixir of divine love, march onward with your flowing stream, with the blessings of the supreme Lord who is resplendent, friendly, nourishing and gracious, and stay on in the cosmic container.]
1368. O pure, divine, and celestial elixir, flow for immortality and supreme abode.

इन्द्रस्ते सोम सुतस्य पेयात्क्रत्वे दक्षाय विश्वे च देवाः ॥३॥

(१)

(१-३) नृषाम्याग्राङ्गिरसो हिरण्यमनुव क्रतिः । पूर्वैन्द्रसोमा देवताः । वयसी इन्द्रः ।

सूर्यस्येव रश्मयो द्रावयिन्नवो मत्सरासः प्रसुतः साकमीरते ।  
तन्तुं ततं परि सर्गास आशवो नेन्द्रादृते पवते धाम किं चने ॥१॥  
उपो मतिः पृच्यते सिच्यते मधु मन्द्राजनी चोदते अन्तरासनि ।  
पवमानः सन्तनिः सुन्वतामिव मधुमान्द्रव्यः परि वारमषेति ॥२॥  
उक्षा मिमेति प्रति यन्ति धेनवो देवस्य देवीरुपं यन्ति निष्कृतम् ।  
अत्यकमौदजुनं वारमव्ययमेत्कं न नित्तं परि सोमो अव्यत ॥३॥

1369. Indras te soma sutasya peyāt kratve dakṣāya viśve ca devāḥ. (3)  
(Cf. Rv IX. 109.2)

### Khaṇḍa III

#### Sūkta 9

1370. Sūryasyeva raśmayo drāvayitnavo matsarāsaḥ prasutaḥ sākam īrate.  
Tantum tatam pari sargāsa āśavo nendrād ṛte pavate dhāma ki cana.<sub>1</sub>  
(Cf. Rv IX. 69.6)
1371. Upo matiḥ pṛcyate sicyate madhu mandrājani codate antarāsani.  
Pavamānaḥ santaniḥ sunvatāmiva madhumān drapsaḥ pari vāram arṣati.<sub>2</sub>  
(Cf. Rv IX. 69.2)
1372. Ukṣā mimeti prati yanti dhenavo devasya devīr upa yanti niṣkṛtam.  
Atyakramīd arjunam vāram avyayam atkam na niktam pari somo avyata.<sub>3</sub>  
(Cf. Rv IX. 69.3)

1369. O divine elixir, let the aspirant self and all the divine powers relish you when effused for obtaining intelligence and strength.
1370. The rushing exhilarating divine elixirs when let loose are filtered together round through the extended cloth like the Sun's rays; they flow to no other spot except where the resplendent Self is.
1371. The resplendent Lord is invoked through songs of praises. The elixir is so sprinkled on that occasion; the stream of the pleasant juice is directed towards the mouth, as if, of the resplendent; the effused exhilarating swift-flowing elixir hastens to the ultra-psychic woollen filter like the arrow of the combatants.
1372. The showerer roars, the cows flock around him. The divine maidens proceed to the station of the enlightened ones. The radiant elixir passed through the sieve of white sheepskin. Thereon it clothes it self, as it were, in new shining armour (i.e. the water is mixed with it).

(१-३) दृषम्याम्य नैत्रावम्यो वसिष्ठ कृषिः । अग्निरेवता । विपद् कृष्यः ॥

अग्निं नरो दीधितिभिररण्याहस्तच्युतं जनयत प्रशस्तम् ।

दूरेदृशं गृहपतिमथव्युम् ॥१॥

नमग्निमस्ते वसवो नृष्वन्तुप्रतिचक्षमवसे कुतश्चित् ।

दक्षाय्या यो दम आस नित्यः ॥२॥

प्रेद्धो अग्ने दीदिहि पुरो नोजस्रया सूर्या यविष्ठ ।

त्वा शश्वन्त उप यन्ति वाजाः ॥३॥

( ११ )

(१-३) दृषम्याम्य सावराक्यः काश्यपेयः सर्वोऽङ्गुरो वा कृषिः । आत्मा देवता । वाचमी कृष्यः ॥

आयं गौः पृश्निरकमीदसदन्मातरं पुरः । पितरं च प्रयन्त्स्वः ॥१॥

## Sūkta 10

1373. Agnim naro dīdhitibhir aranyor hastacyutam janayata praśastam.

Dūredrśam gr̥hapatim athavyum. 1

(Cf. S. 72; Rv VII. 1.1)

1374. Tamagnimaste vasavo nyr̥ṇvant supratīcākṣam avase kutaścīt.

Dakṣāy̐yo yo dama āsa nityaḥ. 2

(Cf. Rv VII. 1.2)

1375. Predhho agne dīdihi puro no'jasrayā sūrmyā yaviṣṭha.

Tvāṁ śaśvanta upa yanti vājāḥ. 3

(Cf. Rv VII. 1.3; Yv. XVII. 76)

## Sūkta 11

1376. Āyam gauḥ pr̥śnir akramīd asadan mātaram purāḥ.

Pitaram ca prayant svah. 1

(Cf. S. 630; Rv X. 189.1; Yv. III. 6; Av. VI. 36.1; 20.48.4)

1373. As fire priests with fingers produce fire from two sticks by the motion of their hands, in the same way with the co-ordinated efforts of their deep thinking and noble actions, wise men manifest and extend the glory of effulgent Lord, who is excellent, and to be realized at depth with subtle eyes, ever vigilant and sovereign Lord of creation.
1374. Like the husehold fire, devotees seek the glory of Lord even from afar and enshrine it in their inner chamber for enlightenment. The glory of our Lord is full of splendour, all-illuminative and worthy to be honoured in every heart.
1375. Well-kindled, ever-youthful, the glory of the adorable Lord shines before us, with undecaying and life-bestowing radiance. To it, proceeds our abundant ever-flowing homage, like viands to a sacrificial fire.
1376. This all-moving earth rotates and revolves in space. She rotates with her mother (waters) on her orbit on her front, and side by side, who revolves round her father, the Sun.

अन्तर्भरति रोचनास्य प्राणादपानती । व्यख्यन्महिषो दिवम् ॥२॥  
त्रिंशद्दाम वि राजति वाक्पतङ्गाय धीयते । प्रति वस्तोरह द्युभिः ॥३॥

॥ इति कथञ्च भज्यते ॥

अथ पञ्चम द्वितीयोऽङ्कः

(१)

(१-४) अनुप्रासस्तथा (१-३) वचनावितुस्तथा गुरुगो गोतमः, (४) अनुप्रास मैरावलो  
हलिष्ठ कृती । अत्रिंशद्दाम । गावपी कृत्वा ।

उपप्रयन्तो अर्चरं मन्त्रं वोचेमामये । अरे अस्मे च शृण्वते ॥१॥  
यः स्त्रीहितीदु पूर्व्यः संजग्मानासु कृष्टिषु । अरेक्षदाशुषे गयम् ॥२॥

1377. Antaś carati rocanāśya prāṇād apānatī.

Vyakhyanmahīṣo divam.<sup>2</sup>

(Cf. S. 631; Rv X. 189.2; Yv. III. 7; Av. VI. 31.2;  
XX. 48.5)

1378. Trīṁśad dhāma vi rājati vākpaṭaṅgāya dhīyate.

Prati vastoraha dyubhiḥ.<sup>3</sup>

(Cf. S. 632; Rv X. 189.3; Yv. III. 8; Av. VI. 31.3;  
XX. 48.6)

Here ends Prapāthaka VI — Ardha I

Here also ends Adhyāya XI

## Adhyāya XII

### Prapāthak VI: Ardha II

#### Khaṇḍa I

#### Sūkta 1

1379. Upaprayanto adhvaram mantram vocemāgnaye.

Āre asme ca śṛṇvate.<sup>1</sup>

(Cf. Rv I. 74.1; Yv. III. 11)

1380. Yaḥ snīhitīṣu pūrvyaḥ sañjagmānāsu kṛṣṭiṣu.

Arakṣad dāśuṣe gayam.<sup>2</sup>

(Cf. Rv I. 74.2)



1377. Its (i.e. of the Sun) lustré moves within the creation like exhalation (out-breath) and inhalation (in-breath) of the body vital complex (upper and lower). The same mighty Sun enlightens the firmament.
1378. Praises are showered upon this divine bird — the Sun. He rules supreme through thirty stations (*dhāma*) of day and night.

END

### Adhyāya XII

1379. While proceeding to the place of sacred worship, let us sing hymns to the glory of fire-divine, who hears us even afar.
1380. The ancient foremost adorable Lord always crushes rushes men who would be injuring us, and preserves the wealth of those who are his worshippers.

स नो वेदो अमात्यमग्नी रक्षतु शन्तमः । उतास्मान्पात्व॥हसः ॥३॥  
उत ब्रुवन्तु जन्तव उदमिष्टृवहाजनि । धनञ्जयो रणेरणे ॥४॥

(१)

(१-१) वृषस्यास्य वार्हस्पत्यो मरुदाव ऋषिः । अग्निर्विश्व देवता । गायत्री छन्दः ।

अग्ने युङ्क्त्वा हि ये तवाश्वासो देव साधवः । अरं वहन्त्याशिवः ॥१॥  
अच्छा नो याह्या वहामि प्रयांसि वीतये । आ देवान्सोमपीतये ॥२॥  
उदमे भारत द्युमदजस्त्रेण दविद्युतत् । शोचा वि भोजजर ॥३॥

1381. Sa no vedo amātyam agnī rakṣatu śantamaḥ.  
Utāsmān pātvaṁhasaḥ.<sup>3</sup>  
(Cf. Rv VII. 15.3)

1382. Uta bravantu jantava ud agnir vṛtrahā jani.  
Dhanañjayo raṇeraṇe.<sup>4</sup>  
(Cf. Rv I. 74.3)

## Khaṇḍa II

### Sūkta 2

1383. Agne yunkṣvā hi ye tavāśvāso deva sādhaveḥ.  
Aram vahantyāśavaḥ.<sup>1</sup>  
(S. 25; Rv VI. 16.43; Yv. XIII. 36)

1384. Acchā no yahyā vahābhi prayāñsi vītaye.  
Ā devānt somapītaye.<sup>2</sup>  
(Cf. Rv VI. 16.44)

1385. Udagne bhārata dyumad ajasreṇa davidyutat.  
Śocā vi bhāhyajara.<sup>3</sup>  
(Cf. Rv VI. 16.45)

1381. May He, the embodiment of happiness, guard our wealth that lasts and that we possess, and may He deliver us from inequity.
1382. Let men praise the fire-divine, as soon as generated (by attrition), — the dispeller of ignorance and winner of wealth in every struggle of life.
1383. Harness, O divine Self Supreme; your well-trained vital forces, who bear you quickly to our benevolent desired ends.
1384. Come, O Lord, towards us and bring along with you the divine forces and energy for participation and enjoyment.
1385. Blaze up, O Lord, bearer of cosmic changes. May you shine with undecaying lustre.

(१-१) दृष्टत्वात्प कत्वेडी क्वापतिर्केभिः । सोमो देहता । भृगुर्गुणः ।  
 प्र सुन्वानायान्धसो मर्तो न वष्ट तद्वचः ।  
 अप श्वानमराधसः हता मखं न भृगवः ॥१॥  
 आ जामिरत्के अव्यत भुजे न पुत्र औष्ण्योः ।  
 सरज्जरो न योषणां वरो न योनिमासदम् ॥२॥  
 स वीरो दक्षसाधनो वि यस्तस्तम्भ रोदसी ।  
 हरिः पवित्रे अव्यत वैधा न योनिमासदम् ॥३॥

(४)

(१-२) दृष्टत्वात्प कत्वेः सोमो देहता । भृगुर्गुणः ।

अभ्रावृष्यो अना त्वमनोपिरिन्द्र जनुषा सनादसि । युधेदापित्वमिच्छसे ॥१॥  
 न की रेवन्तः सख्याय विन्दसे पीयन्ति ते सुराश्वः ।  
 यदा कृणोषि नदनुः समूहस्यादित्पितेव ह्यसे ॥२॥

### Sūkta 3

1386. Pra sunvānāyāndhaso marto na vaṣṭa tad vacaḥ.  
 Apa śvānam arādhasaṁ hatā makham na bhṛgavaḥ.<sub>1</sub>  
 (Cf. S. 553; 774; Rv IX. 101.13)
1387. Ā jāmīr atke avyata bhuje na putra oṇyoḥ.  
 Saraj jāro na yoṣaṇām varo na yonimāsadam.<sub>2</sub>  
 (Cf. Rv IX. 101.14)
1388. Sa vīro dakṣasādhano vi yastastambha rodasī.  
 Hariḥ pavitre avyatā na yonim āsadam.<sub>3</sub>  
 (Cf. Rv IX. 101.15)
1389. Abhrātṛvyo anā tvamanāpir indra januṣā sanādasi.  
 Yudhedāpitvam icchase.<sub>1</sub>  
 (Cf. S. 399; Rv VIII. 21.13; Av. XX. 114.1)
1390. Na kī revantam sakhyāya vindase pīyanti te surāśvāḥ.  
 Yadā kṛṇoṣi nadanuṁ samūhasyādīt piteva hūyase.<sub>2</sub>  
 (Cf. Rv VIII. 21.14; Av. XX. 114.2)

1386. Let no mortal hear the sound of the effused divine elixir; may it drive off the dog, the greedy person, who is not dedicated to the public welfare. May you, the brilliant (or shining) ones drive off this villain as you have been doing on the past occasions of public sacrifices.
1387. Divine elixir, the kinsman, is enveloped in the investing filter like a child in the arms of its protecting parents; it hastens like a lover to a beloved: like a bridegroom to the bride, to rest at his own abode (that is, in the pitcher).
1388. The golden hued elixir, the implementer of strength, who upholds heaven and earth, is enveloped in the cosmic filter like the pious devotee in his own house.
1389. O resplendent Lord, since eternity, you have neither rival nor any companion. Surely you seek company of one who loves to fight against the odds of life.
1390. Surely you do not acknowledge firendship of the wealthy man. Those who are puffed up with wind offend you. When invoked as a protector, you promote sacred worship and expel niggardness.

(५)

(१-१) वृषस्यास्य काण्यो मेधातिथिकृतिः । इन्द्रो देवता । इहती इन्द्रः ।

आ त्वा सहस्रमा शतं युक्ता रथे हिरण्यये ।  
 ब्रह्मयुजो हरय इन्द्र केशिना वहन्तु सोमपीतये ॥१॥  
 आ त्वा रथे हिरण्यये हरी मयूरशोण्या ।  
 शितिपृष्ठा वहता मध्वो अन्धसो विवक्षणस्य पीतये ॥२॥  
 पिबा त्वाऽस्य गिर्वणः सुतस्य पूर्वपा इव ।  
 परिष्कृतस्य रसिन इयमासुतिभ्रातृमदाय पत्यते ॥३॥

(१)

(१-२) इषुषस्यास्य कविषा कृतिः । मध्वतोमी देवते । ब्रह्मयुज इन्द्रः ।

आ सोता परि पिबताश्च न स्तोमममुर रजस्तुरम् ।  
 वनप्रक्षमुदप्रुतम् ॥१॥

## Sūkta 5

1391. Ā Tvā sahasramā śatam yuktā rathe hiraṇyaye.  
 Brahmayujo haraya indra keśino vahantu  
 somapītaye.<sub>1</sub>  
 (Cf. S. 245; Rv VIII. 1.24)
1392. Ā tvā rathe hiraṇyaye harī mayūraśeṣyā.  
 Śitiprṣṭhā vahatām madhvo andhaso vivakṣaṇasya  
 pītaye.<sub>2</sub>  
 (Cf. Rv VIII. 1.25)
1393. Pibā tvā'sya girvaṇaḥ sutasya pūrvapā ivā.  
 Pariṣkṛtasya rasina iyam āsutiś cārur madāya  
 patyate.<sub>3</sub>  
 (Cf. Rv VIII. 1.26)

## Sūkta 6

1394. Ā sotā pari śiṅcatāśvam na stomam apturam  
 rajasturam.  
 Vanaprakṣam udaprutam.<sub>1</sub>  
 (Cf. S. 580; Rv IX. 108.7)



1391. O resplendent Lord, a thousand and a hundred steed-like forces are harnessed to your golden chariot, — to the rolling universe. So, may the long ranged bounties, yoked by devotion, bring the Lord to accept the draught of our loving devotion.
1392. On your chariot, wrought of gold and yoked with two horses, peacock-tailed, white-backed, may you come, O resplendent Lord, to accept the elixir of devotional love.
1393. O lover of chants, may you drink this consecrated and juicy libation of devotional love like the first drinker. This excellent effusion of affection and love is meant to gladden you.
1394. O priests, pour forth and sprinkle the beverage all around, swift in action like a horse, the adorable, dispenser of rain, and active and speedy as light, squeeze out the juice of the plant, mix it with water and further strengthen it (with milk and curds).

सहस्रधारं वृषभं पयोदुहं प्रियं देवाय जन्मने ।  
ऋतेन ये ऋतजातो विवावृधे राजा देव ऋतं बृहत् ॥२॥

(७)

(१-३) वृषस्यास्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्विष्ता । पिरीकिकमप्या सङ्गुक्ती गावरी छन्दः ॥

अग्निर्वृत्राणि जहन् द्रविणस्युर्विपन्यया । समिदः शुक्रं आहुतः ॥१॥  
गर्भं मातुः पितुः पितृता विदियुतानो अक्षरे । सीदमृतस्य योनिमा ॥२॥  
ब्रह्म प्रजावदा भर जातवेदो विचर्षणे । अग्ने यदीदयादिवि ॥३॥

1395. Sahasradhāram vṛṣabham payoduham priyam devāye janmane.  
Ṛtena ye ṛtajāto vivāvṛidhe rājā deva ṛtam bṛhat.<sub>2</sub>  
(Cf. Rv IX. 109.8)

### Khaṇḍa III

#### Sūkta 7

1396. Agnir vṛtrāṇi janghanad draviṇasyur vipanyayā.  
Samiddhaḥ śukra āhutāḥ.<sub>1</sub>  
(Cf. Rv VI. 16; 34; Yv. XXXIII. 9)
1397. Garbhe mātuh pituṣpitā vididyutāno akṣare.  
Sīdann ṛtasya yonimā.<sub>2</sub>  
(Cf. Rv VI. 16.35).
1398. Brahma prajāvada bhara jātavedo vicarṣaṇe.  
Agne yad dīdayad divi.<sub>3</sub>  
(Cf. Rv VI. 16.36)

1395. It filters out in thousand streams; it is the showerer of benefits, augments of rain water, and dear to the divine elements. It swells in waters. It is a kine, a divine, true and vast.
1396. May radiant, adorable Lord, glorified by virtuous actions of devotees, propitiated by praise, and served with dedication, destroy all adversaries.
1397. He is radiant in the embryo of maternal (earth), also on the imperishable altar, and is the cherisher of the paternal heaven. He is always present with us in an inner conscience, the seat of holy law.
1398. O omniscient Lord, all-beholder, bring to us food and progeny, such nourishing elements, as may shine (from here) to heaven.

(८)

(१-४) पुष्यमास्य वैशवस्मो वसिष्ठ कविः । इया वेपताः । विदुर् ऋषेः ।

अस्य प्रेषा हेमना पूयमानो देवो देवेभिः समपृक्त रसम् ।  
 सुतः पवित्रं पर्येति रेभन्मितेव सद्यः पशुमन्ति होता ॥१॥  
 भद्रा वस्त्रा समन्याऽऽ३ वसानो महान्कविनिवचनानि श५सन् ।  
 आ वच्यस्व चम्बोः पूयमानो विचक्षणो जागृविर्देववीतौ ॥२॥  
 समु प्रियो मृज्यते सानो अव्ये यशस्तरो यशसां क्षेता अस्मे ।  
 अभि स्वर धन्वा पूयमानो यूयं पात स्वस्तिभिः सदा नः ॥३॥

## Sūкта 8

1399. Asya preṣā hemanā pūyamāno devo devebhiḥ  
 samapṛkta rasam.

Sutaḥ pavitram paryeti rebhan miteva sadma  
 paśumanti hotā.<sup>1</sup>

(Cf. S. 526; Rv IX. 97.1)

1400. Bhadrā vastrā samanyā'' vasāno mahān kavir  
 nivacanāni śāṇsan.

Ā vacyasva camvoḥ pūyamāno vicakṣaṇo jāgrvir  
 devavītau.<sup>2</sup>

(Cf. Rv IX. 97.2)

1401. Samu priyo mṛjyate sāno avye yaśastaro yaśasām  
 kṣaito asme.

Abhi svara dhanvā pūvamāno yūyam pāta svastibhiḥ  
 sadā naḥ.<sup>3</sup>

(Cf. Rv IX. 97.3)

1399. The potency of the effused pure shining elixir is further activated by touch of gold (from the rings in the fingers of priests), and the juice assumes from several contacts, other divine characteristics. It then proceeds with a thrilling sound to the ultra-psychic filter, like the ministrant priest moving to the hall where domestic animals are kept with care.
1400. O grant wise divine elixir, clothed in its auspicious vestments, the inspirer of praises, may you flow on into the cosmic vessels when purified. You are sagacious and vigilant at the divine sacrifice.
1401. (The elixir is) most famous of the famous, the earth-born, and the conciliator; it is cleansed for us by passing through fleecy filter placed at a high level; it roars aloud in the firmament when clarified; may you protect us now and ever with blessings.

(९)

(१-१) शुद्धस्यास्वाङ्गिरसस्तित्तिर्धीर्दमिः । इन्द्रो देवता । ममदुत्तुः कन्ता ।

एतो न्विन्द्रं स्तवाम शुद्धं शुद्धेन साम्ना ।

शुद्धैस्त्वर्थैर्वावृध्यांसं शुद्धैराशीर्वान्ममत्तु ॥१॥

इन्द्र शुद्धो न आ गहि शुद्धः शुद्धाभिरुतिभिः ।

शुद्धो रयिं नि धारय शुद्धो ममदि सोम्य ॥२॥

इन्द्र शुद्धो हि नो रयिं शुद्धो रत्नानि दासुषे ।

शुद्धो वृत्राणि जिघ्रसे शुद्धो वाजं सिषाससि ॥३॥

(१०)

(१-१) शुद्धस्यास्वाङ्गेयः सुतम्भरः कपिः । अग्निर्देवता । गावधी कन्ता ।

अग्ने स्तोमं मनामहे सिद्ध्रमद्य दिविस्पृशः । देवस्य इविणस्पृशः ॥१॥

## Sūkta 9

1402. Eto nvindraṁ stavāma śuddhaṁ śuddhena sāmṇā.  
Śuddhairukthairvāvṛdhvāṁsaṁ śuddhair āśīrvān  
mamattu.<sup>1</sup>

(Cf. S. 350; Rv VIII. 95.7)

1403. Indra śuddho na ā gahi śuddhaḥ śuddhābhir ūtibhiḥ.  
Śuddho rayim ni dhāraya śuddho mamaddhi somya.<sup>2</sup>  
(Cf. Rv VIII. 95.8)

1404. Indra śuddho hi no rayiṁ śuddho ratnāni dāsuṣe.  
Śuddho vṛtrāṇi jighnase śuddho vājaṁ siṣāsasi.<sup>3</sup>  
(Cf. Rv VIII. 95.9)

## Khaṇḍa IV

## Sūkta 10

1405. Agne stomam manāmahe siddhram adya diviṣpṛśaḥ.  
Devasya draviṇasyavaḥ.<sup>1</sup>  
(Cf. Rv V. 13.2)



1402. Come now and let us glorify pure Lord of resplendence with pure Sāman hymns. Let the pure recited hymns mixed with devotional love gladden Him and magnify His glory.
1403. O Lord of resplendence, come to us, purified with your pure protecting faculties; send your purified wealth to us; may it be purified and be worthy of pure love and sublime joy.
1404. O pure Lord of resplendence, give us wealth and enrich the worshipper with precious jewels. Purified you smite your opponents. Purified you are ever pleased to give us nourishment.
1405. Aspiring to be rich, we recite today the effectual praise of adorable Lord, whose radiance touches the luminous heaven.

अभिजुषत नो गिरो होता यो मानुषेष्वा । स यक्षद्व्यं जनम् ॥२॥  
त्वमग्ने सप्रथा असि जुष्टो होता वरेण्यः । त्वया यज्ञं वि तन्वते ॥३॥

(११)

(१-३) त्वत्स्वास्व वैश्वसन्तो वसिष्ठ ऋषिः । वसन्तो देवता । विदुर् ऋक् ।

अभि त्रिपृष्ठं वृषणं वयोधामङ्गाषिणमवावशते वाणीः ।  
वना वसानो वरुणो न सिन्धुर्वि रत्नधा दयते वायोणि ॥१॥  
शूरग्रामः सर्ववीरः सहावान्जेता पवस्व सनिता धनानि ।  
तिग्मायुधः क्षिप्रधन्वा समत्स्वपादः साह्यान्पृतनासु शत्रून् ॥२॥

1406. Agnirjuṣata no giro hotā yo mānuṣeṣvā.  
Sa yakṣad daivyaṃ janam.<sup>2</sup>  
(Cf. Rv V. 13.3)

1407. Tvamagne saprathā asi juṣṭo hotā vareṇyaḥ.  
Tvayā yajñam vi tanvate.<sup>3</sup>  
(Cf. Rv V. 13.4)

## Sūkta 11

1408. Abhi tripr̥sthāṃ vṛṣaṇam vayodhāmangoṣiṇam  
avāvaśanta vāṇiḥ.  
Vanā vaśāno varuṇo na sindhurvi ratnadhā dayate  
vāryāṇi.<sup>1</sup>  
(Cf. S. 528; Rv IX. 90.2)

1409. Śūragrāmaḥ sarvavīraḥ sahāvān jetā pavasya sanitā  
dhanāni.  
Tigmāyudhaḥ kṣipradhanvā samatsvaśāḍhaḥ sāvān  
pṛtanāsu śatrūn.<sup>2</sup>  
(Cf. Rv IX. 90.3)

1406. May the adorable Lord, inspirer of Nature's bounties seated in the inner conscience of men, take delight in our praises and honour the wishes of enlightened persons.
1407. O adorable Lord, you are the supreme reliance, most venerable, bounteous, and most gracious. Verily it is through you that sacred works flourish to glory.
1408. The voices of the worshipper's resound about this divine, who is triple-backed, is the showerer of benefits and is the giver of food. It is arrayed in waters (i.e. the elixir is mixed with water) as if the rivers meeting the ocean. May the elixir, the possessor of precious gems and jewels, bestow on us much desired riches.
1409. Flow on your way as a leader of a host of warriors, all ardent and heroic; the elixir is full of strength, victorious, giver of riches, sharp-weaponed, a bowman efficient and quick, irresistible in battle, and who overthrows the hostile army.

उ॒रुग॒व्यु॒तिर॒भयानि॑ कृ॒ण्वन्त्समी॑ची॒नि आ प॑व॒स्वा पु॒रन्धी॑ ।  
अपः॑ सि॒षास॑न्नु॒षसः॑ स्वा॒र्गाः स॑ चि॒क्रदो॑ म॒हो अ॒स्मभ्य॑ वा॒जान् ॥३॥

( १२ )

(१-३) इषुष्यत्वात्क्रियती हुमेवपुष्पेवाह्वी । इन्द्रो देवता । इहती कन् ।

त्व॒मिन्द्र॑ य॒ज्ञा अ॒स्पृजी॑षी शव॑स॒स्पतिः॑ ।  
त्वे वृ॒त्राणि॑ ह॒स्यप्र॑ती॒न्येक॑ इ॒त्पुर्वे॑नु॒त्तभ॑र्षणी॒धृतिः॑ ॥१॥  
त॒सु त्वा नू॒नम॑सु॒र प्र॑चे॒तस॑ रा॒धो भा॑ग॒मिवे॑महे ।  
म॒हीव॑ कृ॒त्तिः श॑र॒णा ते इन्द्र॑ प्र॒ ते सु॒न्ना नो॑ अ॒श्रव॑न् ॥२॥

( १३ )

(१-३) इषुष्यत्वात् स्रज्जः सोमरिक्तं । अग्निमिवावज्जा देवता । इहती कन् ।

य॒जिष्ठं॑ त्वा व॒ष्टमहे॑ दे॒व दे॒वत्रा॑ हो॒तार॑म॒मर्त्य॑म् । अ॒स्य य॒ज्ञस्य॑ सु॒क्रतु॑म् ॥१॥

1410. Urugavyūtir abhayāni kṛṇvant samīcine ā pavasvā purandhī.

Apaḥ siṣāsann uṣasaḥ svārgāḥ sam cikrado maho aśmabhyam vājān. 3

(Cf. Rv IX. 90.4)

## Sūkta 12

1411. Tvam indra yaśā asyṛjīṣī śavasaspatiḥ.

Tvam vṛtrāṇi haṁsyapratīnyeka itpurvanuttaś carṣaṇīdhrtiḥ. 1

(Cf. S. 248; Rv VIII. 90.5)

1412. Tam u tvā nūnam asura pracetasāṁ rādho bhāgām ivemahe.

Mahīva kṛttiḥ śaraṇā ta indra pra te sumnā no aśnavan. 2

(Cf. Rv VIII. 90.6)

## Sūkta 13

1413. Yajīṣṭham tvā vavṛmahe devam devatrā hotāram amartyam.

Asya yajñasya sukratum. 1

(Cf. S. 112; Rv VIII. 19.3)

1410. Flow on your way as the one whose paths are broad, who gives security and unites heaven and earth. It keeps, well in order and discipline the dawns, the sun, the radiations. For this it cries aloud. May he, the elixir, give us ample food.
1411. O resplendent Lord, possessor of strength, far-renowned, and the lover of elixir, you alone protect men with your punitive justice and subdue adversities that none else can conquer or drive away.
1412. As such, we invoke you now, O Lord of vital forces, the possessor of Supreme knowledge. We verily ask you for wealth as though it were our share of inheritance. Your sheltering defence is vast like your glory. So may your blessings and favours reach us.
1413. We adore you as you are the choicest one the invoker of Nature's bounties, the immortal and wise accomplisher of this cosmic creation.

अपां नपात॑ सु॒भगा॑ सु॒दीदि॑तिम॒मिमु॑ श्रेष्ठो॒चिषम॑ ।  
 स नो॑ मि॒त्रस्य॑ वरु॒णस्य॑ सो अपा॑मा सु॒म्नं यक्ष॑ते दि॒वि ॥२॥

( १४ )

(१-४) वृषस्यास्वावीर्गतिः सुभगो वृषः । अग्निर्वृषता । पाचवी इन्द्रः ।

यम॑ग्ने पृ॒त्सु म॒र्त्यम॑वा वा॒जेषु॑ ये जु॒नाः । स॑ यन्ता॒ शश्व॑तीरिषः ॥१॥  
 न॑ कि॒रस्य॑ सह॒न्त्य प॑र्येता॒ कय॑स्य चि॒त् । वा॒जो अ॑स्ति श्र॒वाय्यः॑ ॥२॥  
 स॑ वा॒जं वि॒श्वेर्च॑णिर्व॒द्विरस्तु॑ त॒रुता॑ । वि॒प्रेभि॑रस्तु॒ सनि॑ता ॥३॥

1414. Apam napātāṁ subhagaṁ sudīditim agnim u  
 śreṣṭhaśociṣam.  
 Sa no mitrasya varuṇasya so apāmā sumnam yakṣate  
 divi.<sup>2</sup>  
 (Cf. Rv VIII. 19.4)

## Khaṇḍa V

### Sūkta 14

1415. Yam agne pṛtsu martyam avā vājeṣu yam junāḥ.  
 Sa yantā śaśvatīr iṣaḥ.<sup>1</sup>  
 (Cf. Rv I. 27.7; Yv. VI. 29)
1416. Na kir asya saḥantya paryetā kayasya cit.  
 Vājo asti śravāyyaḥ.<sup>2</sup>  
 (Cf. Rv I. 27.8)
1417. Sa vājam viśvacarṣaṇir ardbhir astu tarutā.  
 Viprebhir astu sanitā.<sup>3</sup>  
 (Cf. Rv I. 27.9)



1414. The fire-divine is the embodiment of energy, undecaying, gracious, the illuminator, and the showerer of pure light. He obtains for us by cosmic sacrifice the happiness that exists in the Sun, the ocean, and water falls.
1415. O adorable God, the man whom you protect in internal and external conflicts, becomes free from all vices and he attains eternal wisdom.
1416. You are an embodiment of endurance and you never transgress the laws established by yourself. May you bless the person who battles against all vices and never transgresses your regulations and laws.
1417. May the person, blessed by the learned, and by whom all people stand protected, lead us across the struggles and make us victorious and bestow on us rich bounties.

( १५ )

( १-१ ) वृक्षत्वात् नौक्तो गोवा कर्मि । दूर्तो देवता । निदुर्ग कर्म ।

साकमुक्तौ मर्जयन्त स्वसारा दश धीरस्य धितयो धनुर्द्रीः ।  
 हरिः पर्यद्रवजाः सूर्यस्य द्रोणं ननक्षे अत्यो न वाजी ॥१॥  
 सं मातृभिर्न शिशुर्वावशानो वृषा दधन्वे पुरुवारो अद्भिः ।  
 मर्यो न योषामभि निष्कृते यन्तं गच्छते कलश उस्त्रियाभिः ॥२॥  
 उत प्र पिप्य ऊधरघ्न्याया इन्दुधाराभिः सचते सुमेधाः ।  
 मूर्धानं गावः पयसा चमूष्वभि श्रीणन्ति वसुभिर्न नितैः ॥३॥

## Sūkta 15

1418. Sākam ūkṣo marjayanta svasāro daśa dhīrasya dhītayō dhanutriḥ.

Hariḥ paryadravaj jāḥ sūryasya droṇam nanakṣe atyo na vājī.

(Cf. S. 538; Rv IX. 93.1)

1419. Sam mātṛbhir na śīśur vāvaśāno vṛṣā dadhanve puru vāro ṛdbhiḥ.

Maryo na yoṣām abhi niṣkṛtam yant sam gacchate kalaśa usriyābhiḥ.

(Cf. Rv IX. 93.2)

1420. Uta pra pipya ūdhar aghnyāyā indur dhārābhiḥ sacate sumedhāḥ.

Mūrddhānam gāvaḥ payasā camūṣvabhi śrīṇanti vasubhir na niktaiḥ.

(Cf. Rv IX. 93.3)

1418. Ten sister — like fingers, ten in number, of cosmic hand, sprinkling together, are the cleanser and effuser of this sagacious elixir, which flows round in the entire space (along all the cardinal points). Born of the Sun, the elixir hastens to the pitcher like a swift horse.
1419. The showerer of blessings (the divine elixir), loved by all and longing to meet divine ones is sustained by the consecrated waters as the infant by its mother. Going to its resting place, like a youth to meet his damsel, it mixes in the cosmic reservoir with milk and curds.
1420. And it nourishes the milch-cow's udder; the sagacious elixir is poured down in streams; the cows clothe the elevated elixir in the ladles with their milk as newly washed dresses.

( १९ )

(१-१) दधुव्यास्य काशी मेधातिथिकेभिः । इन्द्रो देवता । इहती छन्दः ।

पिबा सुतस्य रसिनो मत्स्वा न इन्द्र गोमतः ।  
 आपिनो बोधि सधमाये वृधेस्माँ अवन्तु ते धियः ॥१॥  
 भूयाम ते सुमतौ वाजिनो वये मा न स्तरभिमातये ।  
 अस्माँ चित्राभिरवतादभिष्टिभिरा नः सुमेधु यामय ॥२॥

( १७ )

(१-१) दधुव्यास्य वैशामिषो रेजुकेभिः । सोमो देवता । वगती छन्दः ।

त्रिरस्मै सप्त धेनवो दुदुह्रिरे सत्यामांशिरं परमे व्योमनि ।  
 चत्वार्यन्या भुवनानि निर्णिजे चारुणि चक्रे यदृतेरवर्द्धत ॥१॥

## Sūkta 16

1421. Pibā sutasya rasino matsvā na indra gomataḥ.  
 Āpirno ḥodhi sadhamādye vṛdhesmāñ avantu te  
 dhiyaḥ.<sub>1</sub>  
 (Cf. S. 239; Rv VIII. 3.1)
1422. Bhūyāma te su matau vājino vayam mā na star abhi  
 mātaye.  
 Asmāñ citrābhir avatād abhiṣṭhibhir ā naḥ sumneṣu  
 yāmaya.<sub>2</sub>  
 (Cf. Rv VIII. 3.2)

## Sūkta 17

1423. Trirasmai sapta dhenavo duduhrire satyāmāśiram  
 parame vyomani.  
 Catvāryanyā bhuvanāni nirṇije cārūṇi cakre yadṛtair  
 avardhata.<sub>1</sub>  
 (Cf. S. 560; Rv IX. 70.1)

1421. O resplendent Lord, may you accept our delightful elixir, mingled as if with milk, and get exhilarated. Please consider yourself as our kith and kin. May we both enjoy the spiritual experience together. May your wise counsels protect and guide us to prosperity.
1422. May we become opulent and strong through your grace and favour. Please injure us not to be exposed to the attack of adversaries. May we feel safe and secure with your manifold wondrous assistance.
1423. For Him, in the eastern sky thrice-seven, i.e.  $3 \times 7 = 21$  celestial cows (12 months + 5 seasons + 3 regions + 1 sun) have been pouring the appropriate mixture of sweet milk and cream. He has made four other beauty-regions for His adornment, which continue to grow in accordance to the eternal law.

स भक्षमाणो अमृतस्य चारुण उभे द्यावा काव्येना वि शश्रये ।  
 तेजिष्ठा अपो म॥हना परि व्यत यदी देवस्य श्रवसा सदो विदुः ॥२॥  
 ते अस्य सन्तु केतवोमृत्यवोदाभ्यासो जनुषी उभे अनु ।  
 यैभिर्नृम्णा च देव्या च पुनत आदिद्राजानं मननो अमृभ्यत ॥३॥

(१८)

(१-५) वृषस्यास्वाहिरताः कृत्य कृषि । सोमविषावस्नेहा देवता । विदुः कृष्णः ।

अभि वायु वीत्यर्षा गृणानोऽभि मित्रावरुणा पूयमानः ।  
 अभी नरे धोजवन५ रथेष्ठामभीन्द्र वृषणे वज्रबाहुम् ॥१॥  
 अभि वसा सुवसनान्यर्षाभि धेनुः सुदुघाः पूयमानः ।  
 अभि चन्द्रा भर्तवे नो हिरण्याभ्यश्चात्रिधिनो देव सोम ॥२॥

1424. Sa bhakṣamāno amṛtasya cārūṇa ubhe dyāvya kāvyenā  
 vi śaśrāthe. .

Tejishthā apo maṁhanā pari vyata yadī devasya  
 śravasā sado viduḥ. 2

(Cf. Rv IX. 70.2)

1425. Te asya santu ketavo'mṛtyavo'dābhyāso januṣi ubhe  
 anu.

Yebhir nṛmṇā ca devyā ca punata ād id rājānam  
 mananā agrbhṇata. 3

(Cf. Rv IX. 70.3)

## Khaṇḍa VI

### Sūkta 18

1426. Abhi vāyum vītyarṣā grṇānōbhi mitrāvaruṇā  
 pūyamānaḥ.

Abhī naram dhījavanaṁ rathēṣṭhām abhīndram  
 vṛṣaṇam vajrabāhum. 1

(Cf. Rv IX. 97.49)

1427. Abhi vastrā suvasanānyarṣabhī dhenūḥ sudughāḥ  
 pūyamānaḥ.

Abhi candrā bharttave no hiraṇyābhyaśvān .rathino  
 deva soma. 2

(Cf. Rv IX. 97.50)



1424. He (the divine elixir) solicits for the auspicious ambrosia (i.e. sacred waters); both heaven and earth are kept aloof by His poetry or design. He wraps the lustrous waters with his greatness, when (the priests) with the oblation find out the resting abode of the radiant (elixir).
1425. May those — his immortal and invisible — rays protect both classes of creation (men and other cattle). By these rays, powers of men and also of Nature's bounties are purified. Nice, even for this, have sages welcomed him (the elixir) as king.
1426. Being eulogized, may it hasten to the wind; being purified, hasten to the Sun and ocean; hasten to the twin divines. The leader, quick as thought and mounted on a car, may you quickly approach the resplendent Self, the showerer and the wielder of the thunderbolt.
1427. O divine elixir, while being filtered proceed to handsome garments, proceed to cows to be milked; proceed to silver and gold for maintenance; proceed to horses fit for chariots.

अ॒भी नो॑ अ॒र्ष दि॒व्या वसू॑न्य॒भि विश्वा॑ पा॒रथि॒वा पू॒यमा॑नः ।  
अ॒भि येन॑ द्र॒विणम॑श्न॒वामा॑भ्या॒र्षेयं॑ ज॒मद॑मि॒वन्नः॑ ॥३॥

( १९ )

(१-३) वसून्वास्याङ्गित्वं हुवेऽनुज्येवाहुः । इन्द्रपूर्वा देवते । (१-३) इषमाद्वितीयापो-  
पशुः । (३) कृतीवापश्च इहती इन्द्रासी ।

य॒ज्ञाय॑था अ॒पू॒र्व्यं म॑घ॒वन्वृ॒त्रह॑त्याय ।  
तत्पृ॑थि॒वीम॑प्रथयस्तदस्त॒न्ना उ॒तो दि॒वम् ॥१॥  
त॒ते य॒ज्ञो अ॒जाय॑त तद॒र्कं उ॒त ह॑स्तिः ।  
तद्दि॒श्वम॑भि॒मूर्सि॑ य॒ज्ञातं॑ य॒च्च ज॑न्त्वम् ॥२॥  
आ॒मासु॑ प॒क्वमै॑र॒य आ॑ सूर्य॒रोह॑यो दि॒वि ।  
ध॒र्म॑न॒सामं॑ तप॒ता सु॒वृ॒क्तिभि॑र्जु॒ष्टं गि॒र्वण॑से बृ॒हत् ॥३॥

1428. Abhi no arṣa divyā vasūnyabhi viśvā pārthivā  
pūyamaṇaḥ.  
Abhi yena draviṇam aśnavāmābhyārṣeyam  
jamadagnivan naḥ.<sub>3</sub>  
(Cf. Rv IX. 97.51)

### Sūkta 19

1429. Yaj jāyathā apūrvyā maghavan vṛtrahatyāya.  
Tatpṛthivīm aprathayas tad astabhnā uto divam.<sub>1</sub>  
(Cf. S. 602; Rv VIII. 89.5)
1430. Tat te yajño ajāyata tad arka uta haskr̥tiḥ.  
Tadviśvam abhibhūr asi yaj jātam yac ca jantvam.<sub>2</sub>  
(Cf. Rv VIII. 89.6)
1431. Āmāsu pakvam airaya ā sūryaṁ rohayo divi.  
Dharmam na sāmam tapatā suvṛktibhir juṣṭam gir  
vaṇase bṛhat.<sub>3</sub>  
(Cf. Rv VIII. 89.7)

1428. While being filtered and purified, bring us celestial treasures, bring us all earthly treasures, so that we may acquire riches and divinity and become brilliantly blazing.
1429. O bounteous Lord, there has been a time, when none existed prior to you, and you were born for the destruction of the shrouding darkness. At that time, you spread out far and wide on this earth, and brought the heavens, the luminaries, into existence.
1430. Then the sacrifice was produced for you, and thence the delightful hymns of Ṛk (the revealed knowledge); thus in your power; you surpass all, whatever has been or whatsoever would be.
1431. In the raw cow, you produce the ripe milk. Then you cause the Sun to rise to heaven. (o priests), please invoke (the Lord) with your praises as the milk pot is heated with sacred Sāman hymns and also sing the Brhat Saman to Him who loves to hear praise-songs.

( २० )

(१-३) मत्स्यस्यास्य वैशावस्योऽगास्य ऋषिः । इन्द्रो देवता । (१) वचमाणा इहती,  
(२-३) दितीयाद्वीथयोऽध्वानुधुम् इन्द्रसी ।

मत्स्यपायि ते महः पात्रस्येव हरिवो मत्सरो मदः ।  
वृषा ते वृष्ण इन्दुवाजो सहस्रसातमः ॥१॥  
आ नस्ते गन्तु मत्सरो वृषा मदो वरेण्यः ।  
सहावाꣳ इन्द्र सानसिः पृतनाषाडपत्यः ॥२॥  
त्वꣳ हि शूरः सनिता चोदयो मनुषो रथम् ।  
सहावान्दस्युमव्रतमोषः पात्रे न शोचिषा ॥३॥

। इति १४३२ द्वितीयोऽङ्कः ।

## Sūkta 20

1432. Matsyapāyi te mahah pātrasyeva harivo matsro  
madaḥ.  
Vṛṣā te vṛṣṇa indur vājī sahasra sātamaḥ. 1  
(Cf. Ṛv I. 175.1)
1433. Ā nas te gantu matsaro vṛṣā mado vareṇyaḥ.  
Sahāvān indra sānasiḥ pṛtanāṣāḍ amartyaḥ. 2  
(Cf. Ṛv I. 175.2)
1434. Tvaṁ hi sūraḥ sanitā codayo manuṣo ratham.  
Sahāvān dasyum avratam oṣaḥ pātram na śociṣa. 3  
(Cf. Ṛv 175.3)

Here ends Prapa-thaka VI — Ardha II  
Also ends here Adhyāya XII

1432. O resplendent Lord with brilliant radiance, may you be delighted. May your own bliss be consummated. Your delightful creations, the holder of your bliss, is as exhilarating as the bliss itself. For you, the vigour, equally invigorating is the bliss, O mighty, the giver of thousand pleasures.
1433. O resplendent Lord, may our offering of the spiritual delight be acceptable to you; for (it is) invigorating, inspiring, strength-giving and most precious to us; it is the vanquisher of adverse tendencies and is immortal.
1434. O resplendent Lord, you are indeed, brave, bounteous and a benefactor. You have been accelerating the speedy chariot of human endeavours. O mighty one, may you consume the unruly and indisciplined elements of human society like the blazing fire which consumes the wooden vessel.

END

अथ पवस्व धृतिषोऽर्कः

( १ )

(१-५) पवस्वस्यास्य आर्ग्यः कृषिकृषिः । लोभो देवता । गावपी कम्पः ।

पवस्व वृष्टिमा सु नोपामूर्मि दिवस्परि । अयक्ष्मा बृहतीरिषः ॥१॥  
 तया पवस्व धारया यया गाव इहागमन् । जन्यास उप नो गृहम् ॥२॥  
 घृतं पवस्व धारया यज्ञेषु देववीतमः । अस्मभ्यं वृष्टिमा पव ॥३॥  
 स न ऊर्जे व्याव्ययं पवित्रं धाव धारया । देवासः शृण्वन्हि कम् ॥४॥  
 पवमानो असिष्यदेद्रक्षाः स्यपजङ्घनत् । प्रनवद्रोचयन्नुचः ॥५॥

### Adhyāya XIII

#### Prapātihaka VI: Ardha III

##### Khaṇḍa I

##### Sūkta 1

1435. Pavasva vṛṣtim ā su no'pām ūrmim divas pari.  
 Ayakṣmā br̥hatīr iṣaḥ.<sub>1</sub>  
 (Cf. Ṛv IX. 49.1)
1436. Tayā pavasva dhārayā yayā gāva ihāgaman.  
 Janyāsa upa no gṛham.<sub>2</sub>  
 (Cf. Ṛv IX. 49.2)
1437. Ghṛtam pavasva dhārayā yajneṣu devayītamah.  
 Asmabhyam vṛṣtim ā pava.<sub>3</sub>  
 (Cf. Ṛv IX. 49.3)
1438. Sa na ūrje vyāvyayam pavitram dhāva dhārayā.  
 Devāsaḥ śṛṇavan hi kam.<sub>4</sub>  
 (Cf. Ṛv IX. 49.4)
1439. Pavamāno asiṣyadad rakṣāṁsyapajāṅghanat.  
 Pratnavad rocayan rucaḥ.<sub>5</sub>  
 (Cf. Ṛv IX. 49.5)



**Adhyāya XIII**

1435. May you pour down upon us a shower of rain from heaven, a stream of water from the celestial region and plenteous store of wholesome food free from disease.
1436. Flow in such a stream that even the cattle belonging to strangers (or opponents) may come to our home.
1437. Since you are very loving to Nature's bounties at the cosmic sacrifice, may you shower down water in a stream; may you pour down on us floods of rain (i.e. of blessings).
1438. May you for our sustenance run through the ultrapsychic fleecy filter with your stream; may our organs of senses hear your sound.
1439. This purified elixir flows forth to the receptacle, destroying our wicked tendencies and flashing out splendour as of old.

( २ )

(१-४) ऋतुर्जगत्प्राप्त्यः कर्तव्यं भगदाहः कर्तव्यः । इन्द्रो देवता । (१-२) वयमादिषु च स्यात्तुष्टुः ।

(४) ऋतुर्जगत्प्राप्त्यः कर्तव्यः ।

प्रत्यस्मै पिपीषते विश्वानि विदुषे भर ।

अग्धमाय जग्मयेषाद्भवने नरः ॥१॥

एमेनं प्रत्येतनं सोमेभिः सोमपातमम् ।

अमत्रेभिर्ऋजीषिणमिन्द्रं सुतेभिरिन्दुभिः ॥२॥

यदो सुतेभिरिन्दुभिः सोमेभिः प्रतिभूषथ ।

वेदा विश्वस्य मेधिरो धृषतन्तमिदेषते ॥३॥

अस्मा अस्मा इदन्धसो ध्वयो प्र भरा सुतम् ।

कुवित्समस्य जेन्यस्य शर्द्धतोभिः शस्तेरवस्वरत् ॥४॥

## Sūkta 2

1440. Pratyasmai pipīṣate viśvāni viduṣe bhara.  
Araṅgamāya jagmaye'paścād adhthane narah. 1  
(Cf. S. 352; Rv VI. 42.1)

1441. Emenam pratyetana somebhiḥ somapātamam.  
Amatrebhir rjīṣiṇam indraṁ sutebhir indubhiḥ. 2  
(Cf. Rv VI. 42.2)

1442. Yadī sutebhir indubhiḥ somebhiḥ pratibhūṣatha.  
Vedā viśvasya medhiro dhr̥ṣat tan tam ideṣate. 3  
(Cf. Rv VI. 42.3)

1443. Asmā asmā id andhaso'dhvaro pra bhara sutam.  
Kuvit samasya jenyasya śardhato'bhiṣaster  
avasvart. 4  
(Cf. Rv VI. 42.4)

1440. May you offer the homage to him who is desirous to relish it; who knows all things, whose movements are all sufficient and who goes readily to help sacred works. He is always a true leader, never a follower.
1441. Just as one proceeds with sweet drinks to a quaffer, may you with your loving devotion, proceed to the proximity of the earnest acceptor of the spiritual prayers. Go to the vigorous Lord, with the vessels of your heart filled with loving devotion.
1442. May you come to the sagacious Lord with well-thought, intense and overflowing devotion. He knows your inner desires. He, the suppressor of adversities, assuredly grants your wish whatever it may be.
1443. May you offer, O priest, to Him, and Him alone this homage of sacrificial food, and may He ever defend us against the malignity of every superable adversary.

( १ )

(१-९) बहुवचसात् स्वतवसेऽङितो देवतो वा ऋक् । सोमो देवा इन्द्रश्च देवताः । पावयी इन्द्रः ।

बभ्रवे नु स्वतवसेरुणाय दिविस्पृशे । सोमाय गार्धमर्चत ॥१॥  
 हस्तच्युतेभिरद्भिभिः सुतं सोमं पुनीतन । मधवा धावता मधु ॥२॥  
 नमसेदुप सीदत दधेदभि श्रीणीतन । इन्दुमिन्द्रे दधातन ॥३॥  
 अमित्रहा विचर्षणिः पवस्व सोमं शं गर्वे । देवेभ्यो अनुकामकृते ॥४॥  
 इन्द्राय सोमं पातवे मदाय परि पिच्यसे । मनश्मिन्मनसस्पतिः ॥५॥  
 पवमानं सुवीर्यं रयिं सोमं रिरिहि णः । इन्दविन्द्रेण नो युजा ॥६॥

## Khaṇḍa II

### Sūkta 3

1444. Babhrave nu svatavase'ruṇāya divispṛśe.  
 Somāya gātham arccata.<sub>1</sub>  
 (Cf. Rv IX. 11.4)
1445. Hasta cyutebhir adribhiḥ sutam somam punītana.  
 Madhāvā dhāvatā madhu.<sub>2</sub>  
 (Cf. Rv IX. 11.5)
1446. Namased upa sīdata dadhned abhi śrīṇītana.  
 Indum indra dadhātana.<sub>3</sub>  
 (Cf. Rv IX. 11.6)
1447. Amitrahā vicarṣaṇiḥ pavasva soma śam gave.  
 Devebhyo anukāmakṛt.<sub>4</sub>  
 (Cf. Rv IX. 11.7)
1448. Indrāya soma pātave madāya pari śicyase.  
 Manaścīn manasaspatiḥ.<sub>5</sub>  
 (Cf. Rv IX. 11.8)
1449. Pavamān suvīryam rayim soma ririhi ṇaḥ.  
 Indavindreṇa no yujā.<sub>6</sub>  
 (Cf. Rv IX. 11.9)

1444. May you recite praises to the bright and brown; self-vigorous, and heaven-touching divine elixir.
1445. Purify the divine elixir, which has been crushed between stones, whirled by the hands and squeezed. May you mix the sweet milk of devotion in the inebriating elixir.
1446. (O priests), may you come with reverence; mix the juices of elixir with curds and offer the mixed juices to the resplendent Self.
1447. O divine elixir, the subduer of enmity, the most wise, fulfiller of aspirations of godly men, you shower prosperity on our cows and cattle.
1448. O elixir of divine love, cognizant of the mind, and its controller as well, you are poured forth as a drink for the exhilaration of the resplendent Self.
1449. O joy-bestowing effused elixir, may you give us by the grace of the resplendent of the Lord, such wealth of prosperity, as increases our vigour.

( ४ )

(१-३) वृषस्यास्याद्विरली कुतकसमुक्ताहरी । सूर्येन्द्रो देवते । गायत्री छन्दः ।

उ॒द्वेद॑भि॒ श्रु॒ताम॑घं वृ॒षभे॑ न॒र्योप॑सम् । अ॒स्तार॑मेषि सूर्य ॥१॥  
 न॒व यो न॑वति॒ पुरो॑ वि॒भेद॑ बा॒ह्वोज॑सा । अ॒हि च॑ वृ॒त्रहा॑वधीत् ॥२॥  
 स न॑ इन्द्रः शिवः सखाश्चाव॒द्रोम॑यवमत् । उ॒रुधा॑रेव दो॒हते ॥३॥

( ५ )

(१-३) वृषस्यास्य सूर्य ऋषिः । सूर्यो देवता । वज्रती छन्दः ।

वि॒भ्राद् वृ॒हत्पि॑बतु सोम्य॑ म॒ध्वायु॑दे॒धय॑ज्ञप॒तावि॑हुतम् ।  
 वा॒तजू॒तो यो अ॑भिर॒क्षति॑ त्मना॒ प्रजाः॑ पि॒पति॑ बहु॒धा वि॑ राजति ॥१॥

## Sūkta 4

1450. Udghed abhi śrutām agham vṛṣabham naryāpasam,  
 Astāram eṣi sūrya.<sub>1</sub>  
 (Cf. S. 125; Rv VIII. 93.1; Av. XX. 7.1)
1451. Nava yo navatim puro bibheda bāhvojasā.  
 Ahim ca vṛtrahāvadhit.<sub>2</sub>  
 (Cf. Rv VIII. 93.2; Av. XX. 7.2)
1452. Sa na indraḥ śivaḥ sakhāśvāvad gomad yavamat.  
 Urudhāreva dohate.<sub>3</sub>  
 (Cf. Rv VIII. 93.3; Av. XX. 7.3)

## Khaṇḍa III

## Sūkta 5

1453. Vibhrād brhat pibatu somyam madhvāyur dadhad  
 yajñapatāvavihutam.  
 Vātajūto yo abhi rakṣati tmanā prajāḥ piparti bahudhā  
 virā jati.<sub>1</sub>  
 (Cf. S. 628; Rv X. 170.1; Yv. XXXIII. 30)



1450. O Sun, you ascend to meet the Lord, the showerer of blessings, the bountiful giver, famous for wealth and who is the benefactor of men;
1451. and, who cleaves, by the strength of His arms, the ninety-nine i.e. innumerable, strongholds of evil forces, and is the dispeller of the devil of ignorance and annihilator of the wicked.
1452. May the resplendent Lord, our auspicious friend, milk for us, like a rich-streaming (cow), affluency in horses, kine and barley.
1453. Let the glorious luminary, our Lord, accept our powerful divine elixir of affection and bestow upon the performer of these sacred and selfless acts a life free from infirmities.  
The Supreme Lord, the most glorious luminary, that is turned round by the aerial vortex, preserves the world by its own might, and nourishes all its inhabitants. In various ways, He pours forth floods of lustre everywhere.

विभ्राद् बृहत्सुभृतं वाजसातमं धर्मं दिवौ धरुणे सत्यमर्पितम् ।  
 अमित्रहा वृत्रहा दस्युहन्तमं ज्योतिर्जज्ञे अमुरहा सपत्नहा ॥२॥  
 इदं श्रेष्ठं ज्योतिषां ज्योतिरुत्तमं विश्वजिद्धनजिदुच्यते बृहत् ।  
 विश्वभ्राद् भ्राजो महि सूर्यो दश उरु पप्रथे सह औजो अच्युतम् ॥३॥

(१)

(१-२) दस्युवस्वास्व शक्तिः शक्तिर्धर्मः । इन्द्रसूर्यौ देवते । बृहती इन्द्रः ।

इन्द्रं क्रतुं न आ भर पिता पुत्रेभ्यो यथा ।  
 शिक्षा णो अस्मिन्पुरुहूतं यामनि जीवा ज्योतिरशीमहि ॥१॥  
 मा नो अज्ञाता वृजना दुराध्याः माशिवामाव क्रमुः ।  
 त्वया वयं प्रवतः शश्वतीरपोति शूर तरामसि ॥२॥

1454. Vibhrād bṛhat subhṛtam vājasātaman dharmam divo  
 dharuṇe satyam arpitam.

Amitrahā vṛtrahā dasyuhantamam jyotir jajñe asurahā  
 sapatnahā.<sup>2</sup>

(Cf. Rv X. 170.2)

1455. Idam śreṣṭham jyotiṣām jyotir uttamam viśvajid  
 dhanajid ucyate bṛhat.

Viśvabhṛād bhrājo mahi sūryo dṛśa uru paprathe saha  
 ojo acyutam.<sup>3</sup>

(Cf. Rv X. 170.3)

## Sūkta 6

1456. Indra kratum na ā bhara pitā putrebhyo yathā.

Śikṣā ṇo asmin pūruhūta yāmani jīvā jyotiraśīmahī.<sup>1</sup>

(Cf. S 259; Rv VII. 32.26; Av. XVIII. 3.67; XX.  
 79.1)

1457. Mā no ajñātā vṛjanā durādhyo māśivāso-va kramuḥ.

Tvayā vayam pravataḥ śaśvatīr apo'ti śura tarāmasi.<sup>2</sup>

(Cf. Rv VII. 32; 27; Av. XX. 79.2)

1454. Let the glorious luminary, our Lord, mighty, all-embracing food-producing and unfading, placed on the back-ground of the heaven-sustaining circle, the destroyer of the unfriendly, the slayer of forces of nescience, and exterminator of infidels, the destroyer of ferocious rascals, and the over-whelmer of jealous relatives, make His effective appearance.
1455. This light, the best of lights, supreme, is all-conquering and winner of lasting wealth. The all-illuminating, radiant, mighty Sun bring to visibility his vast domain; his is the unfailing lustre.
1456. O resplendent Lord, give us wisdom as a father giving to his sons. O much invoked Lord, bestow wealth upon us on this occasion so that we may live long to see the divine light.
1457. Let no unknown wicked, malevolent, malignant, overpower us. May we, protected by you, having embarked on divine boats, cross over all the obstructing streams that are rushing down.

(७)

(१-२) इषुषस्वास्य जगाधो नर्ग क्रपिः । इन्द्रो देवता । (१) वयमावा इवमी, (२) द्वितीयावाभ रक्षिष्मन्ती ।

अद्याया श्वःश्व इन्द्रास्व परे च नः ।

विश्वो च नो जरितृन्सत्पते अहा दिवा नक्ते च रक्षिषः ॥१॥

प्रभङ्गी शूरो मघवा तुवामघः सम्मिश्रो वीर्याय कम ।

उभा ते बाहू वृषणा शतक्रतो नि या वज्रं मिमिक्षतुः ॥२॥

(८)

(१) गङ्गावस्याम्य मैत्रावरुणो रक्षिष्मन् क्रपिः । सरस्वाम् देवता । माघवी इन्द्रः ।

जनीयन्तो न्यग्रवः पुत्रीयन्तः सुदानवः । सरस्वन्तः हवामहे ॥१॥

## Sūkta 7

1458. Adyādyā śvaḥśva indra trāsva pare ca naḥ.  
Viśvā ca no jaritṛnt satpate ahā divā naktam ca  
rakṣiṣaḥ.<sub>1</sub>  
(Cf. Rv VIII. 61.17)

1459. Prabhaṅgī śūro maghavā tuvīmaghaḥ sammiślo  
vīryāya kam.  
Ubhā te bāhū vṛṣaṇā śatakrato ni yā vajram  
mimikṣatuḥ.<sub>2</sub>  
(Cf. Rv VIII. 61.18)

## Khaṇḍa IV

## Sūkta 8

1460. Janīyanto nvagravaḥ putriyanth su dānavaḥ.  
Sarasvantaṁ havāmahe.<sub>1</sub>  
(Cf. Rv VII. 96.4)

1458. Save us, O resplendent Lord, every today, every tomorrow and every succeeding day. O lord of the good, protect us, your praisers, all and every day-by day and by night.
1459. The bounteous Lord is the shatterer, the hero, rich in wealth and the conductor to victory. O performer of hundreds of noble deeds, both of your arms, which hold the weapon of justice, are also the showerer of blessings.
1460. With a desire for wife and with longings for children, we the liberal givers, invoke the divinity of enlightenment.

( ९ )

(१) एकस्वस्यास्य शार्हस्वतो भरद्वाज कृषिः । सरस्वती देवता । गायत्री छन्दः ॥

उ॒त नः॑ प्रि॒या प्रि॒यासु॑ सप्तस्व॒सा सु॒जु॒ष्टा । सर॑स्वती स्तो॒म्या भू॒त् ॥१॥

( १० )

(१-१) दूषम्यास्य (१) प्रथमाया गायिनो विष्वाविमः, (२) द्वितीयायाः कान्तो नेवातिभिः, (३) कृतीयायाः-  
द्विरस्ताः सप्त देवावसा कृषयः । (१) प्रथमायाः रुचिता, (२) द्वितीयायाः कान्त्यन्त्यभिः,

(३) कृतीयायाभ्यामिदं देवताः । त्रिराङ्गायत्री छन्दः ॥

तत्स॑वि॒तुर्वरे॑ण्यं भ॒र्गो दे॒वस्य॑ धीमहि । धियो॑ यो नः प्रचो॑दया॒त् ॥१॥

सो॒मा॒नां॑ स्वर॒णं ॥२॥

अ॒म आ॒यू॑षि पव॒से ॥३॥

## Sūkta 9

1461. Uta naḥ priyā priyasu sapta svasā sujuṣṭā.  
Sarasvatī stomyā bhūt.  
(Cf. Rv VI. 61.10)

## Sūkta 10

1462. Tatsavitur vareṇyam bhaṅgo devasya dhīmahi.  
Dhiyo yo naḥ pra codayāt.  
(Cf. Rv III. 62.10; Yv. III. 35; XXII. 9; XXX. 2; XXXVI. 3)
1463. Somānām svaraṇam [kṛṇuḥi brahmaṇaspate.  
Kakṣīvanatam ya ṇusijah].  
(Cf. S. 139; Rv I. 18.1; Yv. III. 28)
1464. Agna āyūṁṣi pavase [ā suvorjam iṣam ca naḥ.  
Āre bādhasva ducchunām].  
(Cf. S. 627; 15.18; Rv IX. 66.19; Yv. XIX. 38; 35.36)



1461. May the speedy stream of spiritual awareness, who has seven sister-streams, who is dearest amongst those dear to us, and is fully propitiated, be ever adorable.
1462. May we imbibe in ourselves the choicest effulgence of the divine Creator, that he evokes our intellects.
1463. Only fragmentary: सोमान्\* स्वरणम् - Rv. I. 18.1.  
[O Lord, the preceptor, please make the seeker illustrious, who offers devotions to you, and make him talented too, just as those who specialize in creative activity.]
1464. Only fragmentary: अग्न आयू\* षि पक्वसे - Rv. IX. 66.19.  
[O adorable Lord, you support our lives; you send us fuel and food; may you drive far off the evil instincts.]

( ११ )

(१-३) वृषस्यास्यो देवता ऋषिः । मिमावन्ती देवाश्च देवताः । गावधी ऋषः ॥

ता नैः शक्तं पार्थिवस्य ॥१॥

ऋतमृतेन सपन्तेषिरं दक्षमाशते । अद्रुहा देवौ वर्द्धते ॥२॥

वृष्टियावा रीत्यापेषस्पती दानुमत्याः । बृहन्तं गर्त्तमाशते ॥३॥

( १२ )

(१-३) वृषस्यास्य देवाभिषो मधुच्छन्दा ऋषिः । (१) वषमाया इन्द्रः नृषो वा, (२-३) क्षिप्रः ।

क्षीयपोषेक्षो देवता । गावधी ऋषः ॥

युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्युषः । रोचन्ते रोचनां दिवि ॥१॥

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे । शोणा धृष्णू नृवाहसा ॥२॥

## Sūkta 11

1465. Tā naḥ śaktam pāṛthivasya [maho rāyo divyasya.  
Mahi vā kṣatram deveṣu.]<sub>1</sub>  
(Cf. S. 1145; Ṛv V. 68.3)

1466. Ṛtam ṛtena sapanteṣīram dakṣam āśāte.  
Aduhā devau vardhete.<sub>2</sub>  
(Cf. Ṛv V. 68.4)

1467. Vṛṣṭi dyāvā rītyāpeṣaspatī dānumatyāḥ.  
Bṛhantam gartam āśāte.<sub>3</sub>  
(Cf. Ṛv V. 68.5)

## Sūkta 12.

1468. Yuñjanti bradhnām aruṣam carantam pari tasthuṣaḥ.  
Rocante rocanā divi.<sub>1</sub>  
(Cf. Ṛv I. 6.1; Yv. XXIII. 5; Av. XX. 26.4; 47.10;  
69.9)

1469. Yuñjantyaśya kāmā harī vipakṣasā rathe.  
Śoṇā dhṛṣṇū nṛvāhasā.<sub>2</sub>  
(Cf. Ṛv I. 6.2; Yv. XXIII. 6; Av. XX. 26.5; 47.11;  
69.10)

1465. Only fragmentary: ता नः शक्तं पार्थिवस्य - Rv. V. 68.3.  
[He, the twin-Lord is able to grant us great terrestrial and celestial riches. Great is your might, O Lord, among Nature's bounties.]
1466. Carefully tending eternal truth with truth, He attains His vigorous might. The twin-Lord enhances His power, devoid of guile.
1467. With raining sky and streaming rivers, the twin-Lord of sustenance, and granter of gifts, occupies His sovereign position.
1468. Just as in the cosmos, the circumstationed planetary body derives light from the Sun, similarly the mind and speedy vital forces derive light and life from the God-blessed inner soul.
1469. May they harness to the car of their human body of lovely highly-spirited, enduring and speedy compound faculties (mental and vital) to reach their destination.

केतुं कृष्वन्नकेतवे पेक्षो मर्या अपेक्षसे । समुषद्भिरजाययाः ॥३॥

(११)

(१-४) तुषत्यात्वं कृष्वन्न इत्यादा कृषिः । सोमेन्द्रमन्तो देवताः । विदुषु कृष्याः ।

अयं सोम इन्द्र तुभ्यं सुन्वे तुभ्यं पवते त्वमस्य पाहि ।  
 त्वं ह यं चकृषे त्वं ववृष इन्दु मदाय युज्याय सोमम् ॥१॥  
 स इह रथो न भुरिषादयोजि महः पुरुणि सातये वसूनि ।  
 आदी विश्वा नहुष्याणि जाता स्वर्षाता वने ऊर्द्धा नवन्त ॥२॥  
 शुष्मी शर्द्धो न मारुतं पवस्वानभिःस्ता दिव्या यथा विद् ।  
 आपो न मधु सुमतिमेवा नः सहस्राप्साः पृतनापाङ्ग यज्ञाः ॥३॥

1470. Ketum kṛṣvann aketave peśo maryā apeśase.  
 Sam uṣadbhir ajāyathāh.<sub>3</sub>  
 (Cf. Rv I. 6.3; Yv. XXIX. 37; Av. XX. 26.6; 47.12;  
 69.11)

## Khaṇḍa V

### Sūkta 13

1471. Ayam soma indra tubhyaṁ sunve tubhyam pavate  
 tvamasya pāhi.  
 Tvaṁ ha yam cakṛṣe tvam vavṛṣa indum madāya  
 yujyāya somam.<sub>1</sub>  
 (Cf. Rv IX. 88.1)
1472. Sa īm ratho na bhuriṣād a yoji mahah purūṇi sātaye  
 vasūni.  
 Ād tim viśvā nahuṣyāṇi jatā svarṣātā vana ūrdhvā  
 navanta.<sub>2</sub>  
 (Cf. Rv IX. 88.2)
1473. Śuṣmī śardho na mārutam pavaśvānabhiśastā divyā  
 yathā viṭ.  
 Āpo na makṣū sumatir bhavā naḥ sahasrāpasāḥ  
 pṛtanāṣād yajñnaḥ.<sub>3</sub>  
 (Cf. Rv IX. 88.7)

1470. O mortals, you owe your rise to eminence to that resplendent God who with the rays of every dawn awakens life in the lifeless and gives form to the formless.
1471. The elixir is expressed for you, O resplendent self; for you it is filtered; may you drink it; it is the delightful elixir, which you yourself have chosen for your exhilaration, it is verily your companion.
1472. It has been harnessed like a capacious car that bears abundant treasures to be given to us; it helps everyone of us among men to triumph in the great struggles of life; there it helps its votaries.
1473. O elixir, strong as you are like the army of the cloud-bearing winds, may you flow forth. You are blameless as innocent folk. May you become quickly favourable to us like the waters. You are, verily, of a thousand forms, adorable like the resplendent self and the victor in battle.

( १४ )

(१-३) दृक्परात्प गार्हपत्यो मयज्ञाय कृषिः । अग्निर्वैराथ देवताः । गार्हपती इन्द्रः ॥

त्वमग्ने यज्ञानां होता विश्वेषां हितः । देवैर्मिमांनुषे जने ॥१॥  
 स नो मन्द्राभिरध्वरे जिह्वाभिर्यजा महः । आ देवान्वक्षि यक्षि च ॥२॥  
 वेत्या हि वेधो अप्वनः पथम् देवाञ्जसा । अमे यज्ञेषु सुक्रतो ॥३॥

( १५ )

(१-३) दृक्परात्प गार्हपत्यो विष्वाविष कृषिः । अग्निर्वैराथ । गार्हपती इन्द्रः ॥

होता देवो अमर्त्यः पुरस्तादेति मायया । विद्यानि प्रचोदयन् ॥१॥  
 वाजी वाजेषु धीयतेध्वरेषु प्र णीयते । विप्रो यज्ञस्य साधनः ॥२॥  
 धिया चक्रे वरेण्यो भूतानां गर्भमा दधे । दक्षस्य पितरं तना ॥३॥

## Sūkta 14

1474. Tvam agne Yajñanām hotā viśveṣām hitaḥ.  
 Devebhir mānuṣe jane.<sub>1</sub>  
 (Cf. S. 2; Rv VI. 16.1)

1475. Sa no mandrābhir adhware jihvābhir yajā mahāḥ.  
 Ā devān vakṣi yakṣi ca.<sub>2</sub>  
 (Cf. Rv VI. 16.2)

1476. Vettā hi vedho adhvanāḥ pathaś ca devāñjasā.  
 Agne yajñeṣu sukrato.<sub>3</sub>  
 (Cf. Rv VI. 16.3)

## Sūkta 15

1477. Hotā devo amartyaḥ purastād eti māyayā.  
 Vidathāni prācodayan.<sub>1</sub>  
 (Cf. Rv III. 27.7)

1478. Vājī vājeṣu dhīyatedhwareṣu pra ṇīyate.  
 Vipra yajñasya sādhanāḥ.<sub>2</sub>  
 (Cf. Rv III. 27.8)

1479. Dhīyā cakre vareṇyo bhūtānām garbham ā dadhe.  
 Dakṣasya pitaram tanā.<sub>3</sub>  
 (Cf. Rv III. 27.9)



1474. O adorable Lord, the inspirer of benevolent deeds, the divine powers honour you as the benefactor of all. You are the inspirer of men and mankind.
1475. So, may you illumine the great cosmic powers with your exhilarating glories, and may you bring hither the divine forces and help them in their assigned functions.
1476. O adorable Lord, creator, doer of great deeds, and the performer of cosmic sacrifice, you know the paths and ways, and how to travel and function with speed.
1477. He, the invoker, the immortal fire-divine, comes first, directing solemnities by his wonderful wisdom.
1478. Both in battle and worship, the valerous fire-divine is brought forward reverently at the holy worship, for, he is the sage who accomplishes noble acts.
1479. He, the chosen one, is revealed through noble deeds. He comprehends the germ of all creatures. He has been received by children of wise as the parents of the world.

( ११ )

(१-४) वृषत्वात्स्य कान्तापो इदं कविः । अग्नीम्नी देवते । यावन्ती कन्दः ॥

आ सुते सिञ्चते श्रियं५ रोदस्योरभिश्चियम् । रसा दधीत वृषभम् ॥१॥  
 ते जानते स्वमोक्या३५ सं वत्सासो न मातृभिः । मिथो न सन्त जामिभिः ॥२॥  
 उप स्रक्वेषु बप्सतः कृष्वते धरुणं दिवि । इन्द्रे अमां नमः स्वः ॥३॥

( १० )

(१-४) वृषत्वात्स्यावर्धनो बृहद्विषा कविः । (१) वषमावा इन्द्रः सुतो वा, (२-४) द्वितीयाकृतीवलोभेन्द्रो देवता । मिथु कन्दः ॥

तदिदास भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषु नृम्याः ।  
 सद्यो जज्ञानो नि रिणाति शत्रून्नु यं विश्वे मदन्त्युमाः ॥१॥

## Khaṇḍa VI

### Sūkta 16

1480. Ā sute siñcata śriyaṁ rodasyor abhiśriyam.  
 Rasā dadhīta vṛṣabham.<sub>1</sub>  
 (Cf. Rv VIII. 72.13; Yv. XXXIII. 21)
1481. Te jānata svam okyāṁ sam vatsāso na mātṛbhiḥ.<sub>2</sub>  
 Mitho nasanta jāmibhiḥ.<sub>2</sub>  
 (Cf. Rv VIII. 72.14)
1482. U'pa srakveṣu bapsataḥ kṛṣvate dharuṇaṁ divi.  
 Indre agnā namaḥ svaḥ.<sub>3</sub>  
 (Cf. Rv VIII. 72.15)

### Sūkta 17

1483. Tad id āsa bhuvaneṣu jyeṣṭham yaṭo jajña ugras tveṣa  
 nṛmṇaḥ.  
 Sadyo jajñāno ni riṇāti śatrūnanu yam viśve  
 madantyūmāḥ.<sub>1</sub>  
 (Cf. Rv X. 120.1; Yv. XXXIII. 80; Av. V. 2.1; XX.  
 107.4)

1480. Drop into the milked stream, the admixture of sacred offering which reaches both heaven and earth; supply the offering of the liquids (mixture of Soma and milk) to the fire — the showerer of blessings
1481. They (the cows) know their own abiding place, as calves with their mothers, so they severally assemble with their kin.
1482. They (the priests, out of the earthly oblations), consumed by flames, make sustaining food in heaven, for the fire-divine who devours it with jaws. They minister all the food to the fire-divine as well as the resplendent lord (the Sun).
1483. That (Brahman verily) has been the best in all the worlds, from whence all Nature's bounties, rich in radiance, have sprung up. As soon as manifested, he overcomes the foes; he is the one, whom whosoever submits, feels happy and joyful.

वावृधानः शवसा भूर्योजाः शत्रुदासाय भियसे दधाति ।  
 अव्यनच व्यनच ससि सं ते नवन्त प्रभृता मदेषु ॥२॥  
 त्वे क्रतुमपि वृजन्ति विश्वे हिर्यदेते त्रिर्मवन्त्युमाः ।  
 स्वादोः स्वादीयः स्वादुना सृजा समदः सु मधु मधुनाभि योधीः ॥३॥

( १८ )

(१-३) वृषत्वास्व त्रीमको इत्यमरः कफिः । विष्णुर्देवता । अहितकृत्वा ।

त्रिकद्रुकेषु महिषो यवाशिरं तुविशुष्मस्तुम्पत्तोममपिबहिष्णुना सुते यथावशम् ।  
 स ई ममाद महि कर्म कर्तवे महामुरु सैन सभ्रदेवो देव सत्य इन्दुः सत्यमिन्द्रम् ॥१॥

1484. Vāvṛdhānaḥ śavasā bhūryojāḥ śatrur dāsāya bhiyasam<sup>1</sup>  
 dadhāti.

Avyanc ca vyanac ca sasni sam te navanta prabhṛtā  
 madeṣu.<sup>2</sup>

(Cf. Rv X. 120.2; Av. V. 2.2; XX. 107.5)

1485. Tve kratum api vṛñjanti viśve dvir yad ete trir  
 bhavantyūmāḥ.

Svādoḥ svādīyaḥ svādunā sṛjā sam adaḥ su madhu  
 madhunābhi yodhiḥ.<sup>3</sup>

(Cf. Rv X. 120.3; Av. V. 2.3; XX. 107.6)

## Sūkta 18

1486. Trikadrakeṣu . mahiṣo yavāśīram  
 tuviśuṣmastṛmpatsomam apibad viṣṇunā sutam  
 yathāvaśam.

Sa īm mamāda mahi karma kartave mahāmuruṁ  
 sainaṁ saścād devo devaṁ satya induḥ  
 satyamindram.<sup>1</sup>

(Cf. S. 457; Rv II. 22.1; Av. XX. 95.1)

1484. Grown mighty in strength, with powerful vigour, our resplendent Lord implants fear in the heart of malignant; both the inanimate and the animate world are readily won by him. Happy in your exhilaration all creatures sing their praises and pay homage.
1485. All devotees offer adoration, and concentrate on you, at times twice or thrice, May you (blend a more tasting one with a tasty.) May you mix sweetness with sweetness to make further exhilarating.
1486. Just as in sacred rituals, the offerings of the medicinal herbs are mixed up with barley and milk and the libations given thrice a day (morning, mid-day and evening), similarly the resplendent self enjoys in participation with the all-pervading vital complex, the enjoyments of the divine sap of the spiritual realm during the three periods of life (youth, adult and old age). The draught of the divine sap considerably inspires the great and mighty resplendent Self to perform exceedingly supreme actions. May that divine sap (of the spiritual realm) pervade the divine self. True is the self and true is the divine sap.

साकं जातः क्रतुना साकमोजसा ववक्षिथ साकं वृद्धो वीर्यैः सासहिर्मृधो विचरषणिः ।  
 दाता राध स्तुवते काम्यं वसु प्रचेतनं सैनं सभ्रहैवो देव सत्य इन्दुः सत्यमिन्द्रम् ॥२॥  
 अध त्विषीमा अभ्योजसा कृवि युधाभवदा रोदसी अपृणदस्य मग्मना प्र वावृधे ।  
 अधत्तान्यं जठरे प्रेमरिच्यत प्र चेतय सैनं सभ्रहैवो देव सत्य इन्दुः सत्यमिन्द्रम् ॥३॥

॥ इति पञ्चमः प्रश्नः ॥

1487. Sākam jātaḥ kratunā sākam ojasā vavakṣitha sākam  
 vṛddho vīryaiḥ. sāsahir mṛdho vicarṣaṇiḥ.

Dātā rādhaḥ stuvate kāmīyaṃ vasu pracetanaṃ sainam  
 saścād devo devaṃ satya induḥ satyaṃ indram.<sup>2</sup>

(Cf. Rv II. 22.3)

1488. Adha tviṣīmāṇ abhyojasā kṛvim yudhābhavad ā rodasī  
 aprṇad asya majmanā pra vāvṛdhe.

Adhattānyam jaṭhare prem aricyata pra cetayaṃ sainam  
 saścād devo devaṃ satya induḥ satyaṃ indram.<sup>3</sup>

(Cf. Rv II. 22.2)

Here ends Prapāṭhaka VI — Ardha III

Also here ends Prapāṭhaka VI

Also ends here Adhyāya XIII



1487. O Self, cognate with wisdom, and cognate with vigour, you have risen and with that you support the universe. Mighty with your heroic energies, you are the subduer of the malevolent; you are the distinguisher (between good and evil), and the giver of substantial wealth to the chosen devotee. May the divine sap (of the spiritual realm) pervade the divine Self. True is the self and true is the divine sap.
1488. And mighty resplendent Self dispels nescience with His radiance in the conflict. He fills up earth and heaven as He grows with His prowess, after invigoration with the divine elixir. He holds a part of this, and rest He distributes over to gods (the sense organs). May the divine sap pervade the divine Self. True is the Self and true is the divine sap.

END

अथ सप्तमः ब्रह्मण्यः

(१)

(१-१) हव्यस्वात्वाद्भिरसो विस्मेव ऋषिः । इन्द्रो देवता । गोपती कण्वः ।

अभि प्र गोपतिं गिरेन्द्रमच यथा विदे । सुनुं सत्यस्य सत्पतिम् ॥१॥

आ हरयः ससृजिरेरुषीरधि बर्हिषि । यत्राभि संनवामहे ॥२॥

इन्द्राय गावे आशिरं दुदुहे वज्रिणे मधु । यत्सीमुपह्वरे विदेत् ॥३॥

(२)

(१-२) हव्यस्वात्वाद्भिरसो इत्येवमुच्येवाह्वरी । इन्द्रो देवता । इरसी कण्वः ।

आ नो विश्वासु हव्यमिन्द्रं समत्सु भूषत ।

उप ब्रह्माणि सवनानि वृत्रहन्परमज्या ऋचीषम ॥१॥

## Adhyāya XIV

## Prapāthaka VII: Ardha I

## Khaṇḍa I

## Sūkta 1

1489. Abhi pra gopatiṁ girendram arca yathā vide.  
Sūnuṁ satyasya satpatim.<sub>1</sub>  
(Cf. S. 168; Rv VIII. 69.4; Av. XX. 22.4; 92.1)
1490. Ā harayaḥ sasrj jire'ruṣīr adhi barhiṣi.  
Yatrābhi san navāmahe.<sub>2</sub>  
(Cf. Rv VIII. 69.5; Av. XX. 22.5; 92.2)
1491. Indrāya gāva āśiram duduhre vajriṇe madhu.  
Yatsīm upahvare vidat.<sub>3</sub>  
(Cf. Rv VIII. 69.6; Av. XX. 22.6; 92.3)

## Sūkta 2

1492. Ā no viśvāsu havyam indram samatsu bhūṣata.  
Upa brahmāni savanāni vṛtrahanparamajyā ṛciṣama.<sub>1</sub>  
(Cf. S. 269; Rv VIII. 90.1; Av. XX. 104.3)

**Adhyāya XIV**

1489. May you praise, as praise, as prescribed, with melodies the resplendent Lord, son of the truth, the guardian of wisdom and protector of the good.
1490. Let the speedy brilliant vital divine forces bring Him down to our synod where we in concert sing devotional songs.
1491. The cow-like divine speech has yielded the sweet milk of wisdom (i.e. the exhilarating elixir) for the resplendent Lord, the possessor of adamant will power. This wisdom then gets assimilated in the proximity of heart.
1492. May the resplendent Lord, who must be invoked in all our struggles of life, accept our hymns and our libations. He is the powerful destroyer of the shrouding darkness, and therefore, is worthy of praise.

त्वे दाता प्रथमो राधसामस्यसि सत्य ईशानकृत् ।  
तुविद्युमस्य युज्या वृणीमहे पुत्रस्य शवसो महः ॥२॥

( १ )

(१-१) वृषत्वाय वैद्युमनीकुली राजानो प्रथमवसवस्य कवी । सोमेन्द्रतवितरो देवताः । त्रिष्टुप् छन्दः ॥

प्र॒नं पी॒यूषं पू॒र्व्यं यदु॒क्त्यं॑ महो॑ गा॒ह्यादिव॑ आ निर॒धुक्ष॑त ।  
इन्द्र॑मभि जायमानं॑ समस्वरन् ॥१॥

आदी॑ के चित्पश्यमानास॑ आप्यं वसु॒रुचो॑ दिव्या॑ अभ्यनूष॑त ।  
दिवो॑ न वारं॑ सविता॑ व्यूर्णुते ॥२॥

अध॑ यदिमे पवमान॑ रोदसी॑ इमा॑ च विश्वा॑ भुवनाभि॑ मज्जना॑ ।  
यू॒थे न नि॒ष्ठा वृष॑भो वि र॒जसि॑ ॥३॥

1493. Tvam dātā prathamo rādhasāmasyasi satya īśānakṛt.  
Tuvidyumnasya yujyā vṛṇīmahe putrasya śavaso  
mahaḥ.<sub>2</sub>  
(Cf. Ṛv VIII. 90.2; Av. XX. 104.4)

### Sūkta 3

1494. Pratnam pīyūṣam pūrvyam yad ukthyam maho gāhād  
diva ā nir adhuḥṣata.  
Indram abhi jāyamānaṁ sam asvaran.<sub>1</sub>  
(Cf. Ṛv IX. 110.8)
1495. Ādīm ke cit paśyamānāsa āpyam vasuruco divyā  
abhyanūṣata.  
Divo na vāraṁ savitā vyūrṇute.<sub>2</sub>  
(Cf. Ṛv IX. 110.6)
1496. Adha yad ime pavamāna rodasī imā ca viśvā  
bhuvanābhi majmanā.  
Yūthe na niṣṭhā vṛṣabho vi rājasi.<sub>3</sub>  
(Cf. Ṛv IX. 110.9)

1493. You are the best of all in giving bounteous gifts. You are truthful and lordly in your acts. We solicit blessings worthy of you, O lord of vast riches and mighty source of strength.
1494. They, the heavenly inhabitants (or the sacrificers) have drained forth the primeval elixir of divine bliss out of the mighty firmament, worthy of laudation. These sacrificers in their own voice, extol the new-born sweet elixir.
1495. This all-beholding self-effulgent celestial star has been chanting hymns to your glory as a kinsman, O elixir, till the Sun has not driven away the wide-spread darkness.
1496. Since, you, O flowing divine life-elixir, stand pre-eminent and dominating over these two worlds (heaven and earth) and all existence by your own might, you are like a mighty bull amid the herd.

( ४ )

(१-१) वृषस्यास्मादीयतिः सुवयोष क्रपिः । अग्निर्वेत्ता । गायत्री इन्द्रः ॥

इ॒मं॑ पु॒ त्वम॑स्माकं॒ स॒नि॒ गाय॑त्रं नव्या॒ स॒म् । अ॒ग्ने॒ दे॒वेषु॑ प्र॒ वोचः॑ ॥१॥  
 वि॒भक्ता॑सि चि॒त्रभा॑नो सि॒न्धोरू॑मा॒ उपा॑के आ । स॒द्यो दा॑शु॒षे क्षर॑सि ॥२॥  
 आ नो॑ भज॒ पर॑मे॒ष्वा वा॒जेषु॑ म॒ध्यमे॑षु । शि॒क्षा व॑स्वो अ॒न्तम॑स्य ॥३॥

( ५ )

(१-१) वृषस्यास्य इन्द्रो वेत्ता क्रपिः । सूर्येन्द्रो देवते । गायत्री इन्द्रः ॥

अ॒हमि॑दि॒ पितु॑ष्प॒रि मे॒धा॒मृत॑स्य॒ जग्र॑ह । अ॒हं सूर्य॑ इ॒वाज॑नि ॥१॥  
 अ॒हं प्र॒जेन॑ जन्म॒ना गि॑रः शु॒म्भामि॑ क॒ण्वव॑त् । ये॒नेन्द्रः॑ शु॒ष्ममि॑दधे ॥२॥

## Sūkta 4

1497. Imamū śu tvam asmākam sanim gāyatram  
navyāṁsam.

Agne deveṣu pra vocaḥ.<sub>1</sub>

(Cf. S. 28; Rv 27.4)

1498. Vibhaktāsi citrabhāno sindhor ūrmā upāka ā.

Sadyo dāśuṣe kṣarasi.<sub>2</sub>

(Cf. Rv. I. 27.6)

1499. Ā no bhaja parameṣvā vājesu madhyameṣu.

Śikṣā vasvo antamasya.<sub>3</sub>

(Cf. Rv I. 27.5)

## Sūkta 5

1500. Aham iddhi pituṣpari medhāmṛtasya jagraha.

Ahaṁ sūrya ivājani.<sub>1</sub>

(Cf. S. 152; Rv VIII. 6.10; Av. XX. 115.1)

1501. Aham pratnena janmanā girah śumbhāni kaṇvavat.

Yenendrah śuṣmam id dadhe.<sub>2</sub>

(Cf. Rv VIII. 6.11; Av. XX. 115.2)



1497. O adorable God, may you distribute to Nature's agents the essence of our offerings (in the fire-ceremonies) and awaken in our hearts the wisdom contained in the newest hymns (of the divine texts).
1498. You are the possessor of wonderful radiance. You are the dispenser of blessings like the waves of a river, parted by interjacent (islets) and you generously shower you blessings on the person who completely surrenders to you.
1499. May you procure for us the sustenance that comes down to us from the celestial region and the interspace, and grant us the wealth that is on this earth.
1500. I have verily acquired the deep knowledge of the eternal truth, from my supreme Father. I am born with the glory of the Sun as if.
1501. Pursuing the path of the past, and following the wise sages, I compose excellent verses to the pleasure of the resplendent Lord.

ये त्वामिन्द्र न तुष्टुवृर्रषयो ये च तुष्टुवृः । ममेद्वर्द्धस्व सुष्टुतः ॥३॥

(१)

(१-१) तुष्टुवृर्रषयो तावतोऽग्निर्हविः । अग्निरेषा । तुष्टुवृ ब्रह्मा ।

अग्ने विश्वेभिरग्निभिर्जोषि ब्रह्मा सहस्कृत ।

ये देवशा य आयुषु तेभिर्नो महरा गिरः ॥१॥

प्र स विश्वेभिरग्निभिर्हविः स यस्य वाजिनः ।

तनये तौके अस्मदा सम्यङ्वाजैः परीवृतः ॥२॥

त्वं नो अग्ने अग्निभिर्ब्रह्मा यज्ञं च वर्धय ।

त्वं नो देवतातये रायो दानाय षोदय ॥३॥

1502. Ye Tvām indra na tuṣṭuvurṛṣayo ye ca tuṣṭuvuḥ.  
Memedvarddhasva suṣṭutah.<sub>3</sub>  
(Cf. Rv VIII. 6.12; Av. XX. 115.3)

## Khaṇḍa II

### Sūkta 6:

1503. Agne viśvebhir agnibhir joṣī brahma sahaśkr̥ta.  
Ye devatrā ya āyūṣu tebhīr no mahayā girah.<sub>1</sub>
1504. Pra sa viśvebhir agnibhir agniḥ sa yasya vājinaḥ.  
Tanaye toke asmad ā samyañ vājaiḥ parīvṛtaḥ.<sub>2</sub>
1505. Tvam no agne agnibhir brahma yajñam ca varddhaya.  
Tvam no devatātaye rāyo dānāya codaya.<sub>3</sub>  
(Cf. Rv X. 141.6; Av. III. 20.5)

1502. O resplendent Lord, there are some who do not offer prayers to you and also are those seers who are devoted to you May your glory be augmented through my offered praises.
1503. O adorable God, may you with all the divine fires (energy in various forms) exalt the praises of those who worship you with full dedication.
1504. May that fire-divine come to us with all the worldly fires, mighty and strong. May you come to us, plentifully rich in wealth, and enrich us and our children and grand children.
1505. Bless our prayer and our noble deeds, O adorable Lord, O fire-divine, with your fires, with your splendour. May you, at our worship urge Nature's bounties to give us wealth.

( ७ )

(१-३) वृषस्वात्म्य वैवृष्यर्षाभ्युत्तौ राजानौ इत्यमरवचनम् कर्षी मोषां देवता । इदानीं कन्दः ॥

त्वे सोम प्रथमा वृक्तबर्हिषो महे वाजाय श्रवसे धियं दधुः ।

स त्वं नो वीर वीर्याय चोदय ॥१॥

अभ्यभि हि श्रवसा ततर्दिधात्सं न कं चिज्जन्मानमक्षितम् ।

शयाभिर्न भरमाणा गभस्त्योः ॥२॥

अजीजनो अमृतं मर्त्याय अमृतस्य धर्मेन्नमृतस्य चारुणः ।

सदासरो वाजमच्छा सनिष्यदत् ॥३॥

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(१-३) वृषस्वात्म्य वैवृष्यो न्यवचना कर्षिः । इन्द्रो देवता । उभिर्दु कन्दः ॥

एन्दुमिन्द्राय सिञ्चते पिबति सोम्यं मधु । प्र राधाँसि चोदयते महित्वना ॥१॥

## Sūkta 7

1506. Tvē soma prathamā vṛktabarhiṣo mahe vājāya śravase  
dhiyam dadhuḥ.  
Sa tvam no vīra vīryāya codaya.<sub>1</sub>  
(Cf. Rv IX. 110.7)

1507. Abhyabhi hi śravasā tatardithotsam na kam cij  
janapānam akṣitam.  
Śaryābhir na bharamāṇo gabhastyoh.<sub>2</sub>  
(Cf. Rv IX. 110.5)

1508. Ajījano amṛta martyāya kam ṛtasya dharmann  
amṛtasya caruṇaḥ.  
Sadāsaro vājam acchā saniṣyadat.<sub>3</sub>  
(Cf. Rv IX. 110.4)

## Sūkta 8

1509. Endum indrāya siñcata pibāti somyam madhu.  
Pra rādhāmsi codayate mahitvanā.<sub>1</sub>  
(Cf. S. 386; Rv VIII. 24.13)

1506. The noble men, who have liberated themselves from all worldly bondages, address their prayers to you for abundant strength and renown; may you, O hero, inspire us onward for heroic power.
1507. O elixir, combined with food, you come down the cosmic sieve, as one bursts open a never-failing fountain, giving drink to men in general. May we drink you with fingers and palms of our folded hands.
1508. O immortal elixir of life-force, you have generated the Sun for us, the mortals, above the region which bears the auspicious clouds full of water. You are the support of this truthful ambrosia. Streaming forth, you always go to battle constantly (in our favour).
1509. Let us express our sweet songs to the Lord of resplendence, let Him accept our loving devotion. He by His might rewards the donor with wealth and wisdom.

उपा हरीणां पतिं राधेः पूषन्तमब्रवम् । नूनं श्रुधि स्तुवता अश्व्यस्य ॥२॥  
न थाङ्गे पुगं च न जहो वीरतरस्त्वत् । न की राया नैवथा न भन्दना ॥३॥

(९)

(१) अश्व्यस्याभ्याङ्गवमः विपयेव कफि । सोमो देवता । उन्मिषु कम्पः ॥

नदे व ओदतीनां नदं योयुवतीनाम् । पतिं वो अघ्न्यानां धेनूनामिषुष्यसि ॥१॥

(१०)

(१-२) इवृषस्यास्य देवपत्न्यो वसिष्ठ कफि । अश्विदेवता । इरती कम्पः ॥

देवो वो द्रविणोदाः पूणो विवद्वांसिचम् ।  
उदा सिञ्चन्मुप वा पूणध्वमादिहो देव ओहते ॥१॥

1510. Upo harinām patiṁ rādhāḥ pṛncantam abravam.  
Nūnaṁ śrudhi stuvato aśvyasya.<sup>2</sup>  
(Cf. Rv VIII. 24.14)

1511. Na hyāṅga purā ca na jājñe vīrataras tvat.  
Na kī rāyā naivathā na bhandanā.<sup>3</sup>  
(Cf. Rv VIII. 24.15)

### Sūkta 9

1512. Nadam va odatinām nadam yoyuvatinām.  
Patim vo aghnyānām dhenūnām iṣudhyasi.<sup>1</sup>  
(Cf. Rv VIII. 69.2)

### Khaṇḍa IV

#### Sūkta 10

1513. Devo vo dravinodāḥ pūrṇā vivaṣṭvāsīcam.  
Ud vā siñcadhvam upa vā pṛṇadhvam ād id vo deva  
ohate.<sup>1</sup>  
(Cf. S. 55; Rv VII. 16.11)



1510. Let me address the Lord of vigour, who associates his strength with other divine forces. May you hear the words of the austere fast-working sage, when he sings your praise.
1511. O immortal elixir of life-force, you have generated the Sun for us the mortals, above the region which bears the auspicious clouds full of water. You are the support of this truthful ambrosia. Stretching forth, you always go to battle constantly (in our favour).
1512. For your sake, I invoke you who are the creator of dawns, the giver of musical notes to the conjugating rivers, the protector of cows, whom none may kill.
1513. The divine Lord, the giver of wealth, desires the ladle filled full. Pour out the contents and replenish the vessel, and then He, the divine will bear your homage to Nature's bounties.

त॑ ५ हो॒ता॒र॒म॒ध्व॒र॒स्य॑ प्र॒चेत॑सं व॒ह्नि॑ दे॒वा अ॑कृ॒ष्वत॑ ।  
 द॒धा॒ति॑ र॒त्नं वि॒ध॒ते सु॒वी॒र्य॑म॒ग्नि॒र्ज॒नाय॑ दा॒शु॒षे ॥२॥

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(१-५) दधत्वास्य कृष्वः लोवारिर्देवि । अग्निर्वैषता । इदती कृष्वः ॥

अ॒दर्शि॑ गा॒तु॒वि॒त्त॒मो य॑स्मि॒न्व॒ता॒न्या॑द॒धुः ।  
 उ॒पो षु॑ जा॒त॒मा॒र्य॑स्य व॒र्द्ध॑न॒मग्नि॑ न॒क्ष॒न्तु नो॑ गि॒रः ॥१॥  
 य॑स्मा॒द्र॒ज॒न्त कृ॑ष्ट॒य॒भ्व॑कृ॒त्यानि॑ कृ॒ष्वतः॑ ।  
 स॒ह॒स्र॒सां मे॒ध॒सा॒ता॒वि॒व त्म॑ना॒ग्निं धी॑भि॒र्न॑म॒स्यत॑ ॥२॥  
 प्र॒ दे॒वो॒दा॒सो अ॒ग्निः ॥३॥

1514. Taṁ hotāram adhvarasya pracetasam vahnim devā  
 akṛṇvata.  
 Dedhāti ratnam vidhate suvīryam agnir janāya  
 dāśuṣe.<sup>2</sup>  
 (Cf. Rv VII. 16.12)

## Sūkta 11

1515. Adarśi gātuvittamo yasmin vratānyādadhuh.  
 Upo ṣu jātam āryasya varddhanam agnim nakṣantu no  
 girah.<sup>3</sup>  
 (Cf. S. 47; Rv VIII. 103.1)
1516. Yasmād rejanta kṛṣṭayaś carkṛtyāni kṛṇvataḥ.  
 Sahasrasām medhasātāviva tmanāgnim dhībhir  
 namasyata.<sup>2</sup>  
 (Cf. Rv VIII. 103.3)
1517. Pra daivodāso agniḥ [devāñ indro na majmanā.  
 Anu mātaram pṛthivīm vi vāvṛte tasthau nākasya  
 śarmani.].<sup>3</sup>  
 (Cf. Rv VIII. 103.2)

1514. The enlightened devotees choose the all-knowing fire-divine to be the ministrant priest, and a bearer of oblation. The adorable Lord gives wealth and valour to the worshipper and men, who offer their worldly gains.
1515. Our laudations are offered to that adorable Lord to whom all our actions and prayers are dedicated, to the one who is manifest as the noblest and wisest, and is the furtherer of the works of pious men.
1516. Men tremble (on account of uncertainty of success) while they incessantly devote to the sacred sacrifices, unmindful of that, may you. in the solemn rite, continue to devoutly worship the adorable Lord, the bestower of thousands of blessings.
1517. Only fragmentary: प्र देवोदासो अग्निः - Rv. VIII. 103.2. [Fire-divine when invoked during the sunshine runs around the Mother Earth with speed and force, proceeds to Nature's bounties, and finally takes his place at the summit of heaven.]

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(१-१) दुषस्वास्याङ्गिरसाः शतं वैभानसा ऋषयः । अग्निर्वैभता । पावनी ऋन्ः ॥

अ॒ग्ने आ॒यु॒ःपि॒ पव॑से ॥१॥

अ॒ग्निर्ऋ॑षिः प॒वमा॑नः पा॒ञ्चज॑न्यः पु॒रोहि॑तः । त॒मोम॑हे म॒हाग॑यम् ॥२॥

अ॒ग्ने प॑वस्व त्वपा॒ अस्मे॑ वर्चः सु॒वीर्य॑म् । द॒धद्र॑यि॒ मयि॑ पोष॒म् ॥३॥

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(१-१) दुषस्वास्याङ्गिरसो वसुष ऋषिः । अग्निर्वैभता । पावनी ऋन्ः ॥

अ॒ग्ने पा॑वक रोचिषा॒ मन्द्र॑या देव जिह्व॒या । आ॒ दे॒वान्वे॑क्षि॒ यक्षि॑ च ॥१॥

ते॒ त्वा घृ॑तस्त्र॒वीम॑हे चि॒त्रभा॑नो स्व॒र्देश॑म् । दे॒वाँ५ आ॒ वी॑तये॒ वह॑ ॥२॥

## Sūkta 12

1518. Agna āyāṅsi pavase [ā suvor jam iṣam ca naḥ.  
Āre bādhasva ducchunām.]<sub>1</sub>  
(Cf. S. 627; 1464; Rv IX. 66.19; Yv. XIX. 38;  
XXXV. 16)

1519. Agnir ṛṣiḥ pavamānaḥ pāñca janyaḥ purohitaḥ.  
Tam īmahe mahāgayam.<sub>2</sub>  
(Cf. Rv IX. 66.20; Yv. XXVI. 9)

1520. Agne pavasva svapā asme varcaḥ suvīryam.  
Dadhad rayim mayi posam.<sub>3</sub>  
(Cf. Rv IX. 66.21; Yv. VIII. 38)

## Sūkta 13

1521. Agne pāvaka rociṣā mandrayā deva jihvayā.  
Ā devān vakṣi yakṣi ca.<sub>1</sub>  
(Cf. Rv V. 26.1; Yv. XVII. 8)

1522. Tam tvā ghṛtasnavīmahe citrabhāno svar dṛṣam.  
Devām ā vitaye vaha.<sub>2</sub>  
(Cf. Rv V. 26.2)

1518. Only fragmentary: अग्न आयूँषि पवसे - Rv. IX. 66.19.  
[O adorable Lord, you support our lives, you send us fuel and food; may you drive far off the evil instincts.]
1519. Adorable Lord, the penetrating seer, is just another form of the pure and flowing. He is the benefactor of all five types of men and is the forward leader at sacrifices. Hymned by the great, we solicit His blessings.
1520. O adorable Lord, the doer of good, may you bestow upon us brightness and brave offspring. May He grant me wealth in plenty for our nourishment.
1521. O adorable Lord, holy and illustrious, may you with your radiant and pleasing tongue-like flames bring here to us Nature's bounties and honour them.
1522. Fed upon, as if, with sacred butter, bright with variegated radiance, we solicit you, (O fire-divine), radiant like the Sun to bring here Nature's bounties to partake of divine glory (in the creation).

वीतिहोत्रं त्वा कवे दुमन्तं५ समिधीमहि । अग्ने बृहन्तमध्वरे ॥३॥

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(१-३) वृहन्तमध्वरे वायुमन्तमध्वरे । अग्नेर्विष्णोः । गायत्री छन्दः ।

अवा नो अग्न ऊतिभिर्गायत्रस्य प्रभर्मणि । विश्वासु धीषु वन्द्य ॥१॥

आ नो अग्ने रयि भर सत्रासाहं वरेण्यम् । विश्वासु पृत्सु दुष्टरम् ॥२॥

आ नो अग्ने सुचेतुना रयि विश्वायुपोषसम् । मार्दिकं धेहि जीवसे ॥३॥

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(१-५) वृहन्तमध्वरे वायुमन्तमध्वरे । अग्नेर्विष्णोः । गायत्री छन्दः ।

अग्निं५ हिन्वन्तु नो धियः ससिमाशुमिवाजिषु । तेन जेष्म धनधनम् ॥१॥

1523. Viti hotram tvā kave duymantam sam idhīmaḥi.  
Agne brhantam adhware.<sub>3</sub>  
(Cf. Rv V. 26.3; Yv. 11.4)

## Khaṇḍa IV

### Sūkta 14

1524. Avā no agna ūtibhir gāyatrasya prabharmaṇi.  
Viśvāsu dhīṣu vandya.<sub>1</sub>  
(Cf. Rv I. 79.7)

1525. Ā no agne rayim bhara satrāsāham vareṇyam.  
Viśvāsu pṛtsu duṣṭaram.<sub>2</sub>  
(Cf. Rv I. 79.8)

1526. Ā no agne sucetunā rayim viśvāyu poṣasam.  
Mārdikam dhehi jīvase.<sub>3</sub>  
(Cf. Rv I. 79.9)

### Sūkta 15

1527. Agniṁ hinvantu no dhiyaḥ śaptim āsum ivājiṣu.  
Tena jeṣma dhanan dhanam.<sub>1</sub>  
(Cf. Rv X. 156.1)



1523. At this worship-hall, we kindle you, O sage (the fire-divine), brilliant and vast, whose food is, as if, the comic oblations.
1524. Adorable in all our rites, favour us, O fire-divine, with your aid, when the great hymn Gāyatra Sāman is chanted forth.
1525. O fire-divine, grant us the choicest riches that dispel poverty and cannot be taken away from us in any of our adverse circumstances.
1526. O fire-divine, give us through your grace the wealth that supports and gives happiness all through our life.
1527. May our religious performances, rituals and others, bring sacred fire hither like a swift charger in battle; may we through him acquire all wealth.

यया गा आकरामहे सेनयामे तवोत्या । तां नो हिन्व मघत्तये ॥२॥  
 आमे स्थुरं रयि भर पृथु गोमन्तमश्विनम् । अंदि खं वत्तया पविम् ॥३॥  
 अमे नक्षत्रमजरमा सूर्यं रोहयो दिवि । दधक्योतिर्जनेभ्यः ॥४॥  
 अमे कतुविशामसि प्रेष्ठः श्रेष्ठ उपस्थसत् । बोधो स्तोत्रे वयो दधत् ॥५॥

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(१-५) वृषस्यास्याङ्गिरसो विष्णुः कृतिः । अग्निर्वत्ता । गायत्री इन्द्रः ॥

अग्निमूर्द्धा दिवः ककुत्पतिः पृथिव्या अयम् । अपां रतांसि जिन्वति ॥१॥  
 ईशिषे वार्यस्य हि दात्रस्याग्ने स्वःपतिः । स्तोता स्या तव शर्मेणि ॥२॥

1528. Yayā gā ā karāmahai senayāgne tavotyā.  
 Tām no hinva maghattaye.<sub>2</sub>  
 (Cf. Rv X. 156.2)

1529. Āgne sthūram rayim bhara pr̥thum gomantam  
 aśvinam.  
 Añdhi kham varttayā pavim.<sub>3</sub>  
 (Cf. Rv X. 156.3)

1530. Agne nakṣatram ajaram āsūryaṁ rohayo divi.  
 Dadhaj jyotir janebhyaḥ.<sub>4</sub>  
 (Cf. Rv X. 156.4)

1531. Agne ketur viśām asi preṣṭhaḥ sreṣṭha upasthasat.  
 Bodhā stotre vayo dadhat.<sub>5</sub>  
 (Cf. Rv X. 156.5)

### Sūkta 16

1532. Agnir mūrddhā divaḥ kakut patiḥ pr̥thivyā ayam.  
 Apāṁ retāṁsi jinvati.<sub>1</sub>  
 (Cf. S. 27; Rv VIII. 44.16; Yv. 111.12; 13.14; 15.20)

1533. Īśiṣe vāryasya hi dātrasyāgne svaḥ-patiḥ.  
 Stotā syām tava śarmaṇi.<sub>2</sub>  
 (Cf. Rv VIII. 44.18)

1528. Send us, O adorable Lord for the acquisition of wealth, that army with which we may acquire cattle and other riches under your protection.
1529. Bring us, O adorable Lord, substantial and extensive wealth, consisting of cattle and horses; sprinkle the sky with rain; please expel the black marketeer (miser and wicked) or change his nature.
1530. O adorable Lord, you have elevated the eternal Sun in the firmament, giving light to people.
1531. O adorable Lord, you are the best loving and most excellent ensign of the people; may you appreciate our dearest regards and grant good life to the praiser.
1532. The fire-divine is the head (of Nature's bounties), the summit of the heaven, the Lord of the earth; it sustains the seed of entire aquatic life.
1533. O fire-divine, Lord of heaven, you preside over all that is desired or given; may I become your admirer for my solace.

उ॒द॒मे शु॒च॒य॒स्त्वे शु॒क्रा भ्राज॑न्त ई॒रते । त्वं ज्योती॑ऽप्य॒र्चय॑ः ॥३॥

॥ इति सामवेद उपनिषद् ॥

अथ सामवेद द्वितीयोऽर्कः

( १ )

(१-३) इत्येवम् यजुषो गीतम् कविः । अग्निर्वक्ता । वाचमी कन्तः ॥

क॒स्ते जा॒मि॒र्जना॑नाम॒मे को दा॑श्ध॒ध्वरः । को ह॑ कस्मि॒न्नसि॑ श्रितः ॥१॥

त्वं जा॒मि॒र्जना॑नाम॒मे मि॒त्रो अ॑सि प्रि॒यः । सखा॑ सखि॒भ्य ई॒द्व्यः ॥२॥

य॒ज्ञा नो मि॒त्रावरु॑णा य॒ज्ञा दे॒वाः ऋ॑ते बृ॒हत् । अ॒मे य॑क्षि॒ स्वं द॑मम् ॥३॥

1534. Ud agne śucayas tava śukrā bhrājanta irate.  
Tava jyotirṇśyarcayaḥ.<sup>3</sup>  
(Cf. Rv VIII. 44.17)

Here ends Prapāṭhaka VII — Ardha I  
Here also ends Adhyāya XIV

### Adhyāya XV Prapāṭhaka VII Ardha II

#### Khaṇḍa I

#### Sūkta 1

1535. Kaste jāmir janānām agne ko dāśvadhvaraḥ.  
Ko ha kasminn asi śritah.<sup>1</sup>  
(Cf. Rv I. 75.3)

1536. Tvam jāmir janānām agne mitro asi priyah.  
Sakhā sakhibhya īdyah.<sup>2</sup>  
(Cf. Rv I. 75.4)

1537. Yajā no mitrāvaruṇā yajā devāṃ ṛtam bṛhat.  
Agne yakṣi svam damam.<sup>3</sup>  
(Cf. Rv I. 75.5; Yv. XXXIII. 3)

1534. O fire-divine, may your shining pure and bright flames go upward with your lustre and splendour.

END

### Adhyāya XV

1535. O foremost adorable Lord, who is your kin among men? Who is your worthy worshipper? Who indeed are you? And on whom do you depend?
1536. O foremost fire-divine, indeed you are alone your kin amongst men; you are their beloved friend, a friend whom friends may supplicate.
1537. O foremost fire-divine, may we worship you as the source of light and source of bliss and other divine virtues, and perform the sacred rites in your own house.

( १ )

(१-३) वृषस्वास्त्य गाविषो विशामिष क्रफि । अग्निर्वेता । गावधी कन्वः ।

इदैन्यो नमस्यस्तिरस्तमाँसि दशतः । समग्निरिष्यते वृषा ॥१॥  
 वृषा अग्निः समिष्यतेध्वो न देववाहनः । ते हविष्मन्त इदते ॥२॥  
 वृषेण त्वा वयं वृषन्वृषणः समिधीमहि । अग्ने दीर्यते वृहत् ॥३॥

( १ )

(१-३) वृषस्वास्त्यग्निरतो विष्य क्रफि । अग्निर्वेता । गावधी कन्वः ।

उत्ते वृहन्तो अर्चयः समिधानस्य दीदिवः । अग्ने शुक्रास इरते ॥१॥  
 उप त्वा जुहोम मम घृतावीर्यन्तु हर्यत । अग्ने हव्या जुषस्व नः ॥२॥  
 मन्द्र ह्योतारमृत्विजं विप्रमानुं विभावसुम् । अग्निमीदे स उ श्रवत् ॥३॥

## Sūkta 2

1538. Īdenyo namasyas tiras tamāñsi darśataḥ.  
 Sam agnir idhyate vṛṣā.<sub>1</sub>  
 (Cf. Ṛv III. 27.13; Av. XX. 102.1)

1539. Vṛṣo agniḥ samidhyateśvo na devavāhanah  
 Tañ haviṣamanta īdate.<sub>2</sub>  
 (Cf. Ṛv III. 27.14; Av. XX. 102.2)

1540. Vṛṣaṇam tvā vayam vṛṣan vṛṣaṇaḥ samidhīmahi.  
 Agne dīdyatam bṛhat.<sub>3</sub>  
 (Cf. Ṛv III. 27.15; Av. XX. 102.3)

## Sūkta 3

1541. Utte bṛhanto arcayaḥ samidhānasya dīdivaḥ.  
 Agne śukrāsa īrate.<sub>1</sub>  
 (Cf. Ṛv VIII. 44.4)

1542. Upa tvā juhvo mama ghṛtācīr yantu haryata.  
 Agne havyā juṣasva naḥ.<sub>2</sub>  
 (Cf. Ṛv VIII. 44.5)

1543. Mandrañ hotāram ṛtvijam citrabhānum vibhāvasum.  
 Agnim iḍe sa u śravat.<sub>3</sub>  
 (Cf. Ṛv VIII. 44.6)



1538. The revered, adorable beauty in gloom showerer of benefits, and dispeller of darkness, such fire-divine, is to be kindled.
1539. The dedicated devotees glorify that fire-divine, who is the showerer of blessings, the bearer of homage to divine powers, just as a horse bears the rider to his home.
1540. Profusely offering homage, we kindle the mighty shining fire-divine, who showers benefits on his devotees.
1541. O brilliant fire-divine, as you are kindled, your great flames start blazing up.
1542. O propitious fire-divine, let my ladles filled with butter come near you. May you accept our offerings.
1543. I adore the fire-divine, the exhilarating invoker, the priest who shines forth with various lustres and is rich in brilliance; may it hear my invocations.

( ४ )

(१-२) इषुस्वात्स्य शगाधो मर्गं कृषिः । अग्निर्वेवता । बृहती ऋन्ः ॥

पाहि नो अग्न एकया पाह्युते द्वितीयया ।  
 पाहि गीर्भिस्तिष्ठभिरूजां पते पाहि चतस्रभिरवसो ॥१॥  
 पाहि विश्वस्माद्रक्षसो अराव्यः प्र स्म वाजेषु नोव ।  
 त्वामिदि नेदिष्ठं देवतातय आपि नक्षामहे वृधे ॥२॥

( ५ )

(१-३) इषुस्वात्स्यशक्तिः कृषिः । अग्निर्द्विर्वा देवताः । मिहुर्ऋन्ः ॥

इनो राजन्नरतिः समिद्धो रोद्रो दक्षाय सुषुमाँ अदर्शि ।  
 चिकिद्भि भाति भासा बृहतासिक्रीमेति रक्षतीमपाजन् ॥१॥  
 कृष्णां यदेनीमभि वर्षसाभूजनयन्योषो बृहतः पितुर्जाम् ।  
 ऊर्द्धं भानुँ सूर्यस्य स्तभायेन्दिवो वसुभिररतिर्वि भाति ॥२॥

#### Sūkta 4

1544. Pāhi no agna ekayā pāhyūta dvitīyayā.  
 Pāhi gīrbhis tisṛbhir ūrjām pate pāhi catasṛbhir vaso. 1  
 (Cf. S. 36; Rv VIII. 60.9; Yv. XXVII. 43)
1545. Pāhi viśvasmād rakasasō arāvṇaḥ pra sma vājeṣu nova.  
 Tvām idd hi nediṣṭham devatātaya āpim nakṣāmahe  
 vṛdhe. 2  
 (Cf. Rv VIII. 60.10)

#### Khaṇḍa II

#### Sūkta 5

1546. Ino rājann aratiḥ samiddho raudro dakṣāya suṣumāñ  
 adarśi.  
 cikid vi bhāti bhāsā bṛhatāsiknīm eti ruṣatīm apājan. 1  
 (Cf. Rv X. 3.1)
1547. Kṛṣṇām yad enīm abhi varpasābhūj janayan yoṣām  
 bṛhataḥ pitur jām.  
 Ūrdhvam bhānuṛṇ sūryasya stabhāyan divo vasubhir  
 aratir vi bhāti. 2  
 (Cf. Rv X. 3.2)

1544. O adorable Lord, protect us through the first, protect us through the second hymn. Protect us through three hymns, and through four, O lord of energy, O lord of riches.
1545. May you preserve us from every violent demon and shield us in our battles of life. We approach you, our most intimate friend, and kinsman, to help us in our noble deeds and increase our strength to accomplish them.
1546. You, O most effulgent among all, are regarded as Lord, the fire-divine, the conveyor of oblations, the radiant, the formidable, one with the potentiality of procuring prosperity of your devotees, and one of illustrious birth. You are regarded as all-knowing, and with great lustre, you proceed forward, scattering the glimmering darkness of night.
1547. Having overcome the departing dark night by his radiance, he (the fire-divine) begets dawn, the divine damsel, the daughter of the great father-heaven; then he follows her and shines with treasures of lustre in his usual course, holding aloft the radiant light of the Sun.

भद्रो भद्रया सचमान आगात्स्वसारं जारो अभ्येति पश्चात् ।  
 सुप्रकेतैर्गुभिरभिवितिष्ठनुशद्विवर्णैरभि राममस्यात् ॥३॥

(१)

(१-३) दृषस्यास्य काम्य इत्यादि कविः । अभिविषता । गावरी इत्यादि ।

कया ते अग्ने अद्भिर ऊर्जो नपादुपस्तुतिम् । वराय देव मन्यवे ॥१॥  
 दाशेम कस्य मनसा यज्ञस्य सहसो यहो । कदु वोच इदं नमः ॥२॥  
 अधा त्वं हि नस्करो विश्वा असम्यं सुक्षितीः । वाजद्रविणसो गिरः ॥३॥

1548. Bhadro bhadrayā śacamāna āgāt svasāram jāro  
 abhyeti paścāt.  
 Supraketair dyubhir agnir vitiṣṭhan ruśadbhir varṇair  
 abhi rāmam t'hāt.<sub>3</sub>  
 (Cf. Rv X. 3.3)

## Sūkta 6

1549. Kayā te agne aṅgira ūrjo napād upastutim.  
 Varāya deva manyave. (1)  
 (Cf. Rv VIII. 84.4)
1550. Dāśema kasya manasā yajñasya sahaso yaho.  
 Kad u voca idam namaḥ.<sub>2</sub>  
 (Cf. Rv VIII. 84.5)
1551. Adhā tvaṁ hi naskaro viśvā asmabhyarṇ sukṣiṭiḥ.  
 Vāja draviṇaso girah.<sub>3</sub>  
 (Cf. Rv VIII. 84.6)

1548. The blessed one along with the other blessed, and thus inter-twined with the lustrous dawn, the Sun, spreading his light, and throwing out the darkness with ease, meets thereafter the one who has come on her own. Now he places the dawn in his front, and rises, — thus one has the morning, spreading out his colourful illumined beams everywhere, he (the Sun) overpowers the entire darkness.
1549. O fire-divine, O adorable, the Lord of vital forces, the Son of energy, with what hymns shall I adore you, praise you, for your venerable pride?
1550. O Child of strength, tell me what offering, as your worshipper shall I present to you with a devoted mind and what prayer shall I now speak to you?
1551. O Lord, be it so that our songs, as rewards, bring to us happy habitations, abundant wealth and food.

(•)

(१-२) इषुचस्थात्वा वागाद्यो वर्गं कृषिः । अग्निर्वेत्ता । इहती इन्द्रः ।

अ॒ग्ने आ॒ या॒ष्टमि॒भिर्ही॒तारं॑ त्वा वृ॒णीम॑हे ।  
 आ॒ त्वाम॑नकुं प्र॒यता॑ ह॒विष्म॑ती यजि॑ष्ठं ब॒र्हिरो॑सदे ॥१॥  
 अ॒च्छा हि॑ त्वा सहसः सु॒नो अ॒ङ्गिरः॑ सु॒च॒भ्रर॑न्त्यध्वरे ।  
 ऊ॒र्जो न॑पातं घृ॒तकै॑शमीमहे॒भि यज्ञे॑षु पू॒र्व्यम् ॥२॥

(१-२) इषुचस्थात्वाङ्गिरसः सुनीतिः सङ्गोक्तः पुष्पौटो वा कृषिः । अग्निर्वेत्ता । इहती इन्द्रः ।

अ॒च्छा नः॑ शी॒रशो॑चिषं गि॒रौ यन्तु॑ द॒र्शत॑म् ।  
 अ॒च्छा य॒ज्ञासो॑ नम॑सा पु॒रुव॑सुं पु॒रुष॑शस्त॒मृत॑ये ॥१॥  
 अ॒ग्निं स॒नुं सह॑सो जा॒तवे॑दसं दाना॒य वा॒र्या॑णाम् ।  
 द्वि॒ता यो भू॑द॒भृतो॑ म॒र्त्येष्व॑ होता॒ मन्द्र॑त॒मो वि॑शि ॥२॥

## Sūkta 7

1552. Agna ā yāhyāgnibhir hotāram tvā vṛṇīmahe.  
 Ā tvām anaktu prayatā haviṣmatī yajīṣṭham barhir ā  
 sade.<sub>1</sub>  
 (Cf. Rv VIII. 60.1; Av. XX. 103.2)

1553. Acchā hi tvā sahasah sūno aṅgiraḥ srucāś  
 carantyaadvare.  
 ūrjo napātam ghṛtakeśam imahegnim yajñeṣu  
 pūrvyam.<sub>2</sub>  
 (Cf. Rv VIII. 60.2; Av. XX. 103.3)

## Sūkta 8

1554. Acchā naḥ śiraśociṣam giro yantu darśatam.  
 Acchā yajñāso ṇamasā purūvasum puru  
 praśastam ūtaye.<sub>1</sub>  
 (Cf. Rv VIII. 71.10)
1555. Agniṁ sūnuṁ sahaso jātavedasam dānāya vāryāṇām.  
 Dvitā yo bhūdamṛto martyeṣvā hotā mandratamo  
 viśi.<sub>2</sub>  
 (Cf. Rv VIII. 71.11)



1552. O adorable fire-divine, come here with your glorious virtues; we honour you as our invoking priest. Let the presented offerings anoint you, the chief sacrificer; please do come and enshrine our hearts.
1553. O most vital Lord, the source of strength, our offerings go to you, as if in ladles, to find your glory in the sacred cosmic sacrifice, i.e. the creation. We glorify the eternal fire-divine, the protector and the one with brandishing flames.
1554. Let our hymns come near the consuming flames, beauteous and bright. Let our devotion and oblations comes for protection near him who is rich in praise and rich in wealth.
1555. (Our invocations are) to the all-knowing fire-divine who is the source of strength, the giver of all desirable good things, who is doubly immortal amongst mortals (since it is perpetually alive) and who is supremely exhilarating ministrant-priest in the house.

(९)

(१-१) कृत्स्नास्य पाद्विभो विद्यामित्र क्रतिः । देवा देवताः । नावती कृत्स्नः ॥

अ॒दा॒भ्यः पुर॑ए॒ता वि॒शाम॑भि॒र्मानु॑षीणा॒म् । तूर्णी॑ रथः स॒दा नवः॑ ॥१॥

अ॒भि प्रया॑ंसि वा॒हसा॑ दा॒श्वा अ॒श्नोति॑ म॒र्त्यः । क्षय॑ पाव॒कशोचि॑षः ॥२॥

सा॒ह्वान्वि॑श्वा अ॒भियु॑जः क॒तुर्दे॒वानाम॑मृ॒क्तः । अ॒भिस्तु॑वि॒श्रव॑स्तमः ॥३॥

(१०)

(१-१) इषुस्त्वस्य कृत्स्नः सोमक्रतिः । अग्निदेवता । कतुर्नुमिषः कृत्स्नः ॥

भ॒द्रो नो॑ अ॒ग्निरा॑हु॒तो भ॒द्रा रा॑तिः सु॒भग॑ भ॒द्रो अ॒ध्वरः॑ ।

भ॒द्रा उ॒त प्र॑शस्तयः ॥१॥

### Khaṇḍa III

#### Sūkta 9

1556. Adābhyah pura etā viśām agnir mānuṣīṇām.  
Tūrṇī rathah sadā navaḥ.<sub>1</sub>  
(Cf. Rv III. 11.5)

1557. Abhi prayāṁsi vāhasā dāśvām aśnoti martyaḥ.  
Kṣayam pāvaka śociṣaḥ.<sub>2</sub>  
(Cf. Rv III. 11.7)

1558. Sāhvānviśvā abhiyujah kratuḥ devānām amṛktaḥ.  
Agnis tuvi śravastamaḥ.<sub>3</sub>  
(Cf. Rv III. 11.8)

#### Sūkta 10

1559. Bhadro no agnirāhuto bhadraḥ rātiḥ subhaga bhadro  
adhvaraḥ.  
Bhadraḥ uta praśastayaḥ.<sub>1</sub>  
(Cf. S. 111; Rv VIII. 19.19; Yv. XV. 38)

1556. The adorable Lord, the one who goes before anyone born, prior to human race; the speedy carrier of virtues, is ever new and insusceptible to any harm.
1557. By bringing offerings to Him, the mortal worshipper obtains a home from Him whose light is pure.
1558. Inviolable are the powers of Nature's bounties; our adorable Lord subdues all enemies. He, verily, is mightiest in fame.
1559. May the fire to whom all our offerings are surrendered be propitious to us. O blessed lord, may your gifts be beneficial to us, may the worship we offer be fruitful, and may our praises yield us happiness.

भद्रं मनः कृणुष्व वृत्रतूये येना समत्सु सासहिः ।  
अव स्थिरा तनुहि भूरि शरदता वनेमा ते अभिष्टये ॥२॥

( ११ )

(१-३) वृत्रस्यास्य वानृगणो योतम कृषिः । अद्रिस्ताथ वेपते । अग्निश्च वृत्रः ।

अम्रे वाजस्य गोमत ईशानः सहसो यहो ।

अस्मे देहि जातवेदो महि श्रवः ॥३॥

स ईधानो वसुष्कविरमिरिडेन्यो गिरा । रेवदस्मभ्यं पुर्वणीक दीदिहि ॥२॥

क्षपो राजन्नुत त्मनाम्रे वस्तोरस्तोषसः । स तिमजम्भ रक्षसो दह प्रति ॥३॥

1560. Bhadram manaḥ kṛṇuṣva vṛtra tūrye yenā samatsu sāsaḥiḥ.

Ava sthīrā tanuḥi bhūri śarddhatām vanemā te abhiṣṭaye.<sup>2</sup>

(Cf. Rv VIII. 19.20; Yv. XV. 39.40)

## Sūkta 11

1561. Agne vājasya gomata īśānaḥ sahaso yaho.

Asme dehi jātavedo mahi śravaḥ.<sup>1</sup>

(Cf. S. 99; Rv I. 79.4; Yv. XV. 35)

1562. Sa idhāno vasuṣ kavir agnir īdenyo girā.

Revadasmabhyam purvaṇīka dīdihi.<sup>2</sup>

(Cf. Rv. I. 79.5; Yv. XV. 36)

1563. Kṣapo rājann uta tmanāgne vastor utoṣasaḥ.

Sa tigmā jambha rakṣaso daha prati.<sup>3</sup>

(Cf. Rv I. 79.6; Yv. XV. 37)

1560. O destroyer of evils, give us that resolute mind in our struggles of life by which we may conquer in combats, and bring down all the devices of our foes. May we propitiate you by our earnest prayers.
1561. O fire-divine, Lord of food and cattle, source of strength, cognizant of all that exists, please give us abundant sustenance.
1562. He, the fire-divine, who is wise and who grants dwellings, must be exalted by our hymns. O fire, glowing with many flames, shine radiantly on us for providing food and wealth.
1563. O shining fire-divine, may you drive off at night and at dawns the pollutants with your sharp flames.

(१-३) वृषस्यास्वाधेसो गोवधम कविः । अग्निर्वेत्ता । (१) वयमग्ना मनुजः ।

(१-३) द्वितीयाह्वीवयोश्च गवधी कन्वती ।

वि॒शोवि॑शो वो अ॒तिथि॑ वाज॒यन्तः॑ पु॒रुप्रि॑यम् ।

अ॒ग्निं वो दुर्य॑ वच॒ स्तुषे॑ शू॒षस्य॑ म॒न्मभिः॑ ॥१॥

यं जना॑सो ह॒विष्म॑न्तो मि॒त्रं न सर्पि॑रासुतिम् । प्र॒शंस॑न्ति प्र॒शस्ति॑भिः ॥२॥

प॒न्यांसं॑ जा॒तवे॑दसं यो दे॒वता॑त्युद्य॒ता । ह॒व्यान्यैर्य॑दिवि ॥३॥

( ११ )

(१-३) वृषस्यास्वाधिरसो गवधासो गीतहव्यो वा कविः । अग्निर्वेत्ता । वगती कन्वः ।

स॒मिद्ध॑म॒ग्निं स॒मिधा॑ गिरा॒ गृणे॑ शु॒चिं पा॒वकं॑ पु॒रो अ॒ध्वरे॑ ध्रु॒वम् ।

वि॒प्रं हो॑तारं पु॒रुव॑रम॒द्रुहं॑ क॒विं सु॒नैरी॑महे जा॒तवे॑दसम् ॥१॥

## Ṛ̥haṇḍa IV

### Sūkta 12

1564. Viśo viśo vo atithim vājayantaḥ purupriyam.  
Agnim vo duryam vaca stuṣe sūśasya manmabhiḥ.<sup>1</sup>  
(Cf. S. 87; Ṛv VIII. 74.1)

1565. Yam janāso haviṣmanto mitram na sarpir āsutim.  
Praśaṁsanti praśastibhiḥ.<sup>2</sup>  
(Cf. Ṛv VIII. 74.2)

1566. Panyaṁsam jātavedasam yo devatātyudyatā.  
Havyānyairayad divi.<sup>3</sup>  
(Cf. Ṛv VIII. 74.3)

### Sūkta 13

1567. Samiddham agniṁ samidha girā gṛṇe śucim pāvakam  
puro adhware dhruvam.  
Vipraṁ hotāram puruvāram adruham kaviṁ sumnair  
īmahe jātavedasam.<sup>1</sup>  
(Cf. Ṛv VI. 15.7)



1564. O adorable Lord, desirous of strength and food, we glorify you with hymns for the attainment of happiness. You are dear and familiar friend and dear like the guest in every home.
1565. (The fire-divine or the foremost adorable Lord) whom men, bearing oblations and clarified butter, worship with songs of praise, as if he were a friend.
1566. (May we) worship Him who is most lauded and is omniscient. The worshipper sends to heaven the devotional oblations with all earnestness.
1567. We glorify with praise the effulgent, adorable Lord, who is pure, purifying, and immortal. Let us celebrate with pleasant hymns the all-wise Lord, the invoker of Nature's bounties. He is revered by all. Verily, he is benevolent, omniscient and full of wisdom.

त्वां दूतमभे अमृतं युगेयुगे हव्यवाहे दधिरे पायुमीद्वयम् ।  
 देवासंभ मर्तासंभ जाग्र्यां विभुं विस्पतिं नमसा नि षेदिरे ॥२॥  
 विभूषत्तम उभयां अनु षता दूतो देवानां रजसी समीपसे ।  
 यते धीतिं सुमतिमावृणोमहेधं सा नखिवरूयः शिवो भव ॥३॥

( १४ )

(१-३) दृषस्वास्व आर्गवः ब्रह्मो गो बर्हस्पत्योऽग्निः वायवो वा ऋषिः । मन्त्रिरेवम् । पाययी इन्द्रः ॥

उप त्वा जामयो गिरो देदिशतीहविष्कृतः । वायोरनीके अस्थिरन् ॥१॥  
 यस्य त्रिधात्ववृतं बर्हिस्तस्यावसन्दिनम् । आपेभिर्नि दधा पदम् ॥२॥

1568. Tvām dītam agne amṛtam yuge yuge havyavāham  
 dadhire pāyum īdyam.

Devāsaś ca martāsaś ca jāgrvim vibhum viśpatim  
 namaśā ni ṣedire.<sup>2</sup>

(Cf. Rv VI. 15.8)

1569. Vibhūṣann agna ubhayāñ anu vṛatā dūto devānām  
 rajasī sam īyase.

Yat te dhītiṁ sumatim āvṛṇīmahedha smā nas  
 trivarūthaḥ śīvo bhava.<sup>3</sup>

(Cf. Rv VI. 15.9)

## Sūkta 14

1570. Upa tvā jāmāyo giro dediśatīr haviṣkṛtaḥ.

Vāyor anīke asthiraṇ.<sup>1</sup>

(Cf. S 13; Rv VIII. 102.13)

1571. Yasya tridhātvaṣṛtam barhistasthāvasandinam.

Āpaścin ni dadhā padam.<sup>2</sup>

(Cf. Rv VIII. 102.14)

1568. O adorable Lord, you have been in every age commanding the ways and works of the divine powers of both worlds as their envoy. You are immortal bearer of homage, beneficent, and worthy of praise. You are vigilant, pervading and the protector of mankind. Therefore all enshrine you in the chamber of their heart, just as the fire is placed on a sacred altar.
1569. O adorable Lord, envoy of Nature's bounties, you traverse both earth and heaven. When we lay claim to your affection, and gracious care, O guardian of the three regions, may you be auspicious and well-wishing to us.
1570. The sister hymns full of divine wisdom rise to you proclaiming your glories; they stand kindling you in the presence of cosmic vitality.
1571. The cosmic waters find their place in Him, for whom the triple-uncovered, but unbound firmaments is established.

पदे देवस्य मीधुषोनाष्टाभिरुतिभिः । भद्रा सूर्य इवोपद्रक् ॥३॥

। इति सामवेद उत्तरार्चिकः ।

अथ सामवेद उत्तरार्चिकः

( १ )

(१-२) इषुष्यदास्य धाम्नो येनातिविर्भेदि । अग्नो येनातिविर्भेदि । इदानीं अग्नः ।

अभि त्वा पूर्वपीतये इन्द्र स्तमिभिरायवः ।

समीचीनास ऋभवेः समस्वरुद्रा गुणन्त पूर्यम् ॥१॥

अस्येदिन्द्रा वावृधे वृष्यम् ५ शवो मदे सुतस्य विष्णवे ।

अद्या तमस्य महिमानमायवोनु हुवन्ति पूर्वथा ॥२॥

1572. Padam devasya mīdhuṣonādhṛṣtabhir ūtibhiḥ.  
Bhadrā sūrya ivopadrk.<sup>3</sup>  
(Cf. Rv VIII. 102.15)

Here ends Prapāṭhaka VII — Ardha II  
Here also ends Adhyāya XV

### Adhyāya XVI Prapāṭhaka VII — Ardha III

#### Khaṇḍa I

#### Sūkta 1

1573. Abhi tvā pūrvapītaya indra stomebhir āyavaḥ.  
Samīcīnāsa ṛbhavaḥ sam asvaran rudrā gr̥ṇanta  
pūrvyam.<sup>1</sup>  
(Cf. S. 256; Rv VIII. 3.7; Av. XX. 19.1)

1574. Asyed indro vāvṛdhe vṛṣṇyam śavo made sutasya  
viṣṇavi.  
Adyā tam asya mahimānam āyavonu ṣṭuvanti  
pūi /athā.<sup>2</sup>  
(Cf. Rv VIII. 3.8; Yv. XXXIII. 97; Av. XX. 99.2)

1572. Highly pleasant is the place of the supreme God who pours forth all desires with His inviolable protections; auspicious in His appearance like the Sun.

END

### Adhyāya XVI

- 1573 O resplendent Lord, men glorify you with hymns, so that you may cherish their noble deeds; the spirirually awakened sages, in one accord, lift up their voice to praise you first and men possessing vital energy also sing forth your praises prior to their (work).
1574. The resplendent lord auguments the energy of devotees when the exhilaration of divine love pours forth through His manifestations. Men sing forth praises to His majesty today as ever.

( २ )

(१-४) वामर्चन्त्युक्थिनो नीथाविदो जरितारः । इन्द्राग्नी इष आ वृणे ।

प्र वामर्चन्त्युक्थिनो नीथाविदो जरितारः । इन्द्राग्नी इष आ वृणे ॥१॥  
 इन्द्राग्नी नवति पुरो दासपत्नीरधूनुतम् । साकमेकेन कर्मेणा ॥२॥  
 इन्द्राग्नी अपसस्प्युप प्र यन्ति धीतयः । ऋतस्य पथ्याऽऽनु ॥३॥  
 इन्द्राग्नी तविषाणि वाꣳ सधस्थानि प्रयाꣳसि च । युवोरमूयꣳ हितम् ॥४॥

( ३ )

(१-५) शग्ध्युः शु शचीपत इन्द्र विश्वाभिरुतिभिः ।

शग्ध्युः शु शचीपत इन्द्र विश्वाभिरुतिभिः ।  
 भगं न हि त्वा यशसं वसुविदमनु शूर चरामसि ॥१॥

## Sūkta 2

1575. Pra vāmarcantyukthino nīthāvido jaritārah.

Indrāgnī iṣa ā vṛṇe.<sub>1</sub>

(Cf. S. 1703; Rv III. 12.5)

1576. Indrāgnī navatim puro dāsāpatnīr adhūnutam.

Sākam ekena karmanā.<sub>2</sub>

(Cf. S. 1704; Rv III. 12.6)

1577. Indrāgnī apasas paryupa pra yanti dhītayah.

Rtasya pathyāꣳanu.<sub>3</sub>

(Cf. S. 1694; Rv III. 12.7)

1578. Indrāgnī taviṣāni vāṁ sadha sthāni prayāṁsi ca.

Yuvor ap tūryaṁ hitam.<sub>4</sub>

(Cf. S. 1695; Rv III. 12.8)

## Sūkta 3

1579. Śagdhyū śu śacī pata indra viśvābhir ūtibhiḥ.

Bhagam na hi tvā yaśasam vasuvidam anu śūra carāmasi.<sub>1</sub>

(Cf. S. 253; Rv VIII. 61.5; Av. XX. 118.1)



1575. O rays of the inner cosmic Sun and lightning, the devotees who know the right path and are well-versed in the melody of divine symphony, invoke both of you. So I too beseech you for getting super nourishment.
1576. O rays of the inner cosmic Sun and lightning (*indrāgnī*) with one united effort you overthrow ninety strongholds possessed by evil forces.
1577. O rays of the inner cosmic Sun and lightning, the enlightened persons always tread the paths of truth.
1578. O rays of the inner cosmic Sun and lightning, in you vigour and food are abiding together; your readiness for dispensing justice is highly commendable.
1579. O resplendent Lord of cosmic creation, may you fulfil our aspirations with all your possible assistance. We, O hero, obey your commands as you are bliss-giving, glorious, and granter of wealth and wisdom.

पौरो अश्वस्य पुरुकृद्रवामस्युत्तो देव हिरण्ययः ।  
न किर्हि दानं परिमर्दिषत्वे यद्ययामि तदा भर ॥२॥

( ४ )

(१-२) वयुषस्यास्य जगाद्यो भर्गो कविः । इन्द्रो देवता । इदानीं कन्वः ॥

त्व॑ ह्येहि॑ चै॒वे वि॒दो भ॒गो वसु॑त्तये ।  
उ॒द्गावृ॑षस्व मघव॑न्नाविष्टये॑ उ॒दिन्द्रा॑श्वमिष्टये॑ ॥१॥  
त्वं पु॒रु स॒हस्रा॑णि श॒तानि॑ च यू॒था दाना॑य म॒हसे॑ ।  
आ पु॒रन्द॑रं च॒क्रे वि॒प्रव॑चसं इ॒न्द्रं गाय॑न्तो वसे ॥२॥

1580. Pauro aśvasya purukṛd gavām asyutso deva  
hiranyayah.  
Na kir hi dānam parimarddhiṣat tve yad yadyāmi tad ā  
bhara.<sub>2</sub>  
(Cf. Rv VIII. 61.6; Av. XX. 118.2)

#### Sūkta 4

1581. Tvaṁ hyehi cerave, vidā bhagam vasuttaye.  
Ud vāvṛṣasva maghavan gaviṣṭāya ud indrāśvam  
iṣṭaye.<sub>1</sub>  
(Cf. S. 240; Rv VIII. 61.7)
1582. Tvam purū sahasrāṇi śatāni ca yūthā dānāya  
maṁhase.  
Ā purandaram cakṛma vipra vacasa indram  
gāyanto'vase.<sub>1</sub>  
(Cf. Rv VIII. 61.8)

1580. You are the promoter of our vital powers, and multiplier of our mental faculties. O embodiment of divine light, you are a fountain of golden blessings; let no one impair the treasure laid up in you for me; may you grant me whatsoever I solicit from you.
1581. Bounteous as you are, come, and get wealth to be distributed to your worshippers. o bounteous Lord, may you shower your bounty on a wisdom-seeker, and O resplendent Lord, shower your bounty on a vitality-seeker.
1582. You keep hundreds and thousands of herds for granting; reciting long praises, we please you and bring you in our proximity for our protection, as you are the destroyer of strongholds of evils.

(५)

(१-२) इषुचस्तास्य कल्पः सोमतिर्कषिः । मन्त्रिर्वेता । इहती कल्पः ।

यो विश्वा दयते वसु होता मन्द्रो जनानाम् ।  
 मधोने पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्वमये ॥१॥  
 अश्वे न गीर्भी रथ्य सुदानवो मर्मज्यन्ते देवयवः ।  
 उभे तोके तनये दस्म विशपते पर्षि राधो मघोनोम् ॥२॥

(५)

(१) इषुचस्तास्यजीगर्तिः हुतनोप कषिः । वस्वो देवता । विराट्पथी कल्पः ।

इमं मे वरुण श्रुधौ हवमद्या च मृडय । त्वामवस्युरा चके ॥१॥

## Sūkta 5

1583. Yo viśvā dayate vasu hotā mandro janānām.  
 Madhor na pātrā prathamānyasmai pra stomā  
 yantvagnaye.<sub>1</sub>  
 (Cf. S. 44; Rv VIII. 103.6)

1584. Aśvam na gīrbhī rathyañ sudānavo marmjyante  
 devayavaḥ.  
 Ubhe toke tanaḃe dasma viśpate parṣi rādho  
 maghonām.<sub>2</sub>  
 (Cf. Rv VIII. 103.7)

## Khaṇḍa II

### Sūkta 6

1585. Imam me varuṇa śrudhī havam adyā ca mṛdaya.  
 Tvām avasyur ā cake.<sub>1</sub>  
 (Cf. Rv I. 25.19; Yv. XXI. 1)

1583. May our praises like the principal cups of the exhilarating elixir of devotion proceed to Him who is the invoker of Nature's bounties and who cheerfully distributes all wealth to men.
1584. The liberal worshippers honour you with their songs as the steed harnessed to the chariot. O Lord of men, grant wealth to us, to our children and grand-children.
1585. I invoke you, O venerable Lord, to make this day a happy one. I implore you for your helpful blessings.

(७)

(१) एकर्षत्वात्वाङ्गिरसः सुकस कपिः । प्रचारतिष्ठता । नाचसी कन्वा ।

कया त्वं न उत्याभि प्र मन्दसे वृषन् । कया स्तोतृभ्य आ भर ॥१॥

(८)

(१-२) दधुचम्पास्य कान्धो मेधातिथिकेभिः । इन्द्रपुत्री देवते । इहती कन्वा ।

इन्द्रमिहवतातय इन्द्रं प्रयत्यध्वरे ।

इन्द्रं समीके वनिनो हवामह इन्द्रं धनस्य सातये ॥१॥

इन्द्रो मङ्गा रोदसी पप्रथच्छेव इन्द्रः सूर्यमरोचयत् ।

इन्द्रे ह विश्वा भुवनानि येमिर इन्द्रे स्वानास इन्द्रवः ॥२॥

## Sūkta 7

1586. Kayā tvam na ūtyābhi pra mandase vṛṣan.  
Kayā stotṛbhya ā bhara.  
(Cf. Rv VIII. 93.19; Yv. XXXVI. 7)

## Sūkta 8

1587. Indram id devatātaya indram prayatyadhvare.  
Indraṁ sam īke vaniṇo havāmaha indram dhanasya  
sātaye.  
(Cf. S. 249; Rv VIII. 3.5; Av. XX. 118.3)
1588. Indro mahnā rodasī paprathac chava indraḥ sūryam  
arocayat.  
Indre ha viśvā bhuvanāni yemira indre svānāsa  
indavaḥ.  
(Cf. Rv VIII. 3.6; Av. XX. 118.4)



1586. O showerer of blessings, with what type of help of yours you gladden us and with what type of wealth, you make your worshippers happy and prosperous?
1587. We invoke the resplendent Lord for paying homage to Nature's bounties and when sacred works are in progress. We call Him amidst our struggles of life for the attainment of wisdom and prosperity.
1588. The resplendent lord, by virtue of His prowess, spreads out earth and heaven. He renders the Sun radiant. In him are all creatures closely held; to Him alone the sweet streams of devotional prayers flow.

(९)

(१) एवमन्वात्म्यं भीरुनो विश्वकर्मा कृषिः । विश्वकर्मा देवता । विष्णु इन्द्रः ॥

विश्वकर्मन्हविषा वावृधानः स्वयं यजस्व तन्वा३५ स्वा हि ते ।  
मुह्यन्त्वन्ये अभितो जनास इहाम्साकं मघवा सूरिरस्तु ॥१॥

(१०)

(१-३) वृषस्यास्य पादच्छेदिरानत कृषिः । सोमेन्द्रो देवता । अन्वद्विषन्तः ॥

अया रुचा हरिण्या पुनानो विश्वा द्वेषा५सि तरति सयुग्वभिः सूरौ न सयुग्वभिः ।  
धारा पृष्ठस्य रोचते पुनानो अरुवो हरिः ।  
विश्वा यद्रूपा परियास्युक्त्रभिः सप्तास्येभिक्त्रभिः ॥१॥  
प्राचीमनु प्रदिशो याति चेकितत्स५ रश्मिभिर्यते दशतो रथो दैव्यो दशतो रथः ।  
अग्मन्नुक्थानि पौ५स्येन्द्र जैत्राय हर्षयन् ।  
वज्रम् यद्रवथो अनपच्युता समत्स्वनपच्युता ॥२॥

## Sūkta 9

1589. Viśvakarman haviṣā vāvṛdhānaḥ svayam yajasva tanvām svā hi te.  
Muhyantvanye abhito janāsa ihāsmākam maghavā sūrir astu. 1  
(Cf. Rv X. 81.6; Yv. XVII. 22)

## Sūkta 10

1590. Ayā rucā hariṇyā punāno viśva dveṣāṁsi tarati sa yugvabhiḥ. sūro na sa yugvabhiḥ.  
Dhārā pṛṣṭhasya rocate punāno aruṣo hariḥ. Viśvā yad rūpā pariyāsyṛkvabhiḥ saptāsyebhir ṛkvabhiḥ. 1  
(Cf. S. 463; Rv IX. 111.1)
1591. Prācīm anu pradiśam yāti cekitat sam raśmibhir yatate darśato ratho daivyo darśato rathaḥ.  
Agmann ukthāni pauṇsyendram jaitrāya harṣayan.  
Vajraś ca yad bhavatho an apacyutā samatsvanapacyutā. 2  
(Cf. Rv IX. 111.3)

1589. O universal architect, the creator of all things, you are exalted by offerings, in your own divine person, or at the consecrated fire. May the enemies, the unbelievers, all around be stupefied, and may you, the courteous Lord, the All-wise, be always with us.
1590. The bright gold-tinted elixir, when filtered, comes out in streams with its juices yoked to it to overcome all enemies. Verily, it is like the Sun with rays yoked to it (to dispel darkness). The stream of the effused elixir shines. The filtered green tinted elixir is resplendent, pervading all constellations with grand splendour, verily, with prayers in seven-metres (or seven-mouthed) high-flown splendour.
1591. The intelligent elixir proceeds to the eastern quarter. Your beautiful chariot, — verily, the celestial beautiful chariot, meets the Sun's rays; the hymn of manly praises invoke the resplendent Self and stimulates Him to victory. The Self is resplendent with adamant determination and you thus become invincible, verily, you are invincible in the battle of life.

त्व॑ ह॒ त्यत्प॑णीनां॒ वि॒दो व॑सु॒ सं मा॑तृभिर्म॒र्जय॑सि॒ स्व आ द॑म॒ ऋत॑स्य॒ धीति॑भिर्द॒मे ।  
 प॑राव॒तो न॑ सा॒म तद्य॑त्रा र॒णन्ति॑ धी॒तयः॑ ।  
 त्रिधा॑तु॒भिर॑रु॒षीभिर्व॑यो द॒धे रोच॑मानो॒ वयो॑ दधे ॥३॥

( ११ )

(१) एकर्चस्यास्य बार्हस्पत्यो भरद्वाज ऋषिः । पूषा देवता । गायत्री छन्दः ॥

उ॒त नो॑ गो॒षणि॑ धि॒यम॑श्चसा॒ वाज॑सामु॒त । नृ॒वत्कृ॑णु॒द्भूत॑ये ॥१॥

( १२ )

(१) एकर्चस्यास्य छद्गणो गोतम ऋषिः । भरतो देवताः । गायत्री छन्दः ॥

श॑शमा॒नस्य॑ वा नरः॒ स्व॑दे॒स्य स॒त्यश॑वसः । वि॒दो का॑म॒स्य वे॑नतः ॥१॥

1592. Tvaṁ ha tyatpaṇīnām vido vasu sam mātṛbhir  
 marjayasi sva ā dama ṛtasya dhītibhir dame.  
 Parāvato na sāma tad yatrā raṇanti dhītayaḥ.  
 Tridhātubhir aruṣībhir vayo dadhe rocamāno vayo  
 dadhe. 3  
 (Cf. Rv IX. 111.2)

### Khaṇḍa III

#### Sūkta 11

1593. Uta no goṣaṇim dhiyam aśvasām vājasām uta.  
 Nṛvat kṛṇuhyūtaye. 1  
 (Cf. Rv VI. 53.10)

#### Sūkta 12

1594. Śaśamānasya vā naraḥ svedasya satyaśvasaḥ.  
 Vidā kāmasya venataḥ. 1  
 (Cf. Rv I. 86.8)

1592. O elixir, you have been able to procure for us the treasure kept concealed by the miser traders. You in your own abode, are consecrated. — verily, in your own abode, consecrated by cosmic waters at the place of sacrifice. The Sāman hymns are chanted in your praise and to the sacrificer's enjoyments. The elixir with its brilliance in the three regions bestows upon us food, verily, the shining one gives us food and nutrition.
1593. Give us that pious wisdom which is productive of cows, of horses, of food and of dependents for our delight and use.
1594. O truly strong brave vital breaths, you know the toil of him who sings your praise, and the desire of him who loves you.

( ११ )

(१) दृषस्यास्य आगद्वाह कृत्रिषा दीप्यन्मिमेततो वा कपिः । विषे देवा देवताः । गावसी कन्दः ॥

उपै नः सूनावो गिरः शृण्वन्त्वमृतस्य ये । सुमृडीका भवन्तु नः ॥१॥

( १४ )

(१-३) दृषस्यास्य गौतमो वामदेव कपिः । वावाहृचिरी मित्रस्य देवताः । गावसी कन्दः ॥

प्र वां महि द्यवी अभ्युपस्तुति भरामहे । शुची उपै प्रशस्तये ॥१॥

पुनाने तन्वा मिथः स्वेन दक्षेण राजथः । ऊश्याथे तन्नातम् ॥२॥

मही मित्रस्य साधथस्तरन्ती पिप्रती ऋतम् । परि यज्ञं नि पैदयुः ॥३॥

( १५ )

(१-३) दृषस्यास्यासीगर्तिः सुनतोप कपिः । इन्द्रो देवता । गावसी कन्दः ॥

अयमु ते समेतसि कपोत इव गर्भधिम । वचस्तच्चिन्न ओहसे ॥१॥

## Sūkta 13

1595. Upa naḥ sūnavo girah śṛṇvantvamṛtasya ye.  
Sumṛḍīkā bhavantu naḥ.<sub>1</sub>  
(Cf. Ṛv VI. 52.9; Yv. XXXIII. 77)

## Sūkta 14

1596. Pra vām mahi dyavī abhyupastutim bharāmahe.  
Śucī upa praśastaye.<sub>1</sub>  
(Cf. Ṛv IV. 56.5)
1597. Punāne tanvā mithaḥ svena dakṣeṇa rājathaḥ.  
Ūhyāthe sanād ṛtam.<sub>2</sub>  
(Cf. Ṛv IV. 56.6)
1598. Mahī mitrasya sādhatas tarantī pipratī ṛtam.  
Pari yajñam ni śedathuḥ.<sub>3</sub>  
(Cf. Ṛv IV. 56.7)

## Sūkta 15

1599. Ayam u te sam atasi kapota iva garbhadhīm.  
Vacas tac cin na ohase.<sub>1</sub>  
(Cf. S. 183; Ṛv I. 30.4; Yv. XX. 45.1)



1595. May all sons of the immortal hear our words and be the source of happiness to us.
1596. We offer earnest praise to both of you, O resplendent heaven and earth. We approach you to offer adoration with pure heart.
1597. You physically sanctify each other, and shine by your own power and thus you function according to eternal laws.
1598. O mighty heaven and earth, you fulfil the aspirations of your friends; distributing food and giving sustenance; may your blessing be always with us in our dedicated task.
1599. This devotional prayer is offered to you. Please accept it as a pigeon, eagerly awaiting his pregnant mate.

स्तोत्रे राधानां पते गिर्वाहो वीर यस्य ते । विभूतिरस्तु सूनृता ॥२॥  
 उर्ध्वस्तिष्ठा न ऊतयेसिन्वाजे शतक्रतो । समन्येषु ब्रवावहे ॥३॥

(११)

(१-१) वक्त्रास्य बाणाद्यो हर्षतः कति । हस्तो देवता । नाचसी कम्पः ।

गाव उप वदावटे मही यज्ञस्य रप्सुदा । उभा कर्णा हिरण्यया ॥१॥  
 अभ्यारमिदद्रयो निषिक्तं पुष्करे मधु । अवटस्य विसर्जने ॥२॥  
 सिञ्चन्ति नमसावटमुष्वाचक्रं परिष्मानम् । नीचीनवारमक्षितम् ॥३॥

1600. Stotram rādhānāmi pate girvāho vīra yasya te.  
 Vibhūtir astu sūnṛtā.<sub>2</sub>  
 (Cf. Rv I. 30.5; Av. XX. 45.2)

1601. Ūrdhvas tiṣṭhā na ūtaye'smin vāje śatakrato.  
 Sam anyeṣu bravāvahai.<sub>3</sub>  
 (Cf. Rv I. 30.6; Av. XX. 45.3)

### Sūkta 16

1602. Gāva upa vadāvate mahī yajñasya rapsudā.  
 Ubhā karṇā hiranyayā.<sub>1</sub>  
 (Cf. S. 117; Rv VIII. 72.12; Yv. XIII. 45.3)

1603. Abhyāram id adrayo niṣiktam puṣkare madhu.  
 Avāṭasya visarjane.<sub>2</sub>  
 (Cf. Rv VIII. 72.11)

1604. Siñcanti namasāvaṭam uccācakram pari jmanam.  
 Nīcīnavāram akṣitam.<sub>3</sub>  
 (Cf. Rv VIII. 72.10)

1600. O valiant resplendent God, Lord of affluence, acceptor of prayers, may genuine prosperity be the reward of your faithful devotee.
1601. Come to us, O embodiment of total selfless actions, for protection from our fears and help us to over-power them. May we establish communication with you for our guidance.
1602. Draw near, O cows, to the cauldron: the two mighty ones — heaven and earth. The sacrificial fire has been fed plentifully and is fruit-giving; both ears of the cauldron are golden.
1603. The reverent priests drawing near pour the superfluous butter into the large spoon, when they set the cauldron down.
1604. With reverence they pour out the inexhaustible cauldron, as it goes round and round from a height with its mouth below.

( १७ )

(१-२) इषुषत्वात् कान्धो देवातिथिकेभिः । इन्द्रो देवता । इहती कन्धः ।

मा भेम मा श्रमिष्मोग्रस्य सख्ये तव ।  
 महत्ते वृष्णो अभिचक्ष्य कृतं पश्येम तुर्वशं यदुम् ॥१॥  
 सव्यामनु स्फिग्यं वावसे वृषा न दानो अस्य रोषति ।  
 मध्वा संपृक्ताः सारघेण धेनवस्तूयमेहि द्रवा पिब ॥२॥

( १८ )

(१-१) इषुषत्वात् कान्धो देवातिथिकेभिः । इन्द्रो देवता । इहती कन्धः ।

इमा उ त्वा पुरुवसो गिरो वर्धन्तु या मम ।  
 पावकवर्णाः शुचयो विपश्चितोभि स्तोमेरनुषत ॥१॥

## Khaṇḍa IV

### Sūkta 17

1605. Mā bhema mā śramiṣograsya sakhye tava.  
 Mahat te vṛṣṇo abhicakṣyam kṛtam paśyema turvaśam  
 yadum.<sub>1</sub>  
 (Cf. Rv VIII. 4.7)

1606. Savyām anu sphigyam vāvase vṛṣā na dāno asya  
 roṣati.  
 Madhvā samprktāḥ sāragheṇa dhenavas tūyam ehi  
 dravā piba.<sub>2</sub>  
 (Cf. Rv VIII. 4.8)

### Sūkta 18

1607. Imā u tvā purūv aso giro vardhantu yā mama.  
 Pāvakavarṇāḥ śucayo vipaścito'bhi stomair anūṣata.<sub>1</sub>  
 (Cf. S. 250; Rv VIII. 3.3; Yv. XXXIII. 81; Av. XX.  
 104.1)

1605. Blessed with your guidance and patronage, we become fearless and are never tired of work. Verily, O showerer, your deeds are praiseworthy. May the physically strong persons and assiduous workers emulate the same.
1606. You, the showerer of blessings, are able to encompass the entire creation with a fraction of your body, just of the left part. You are moreover, not displeased with a small gift. May you come and accept our love, which is as sweet as milk products blended with honey of bees.
1607. These are our holy hymns addressed to you, on this occasion, with joy and in earnestness. May the stream of your riches come down towards us. O resplendent Lord, may we find comforts under your care.

अय॑ꣳ सह॑स्त्र॒मृषि॑भिः सह॑स्कृतः समु॑द्र इ॒व पप्र॑थे ।  
स॒त्यः सो अ॑स्य महि॒मा गृ॑णे शवो॑ यज्ञे॒षु विप्र॑राज्ये ॥२॥

( १९ )

(१-२) इयुषस्यास्य प्रागायः कलिः काण्वो येनानिर्वर्षा कविः । इन्द्रो देवता । इन्द्रो इन्द्रः ॥

यस्या॑यं विश्व॑ आर्यो दासः॑ शेवधि॑षा अरिः॑ ।  
तिर॑श्चिद॒र्ये रु॒शमे॑ पवीर॒वि तुभ्ये॑त्सो अ॒ज्यते॑ रयिः ॥३॥  
तुर॑ण्यवो मधु॒मन्तं॑ घृत॒श्चुतं॑ विप्र॑सो अर्क॒मानृ॑चुः ।  
अस्मे॑ रयिः पप्रथे वृ॒ष्ण्यꣳ शवो॑स्मे स्वाना॑स इन्द्र॒वः ॥२॥

( २० )

(१-३) इयुषस्यास्य काण्वर्षो पर्वतनारदो काण्वपे शिलगिह्यान्मरसी वा कण्विके । सोमो देवता । इन्द्रो इन्द्रः ॥

गोमन्त्र इन्द्रो अश्ववत्सुतः सुदक्ष धनिव । शुचिं च वर्णमधि गोषु धारय ॥३॥

1608. Ayam sahasram ṛṣibhiḥ sahaskr̥taḥ samudra iva paprathe.

Satyah so asya mahimā gr̥ṇe śavo yajñeṣu vipra rājye.<sup>2</sup>

(Cf. Rv VIII. 3.4; Yv. XXXIII. 83; Av. XX. 104.2)

## Sūkta 19

1609. Yasyāyam viśva āryo dāsaḥ śevadhi pā ariḥ.

Tirāś cid arye ruśame pavīravi tubhyet so ajyate rayiḥ.<sup>1</sup>

(Cf. Rv VIII. 51.9; Yv. XXXIII. 82)

1610. Turanyavo madhumantam ghr̥ta scutam vi prāso arkam ānrcuḥ.

Asme rayiḥ paprathe vṛṣṇyam śavo'sme svānāsa indavaḥ.<sup>2</sup>

(Cf. Rv VIII. 51.10; Av. XX. 119.2)

## Sūkta 20

1611. Goman na indo aśvavat sutaḥ sudakṣa dhaniva.

Śucim ca varṇam adhi goṣu dhāraya.<sup>1</sup>

(Cf. S. 574; Rv IX. 105.4)



1608. He, with His might augmented by sages and seers, attains thousand-fold fame, which becomes vast as an ocean. His true magnanimity is glorified at the solemn ceremonies and at the places where pious persons are held in esteem.
1609. You (the bounteous and resplendent Lord) are that wealth personified which is coveted by every generous master of riches, and even by the humblest miser. May the wealth be brought directly close to you, the energetic devotees.
1610. The zealous seers glorify you with sweet prayers and affectionate dedication; may the wealth and strength distributed among us and so too the spiritual delight.
1611. O powerful elixir, while expressed, pour upon the riches, comprising cattle (wealth) and horses (vigour); I shall add pure milk and curds to the elixir.

स नो हरीणां पत इन्दो देवप्सरस्तमः । सखेव सख्ये नर्यो रुचे भव ॥२॥  
 सनेमि त्वमस्मदा अदेवं कं चिदत्रिणम् । साह्वा इन्दो परिबाधो अपे द्युम् ॥३॥

( २१ )

(१-३) दृषस्वाख्य भौमोऽभिर्हन्ति । सोमो देवता । वगती उन्मत् ।

अञ्जते व्यञ्जते समञ्जते क्रतुं रिहन्ति मध्वाभ्यञ्जते ।  
 सिन्धोरुच्यसे पतयन्तमुक्षणं हिरण्यपावाः पशुमप्सु गृभ्णते ॥१॥  
 विपश्चिते पवमानाय गायत महो न धारात्पन्धौ अर्षति ।  
 अहिर्न जूर्णामति सर्पति त्वचमत्यो न क्रीडन्नसरदृषा हरिः ॥२॥

1612. So no harīṇām pata indo deva psarastamaḥ.  
 Sakheva sakhye naryo ruce bhava.<sub>2</sub>  
 (Cf. Rv IX. 105.5)

1613. Sanemi tvam asmad ā a devam kam cid atrīṇam.  
 Sāhvān indo pari bādho apa dvayum.<sub>3</sub>  
 (Cf. Rv IX. 105.6)

## Sūkta 21

1614. Añjate vyañjate sam añjate kratuṁ rihanti  
 madhvābhyañjate.  
 Sindhor uchvāse patayantam ukṣaṇam hiraṇya pāvāḥ  
 paśum apsu grbhṇate.<sub>1</sub>  
 (Cf. S. 564; Rv IX. 86.43; Av. XVIII. 3.58)

1615. Vipāś cite pavamānāya gāyatā mahī na dhārātyandho  
 arṣati.  
 Ahir na. jūrṇām ati sarpati tvacam atyo na krīḍann  
 asarad vṛṣā hariḥ.<sub>2</sub>  
 (Cf. Rv IX. 86.44)

- 16 2. O divine elixir, lord of our vigorous actions, you possess a most brilliant form; may you be kind to priests, and enlighten us as a friend enlightens a friend.
1613. May you show us your ancient eternal friendship; drive away the impious voracious demoniac tendencies; O victorious elixir, overcome those who oppress us, and drive off those who are engrossed in sin.
1614. They, the priests, smear and grease, and anoint the effused elixir with milk. Nature's bounties enjoy the sweetness of the original invigorating sap. They smear it over with sweetened milk. They filter it through sheepwool, and plunge it into those waters, the sprinkler, the beholder, falling into the seething torrent.
1615. Sing forth (o priests) to the intelligent elixir, who sends forth food like a mighty stream; like a snake, he glides out of his old skin. He, the showerer and green-tinted, comes to the receptacle like a sporting horse.

अग्ने॑गो राजा॒प्यस्तवि॑ष्यते वि॒मानो॑ अ॒ह्नां भुव॑ने॒ष्वर्पितः॑ ।  
हरि॑र्घृत॒क्षुः सु॒दृशी॑को अ॒र्णवो॑ ज्योती॒रथः॑ पवते रा॒य ओ॒क्वयः॑ ॥३॥

॥ इति सामः अष्टादशः ॥

अष्टादशः अष्टादशः

( १ )

(१-१) दृक्प्राप्त्याधीनः शुक्लोऽथ कविः । अग्निर्वत् । गायत्री इत्युक्तः ॥

वि॒श्वेभिर॑ग्ने अ॒ग्निभि॑रिमं य॒ज्ञमि॑दं वचः । च॒नो धाः॑ सहसो य॒हो ॥१॥  
य॒श्चि॑द्धि श॒श्वता॑ त॒ना दे॒वदे॒व य॒जाम॑हे । त्वे॒ इ॒द्ध॒यते॑ ह॒विः ॥२॥

1616. Agre go rājāpyas taviṣyate vimāno ahnām  
bhuvaneṣvarpitaḥ.

Harir ghr̥tasnuḥ sudṛśīko arṇavo jyotīrathaḥ pavate  
rāya okyaḥ.<sub>3</sub>

(Cf. Rv IX. 86.45)

Here ends Prapāthaka VII — Ardha III

Here also ends Prapāthaka VII and also Adhyāya XVI

Adhyāya SVII

Prapāthaka VIII — Ardha I

Khaṇḍa I

Sūkta 1

1617. Viśvebhir agne agnibhir imam yajñam idam vacaḥ.

Cano dhāḥ sahaso yaho.<sub>1</sub>

(Cf. Rv I. 26.10)

1618. Yac cidd hi śasvatā tanā devam-devam yajāmahe.

Tve idd hūyate haviḥ.<sub>2</sub>

(Cf. Rv I. 26.6)

1616. The divine elixir, going foremost, radiant, dweller in cosmic waters, placed in the firmament (or in consecrated waters), as the measurer of days, is now glorified, and purified; it is golden-hued, shedder of rain, charming, source of moisture, borne as if in a chariot of light. It is friendly and flowes, giving wealth (to all house-holders) since he has been domiciled by us.

END

### **Adhāya XVII**

1617. O kind-hearted venerable God, the source of strength, may you with your life-giving energies help us in the performance of noble deeds, guide us with sacred wisdom, and bless us with plenty of food.
1618. Whatever we offer in repeated and plentiful oblations in the recognition of Nature's bounties, is assuredly an offering to you.

प्रियो नो अस्तु विश्वतिहोता मन्द्रो वरेण्यः । प्रियाः स्वग्नयौ वयम् ॥३॥

( २ )

(१-३) वृषस्वात्य वैश्वामित्रो वपुष्मन्तः कृषिः । इन्द्रो देवता । गावरी वपुः ।

इन्द्रो वो विश्वतस्परि हवामहे जनेभ्यः । अस्माकमस्तु केवलः ॥१॥

स नो वृषन्नमुं वरुं सत्रादावन्नपो वृधि । अस्मभ्यमप्रतिष्कृतः ॥२॥

वृषा यूथेव वरुंसगः कृष्टीरियत्योजसा । ईशानो अप्रतिष्कृतः ॥३॥

( ३ )

(१-३) वृषस्वात्य कार्यस्वात्यः रावुस्तुन्यामिर्कृषिः । अग्निर्वेदता । इन्द्रो देवता ।

त्वं नश्चित्रं ऊत्यां वसौ राधांसि बोदय ।

अत्य रायस्त्वमग्ने रथोरसि विदा गाधं तुषे तु नः ॥१॥

1619. Priyo no astu viś patir hotā mandro vareṇyaḥ.  
Priyāḥ svagnayo vayam.<sub>3</sub>  
(Cf. Rv 26.7)

## Sūkta 2

1620. Indram vo viśvatas pari havāmahe janebhyaḥ.  
Asmākam astu kevalaḥ.<sub>1</sub>  
(Cf. Rv I. 7.10; Av. XX. 39.1; 70.16)
1621. Sa no vṛṣann amum caruṁ satrādāvann apā vṛdhi.  
Asmabhyam apratiṣkutaḥ.<sub>2</sub>  
(Cf. Rv I. 7.6; Av. XX. 70.12)
1622. Vṛṣā yūtheva varṁsagaḥ kṛṣtīr iyartyojasā.  
Īśāno apratiṣkutaḥ.<sub>3</sub>  
(Cf. Rv I. 7.8; Av. XX. 70.14)

## Sūkta 3

1623. Tvam naścitra ūtyā vaso rādhāmsi codaya.  
Asya rāyas tvam agne rathīrasi vidā gādham tuce tu  
naḥ.<sub>1</sub>  
(S. 41; Rv VI. 48.9)



1619. May the Lord of men, and the performer of dedicated acts, the gracious and the noble, be dear to us, and may we also be dear to our Lord by our spiritual fervour.
1620. We invoke God from anywhere. May He be exclusively our own.
1621. Therefore, O Lord, showerer of blessings and granter of all desires, may you break open the dark clouds of evil forces and comply with our requests.
1622. The mighty Lord invests men with His strength and showers His blessings on them and defends, as a bull defending a herd of kine.
1623. O wonderful Lord, giver of homes and shelter, encourage us by your protection and by rewarding riches You are the conveyer, o adorable Lord, of earthly wealth; may you quickly bestow safety to our children.

प॑रि॒ तोकं॑ तन॑यं प॑र्तृभि॒ष्टमद॑ब्धैर॒प्रयु॑त्वभिः ।  
अ॒ग्ने हे॒ढाँसि॑ दै॒व्या यु॑योधि नोदे॒वानि॑ ह॒राँसि च॑ ॥२॥

( ४ )

(१-१) वृषस्वास्त्य वैशारक्तो वसिष्ठ ऋषिः । विष्णुर्वेत्ता । शिषुर्ब्रह्मा ।

कि॒मि॒त्ते वि॒ष्णो परि॑चक्षि॒ नाम प्र॑ यद्वा॒क्से शि॑पिविष्टो अ॒स्मि ।  
मा॒ व॒र्पो अ॒स्मद॑प॒ गूह॑ ए॒तद्य॑दन्य॒रूपः॑ समि॒थे ब॑म॒थ ॥१॥  
प्र॒ तत्त॑ अद्य शि॒पिविष्ट॑ ह॒व्यम॑र्यः श॒ँसा॒मि व॑यु॒नानि॑ वि॒द्वान् ।  
तं त्वा॑ गृ॒णामि॑ तव॒समत॑व्यान्क्षय॒न्तम॑स्य रज॒सः प॑रा॒क ॥२॥  
व॒षट् ते॑ वि॒ष्णवा॑स आ कृ॒णोमि॑ तन्मे जुष॒स्व शि॑पिविष्ट॑ ह॒व्यम् ।  
व॒दे॒न्तु त्वा सु॑दु॒तयो॑ गि॒रो मे यू॑यं पा॒त स्व॑स्तिभिः स॒दा नः॑ ॥३॥

1624. Parṣi tokam tanayam partṛbhiḥ tvam adabhair  
aprayutvabhiḥ.  
Agne heḍāṁsi daivyā yuyodhi nodevāni harāṁsi ca. 2  
(Cf. Rv VI. 48.10)

#### Sūkta 4

1625. Kim it te viṣṇo paricakṣi nāma pra yad vavakṣe  
sipiviṣṭo as mi.  
Mā varpo asmad apa gūha etad yad anyarūapaḥ  
samiṭhe bahūthā. 1  
(Cf. Rv VII. 100.6)
1626. Pra tat te adya śipiviṣṭa havyam aryaḥ śaṁsāmi  
vayunāni vidvān.  
Tam tvā gṛṇāmi tavaśam atavyān kṣāyantam asya  
rajaśaḥ parāke. 2  
(Cf. Rv VII. 100.5)
1627. Vaṣaṭ te viṣṇavāsa ā kṛṇomi tan me juṣasva śipiviṣṭa  
havyam.  
Varddhantu tvā suṣṭutayo giro me yūyam pāta  
svastibhiḥ sadā naḥ. 3  
(Cf. Rv VII. 99.7; 100.7)

1624. You protect our sons and grandsons with effective, never failing defences. May you remove far from us celestial wrath and malevolence of faithless men.
1625. What is left to be proclaimed of you, O all-pervading Lord, when you say, "I am the one with a shining halo of light." Please do not conceal your real form (behind your halo). You have been engaging yourself under various forms in your creative functions.
1626. O all-pervading Lord, the fulfiller of aspirations, please show to us that amiable disposition which is benevolent to all without exception or distinction. May we, by your grace, easily acquire ample all-delighting riches including horses (and kine).
1627. I offer, o all-pervading Lord, the oblation placed before you with the pronouncement of the syllable VAṢAṬ. O the one with a halo of light, be pleased with my offering. May this poem of praise exalt you. May you all cherish us with blessings.

(५)

(१-१) वृषस्यास्य गीतमो वामदेश कृषिः । सोमेन्द्रवायवो देवताः । मनुहुक् कन्वः ॥

वा॒यो शु॒क्रो अ॒यामि ते म॒ध्वो अ॒ग्रं दि॒विष्टि॑षु ।  
 आ॒ या॒हि सोम॑पीतये स्पा॒र्हो दे॒व नि॒युत्व॑न्ता ॥१॥  
 इन्द्र॑श्च वा॒यवे॑षां सोमा॑नां पी॒तिम॑र्हयः ।  
 यु॒वां हि यन्ती॑न्द॒वो नि॒समा॑पो न स॒ध्यक् ॥२॥  
 वा॒यविन्द्र॑श्च शु॒ष्मिणा॑ सर॒थं शव॑सस्पती ।  
 नि॒युत्व॑न्ता न उ॒तय॑ आ या॒तं सोम॑पीतये ॥३॥

(५)

(१-१) वृषस्यास्य वायव्यो देवमनु कृषिः । सोमेन्द्रवायव्यतोमा देवताः । मनुहुक् कन्वः ॥

अ॒धे क्ष॑पा परि॒ष्कृतौ वा॒जां अ॒भि प्र गा॑हसे ।  
 यदी॑ वि॒वस्व॑तो धि॒यो हरि॑श्च हि॒न्वन्ति॑ या॒तवे ॥१॥

## Khaṇḍa II

### Sūkta 5

1628. Vāyo śukro ayāmi te madhvo agram diviṣṭiṣu.  
 Ā yāhi somapītaye spārho deva ni yutvatā.  
 (Rv IV. 47.1; Yv. XXVII. 30)
1629. Indraś ca vāyaveṣāṁ somānām pītim arhathaḥ.  
 Yuvāṁ hi yantīndavo nimnam āpo na sadhryak.  
 (Cf. Rv IV. 47.2)
1630. Vāyavindraś ca śuṣmīṇā śaratham śavasas patī.  
 Ni yutvantā na ūtaya ā yātām soma pītaye.  
 (Cf. Rv IV. 47.3)

### Sūkta 6

1631. Adha 'ṣapā pariṣkṛto vājāṁ abhi pra gāhase.  
 Yadi vivasvato dhiyo hariṁ hinvanti yātave.  
 (Cf. Rv IX. 99.2)

1628. O vital breath, purified by holy acts, I bring to you the loving devotion, offered first to you at all worships. O ever-loved divine, come with your subsidiaries, the sense perceptions, to enjoy the exhilarating experiences.
1629. O soul and vital breath (*indra-vāyu*), both of you deserve to relish the devotional elixir. Our devotion flows towards you as drops of water gather to move towards lower levels.
1630. O soul and vital breath, lords of strength, vigorous and drawn by the subsidiaries, the sense-perceptions may both of you come riding in the same vehicle to accept devotional love for our protection.
1631. And (the elixir), consecrated by the end of night, plunges into the strengthening food, while the prayers of the worshippers impel the golden-hued elixir to effuse and proceed (to the receiving pitchers).

तमस्य मर्जयामसि मदो य इन्द्रपातमः ।  
 ये गाव आसभिर्दधुः पुरा नूनं च सूरयः ॥२॥  
 ते गाथया पुराण्या पुनानमभ्यनूषत ।  
 उतो कृपन्त धीतयो देवानां नाम बिभ्रतीः ॥३॥

(७)

(१-३) दधस्वास्वादीगतिः शुभलोच कृपिः । मभिर्देवता । गाथयी इन्द्रः ॥

अश्वं न त्वा वारवन्तं वन्दध्या अग्निं नमोभिः । सम्राजन्तमध्वराणाम् ॥१॥  
 स घो नः सूरुः शवसा पृथुप्रगामा सुशेवः । मोद्धा अस्माकं बभूयात् ॥२॥  
 स नो दूराश्वासाश्च नि मर्त्यादधायोः । पाहि सदमिद्विश्वायुः ॥३॥

1632. Tam asya marjayāmasi mado ya indrapātamaḥ.  
 Yam gāva āsabhir dadhuḥ purā nūnam ca sūrayaḥ.<sub>2</sub>  
 (Cf. Rv IX. 99.3)

1633. Tam gāthayā purāṇyā punānam abhyanūṣata.  
 Uto kṛpanta dhītayo devānām nāma bibhratīḥ.<sub>3</sub>  
 (Cf. Rv IX. 99.4)

### Sūkta 7

1634. Aśvam na tvā vāravantam vandadhyā agnim  
 namobhiḥ.  
 Samrājantam adhvarāṇām.<sub>1</sub>  
 (Cf. S. 17; Rv I. 27.1)

1635. Sa ghā naḥ sūnaḥ śavasā pṛthu pragāmā suśevaḥ.  
 Mīdhvāñ asmākam babhūyāt.<sub>2</sub>  
 (Cf. Rv I. 27.2)

1636. Sa no dūrāc cāsāc ca ni martyād aghāyoh.  
 Pāhi sadam id viśvāyuh.<sub>3</sub>  
 (Cf. Rv I. 27.3)



1632. We purify the sap of that elixir which is exhilarating and fit for assimilation of the resplendent Self and which the cows and men of wisdom have been now and of old taking up by their mouths (cows provide milk to be mixed with the elixir; and wise men chant hymns of praise).
1633. They have been celebrating the purified elixir with the ancient hymn of praise, and the sacred songs, bearing the names of divine powers, supplicate it.
1634. With deep reverence, we express our obligations to the virtues of the fire-divine, the sovereign Lord of fire-rituals, whose flames resemble the hairy tail of a horse.
1635. May He (the fire-divine), the source of our strength, with his fleeting and vigorous energies shower down on us (Nature's gifts).
1636. May you, O adorable Lord, who is present everywhere, protect us, whether near or afar, from men seeking to do us injury.

(८)

(१-२) दधुचत्वात्वाङ्गिरसो इमेव कफिः । इन्द्रो देवता । इत्यती ऋक् ।

त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः ।  
 अशस्तिहा जनिता वृत्रतूरसि त्वं तूर्य तरुण्यतः ॥१॥  
 अनु ते शुष्मं तुरयन्तमीयतुः क्षोणीं शिशुं न मातरा ।  
 विश्वास्ते स्पृधः श्रथयन्त मन्यवे वृत्रं यदिन्द्र तूवेसि ॥२॥

(९)

(१-३) दधत्वात्वा कान्वायनी गोपृती वाचपृती च ऋषीः । इन्द्रो देवता । गायत्री ऋक् ।

यज्ञं इन्द्रमवर्द्धयद्यद्भूमिं व्यवर्त्तयत् । चक्राणं ओषधं दिवि ॥१॥  
 व्यान्तरिक्षमतिरन्मदे सोमस्य रोचना । इन्द्रो यदभिनद्वलम् ॥२॥  
 उद्गा आजदद्भिरोभ्य आविष्कृष्वन्गुहां सतीः । अवांसं नुनुदे बलम् ॥३॥

## Sūkta 8

1637. Tvam indra pratūrtiṣvabhi viśvā asi sprdhaḥ.  
 Aśasti hā janitā vṛtratūr asi tvam tūrya taruṣyataḥ. 1  
 (Cf. S. 311; Rv VIII. 99.5; Yv. XXXIII. 66; Av. XX. 105.1)
1638. Anu te śuṣmam turayantam iṣyatuḥ kṣoṇī śiśum na mātārā.  
 Viśvās te sprdhaḥ śrathayanta manyave vṛtram yad indra tūrvasi. 2  
 (Cf. Rv VIII. 99.6; Yv. XXXIII. 67; Av. XX. 105.2)

## Sūkta 9

1639. Yajña indram avardhayad yad bhūmim vyavart ayat.  
 Cakrāṇa opa śam diwi. 1  
 (Cf. S. 12.1; Rv VIII. 14.5; Av. XX. 27.5)
1640. Vyāntarikṣan atiran made somasya rocanā.  
 Indro yad abhinad valam. 2  
 (Cf. Rv VIII. 14.7; Av. XX. 28.1; 39.2)
1641. Udgā ājad aṅgirobhya āviṣ kṛṇvan guhā satīḥ.  
 Arvāñcam nunude valam. 3  
 (Cf. VIII. 14.8; Av. XX. 28.2; 39.3)

1637. O resplendent Lord, you in conflicts are the subduer of all opposing elements. You are the vanquisher of the wicked, as well as the progenitor. You are the destroyer of all enemies. O opposer, you bend down the opponents.
1638. Heaven and earth follow your destructive forces as mothers follow their children; since you smite the demon of nescience, all the hostile hosts shrink and faint at your wrath, O resplendent.
1639. The worship magnifies the glory of the resplendent Lord, while He supports earth and makes clouds fertile in firmament.
1640. Through the ecstasy of celestial elixir, the lord of resplendence spreads His glory across the firmament and the realm of radiance for destroying evil-forces.
1641. He hurls the demon of evil forces head-long down and liberates the stolen cows of conscience, kept hidden in our inner cavity; thereby He grants strength to our vital organs.

( १० )

(१-३) वृषस्वात्वाङ्गिरसो भुक्कस्तुक्कावृषी । इन्द्रो देवता । मावयी कन् ।

त्यमु वः सत्रासाहं विश्वासु गोर्ध्वयितम् । आ च्यावयस्पृतये ॥१॥

युध्मं सन्तमनवाणं सोमपामनपच्युतम् । नरमवायकतुम् ॥२॥

शिक्षा ण इन्द्र राय आ पुरु विद्वां ऋचीपम । अवा नः पार्ये धने ॥३॥

( ११ )

(१-३) वृषस्वात्वा काव्यावनी गोर्ध्वी वाचवृषी च ऋषी । इन्द्रहिन्वातो विष्णुमिशारकृष्णस्तव देवताः । इन्द्रिह कन् ।

तव त्वेन्द्रियं बृहत्तव दसमुत क्तुम् । वज्रं शिक्षाति धिषणा वरेण्यम् ॥१॥

तव यौरिन्द्रं पौंस्यं पृथिवी वदन्ति श्रवः । त्वामापः पर्वतासम्ब हिन्विरे ॥२॥

## Sūkta 10

1642. Tyamu vah satrāsāham viśvāsu gīrṣbāyatam.

Ā cyāvayasyūtaye.<sub>1</sub>

(Cf. S. 170; Rv VIII. 92.7)

1643. Yudhmañ santam anarvāṇaṁ somapām an  
apācyutam.Naram avāryakratum.<sub>2</sub>

(Cf. Rv VIII. 92.8)

1644. Śikṣa ṇa indra rāya ā purū vidvāñ ṛcīṣama.

Avā naḥ pārye dhane.<sub>3</sub>

(Cf. Rv VIII. 92.9)

## Sūkta 11

1645. Tava tyad indriyam bṛhat tava dakṣam uta kratum.

Vajrañ śīśāti dhiṣaṇā vareṇyam.<sub>1</sub>

(Cf. Rv VIII. 15.7; Av. XX. 106.1)

1646. Tava dyaus indra pauṁsyam pṛthivī varddhati śravaḥ.

Tvām āpaḥ parvatāś ca hinvire.<sub>2</sub>

(Cf. Rv VIII. 15.9; Av. XX. 106.3)

1642. May He be brought hither for our protection, who is the resplendent supreme, the conqueror of many, and who pervades all through our measures of protection.
1643. Please invoke, O warriors, one whom none opposes and whom none can over-throw. He, verily, is the acceptor of devotion, and is the leader whose activities cannot be hindered.
1644. O resplendent omniscient, worthy of our praise, who knowest all things, may you send us plentiful riches. May you help us with the wealth seized from enemies.
1645. The praise sharpens your great energy, your strength, your acts and your adamant justice.
1646. O resplendent Lord, heaven augments your supreme virility and earth your renown. These waters and mountains also glorify you.

त्वां विष्णुर्बृहन्क्षयो मित्रो गृणाति वरुणः ।  
त्वां शर्द्धो मदत्यनु मास्तम् ॥३॥

(१२)

(१-३) दृषत्वास्याङ्गिरसो विक्रम कफि । मन्त्रिर्वेता । गावयी छन्दः ।

नमस्ते अग्ने ओजसे गृणन्ति देव कृष्टयः । अमैरमित्रमर्दय ॥१॥  
कुर्वित्सु नो गविष्टयेग्ने संवेष्टिषो रयिम् । उरुकृदुरु णेस्कृधि ॥२॥  
मा नो अग्ने महाधने परा वर्गभारमृषेया । संवर्गे स रयिं जय ॥३॥

(१३)

(१-३) दृषत्वास्य कान्यो वस्त कफि । इन्द्रो वेता । गावयी छन्दः ।

समस्य मन्त्ये विशो विश्वा नमन्त कृष्टयः । समुद्रायैव सिन्धवः ॥१॥

1647. Tvām viṣṇur bṛhan kṣayo mitro gṛṇāti varuṇaḥ.  
Tvām śarddho madatyanu mārutam.<sub>3</sub>  
(Cf. Rv VIII. 15.9; Av. XX. 106.3)

## Sūkta 12

1648. Namaste agna ojase gṛṇanti deva kṛṣṭayaḥ.  
Amair amitram arddaya.<sub>1</sub>  
(Cf. S. 11; Rv VIII. 75.10)
1649. Kuvit su no gaviṣṭayegne sanveṣiṣo rayim.  
Urukṛd uru ṇaskṛdhi.<sub>2</sub>  
(Cf. Rv VIII. 75.11)
1650. Mā no agne mahā dhane parā varḡ bhārabhṛd yathā.  
Saṁ vargaṁ saṁ rayim jāya.<sub>3</sub>  
(Cf. Rv VIII. 75.12)

## Sūkta 13

1651. Sam asya manyave viśo viśvā namanta kṛṣṭayaḥ.  
Samudrāyeva sindhavah.<sub>1</sub>  
(Cf. S. 137; Rv VIII. 6.4; Av. XX. 107.1)



1647. The great omnipresent, the mighty giver of dwellings the Sun, ocean, clouds and all strong divine (powers) find delight in your association.
1648. O divine adorable Lord, men sing reverent praises for the attainment of strength; may you destroy the enemy by strength.
1649. O adorable Lord, may you send us abundance of wealth to fulfil our aspirations. O provider of space, grant us abundant space to live.
1650. O foremost adorable Lord, leave us not alone in this conflict as a bearer of load; snatch up wealth of infidels and give it to us.
1651. Just as the rivers flow towards an ocean, similarly all people, all men, bow down before His strict discipline.

वि चिद्व्रस्य दोधतः शिरो बिभेद वृष्णिना । वज्रेण शतपर्वणा ॥२॥  
 ओजस्तदेस्य तित्विष उभे यत्समवर्त्तयत् । इन्द्रश्चमेव रोदसी ॥३॥

( १५ )

(१-१) वृषस्यास्यावीर्गतिः सुमन्त्रेण कृतिः । इन्द्र आचो देवताः । विराट् कन्वः ।

सुमन्मा वस्वी रन्ती सूनरी ॥१॥  
 सरूप वृषज्ञा गहोमौ भद्रौ धुर्यावभि । तविमा उप सर्पतः ॥२॥  
 नोव शीर्षाणि मृध्वं मध्यं आपस्य तिष्ठति । शृङ्गेभिर्दशभिर्दिशन् ॥३॥

॥ इन्द्रश्चमेव रोदसी ॥

1652. Vi cid vṛtrasya dodhataḥ śiro bibheda vṛṣṇinā.  
 Vajreṇa śataparvaṇā.<sub>2</sub>  
 (Cf. Rv VIII. 6.6; Av. XX. 107.3)

1653. Ojas tad asya titviṣa ubhe yat samavarttayāt.  
 Indraś carmeva rodasī.<sub>3</sub>  
 (Cf. S. 182; Rv VIII. 6.5; Av. XX. 107.2)

### Sūkta 14

1654. Sumanmā vasvī rantī sūnarī.<sub>1</sub>

1655. Sarūpa vrsann ā gahīmau bhadrau dhuryāvabhi.  
 Tāvimā upa sarpataḥ.<sub>2</sub>

1656. Nīva śīrṣāṇī mṛdhvam madhya āpasya tiṣṭhati.  
 Śṛṅgebhir daśabhir diśan.<sub>3</sub>

Here ends Prapāṭhaka VIII — Ardha I

Here also ends Adhyāya XVII

1652. He severs the head of the turbulent demon of evil with His mighty hundred-knotted olt of justice.
1653. This powder of His omnipotence shines forth brightly when the Lord of resplendence folds and unfolds celestial and terrestrial regions like the rolling and unrolling of a skincoat.
1654. O hymns of devotion, you arouse kind thoughts, (*sumanmā*), are rich in treasure (*vasvī*), are gladdening (*ranti*), and are also a friendly one (*sūnarī*).
1655. O charming hero (with unchanging form), please come close to this auspicious pair, that draws the car. They, verily are coming towards us-and *sāman*.
1656. May you receive blessings on your head. Of course, the resplendent Self or our Lord who provides us the entire happiness, with the signal of all his ten fingers stands amid the nectar of divine elixir.

END

मवाकस्य क्षितीषाऽर्क्षे

( १ )

(१-१) वृषत्वात्स कान्धो वेवातिषिपिप्रसक्तः निरवेवच क्षी । इन्द्रो देवता । मायवी कम्पः ।

प॒न्य॒प॒न्य॒मि॒त्सो॒तारं॑ आ॒ धा॒वत॑ म॒द्याय॑ । सो॒मं वी॒राय॑ शू॒राय॑ ॥१॥

ए॒ह ह॒री ब्र॒ह्म॒यु॒जा श॒ग्मा व॒क्षतः॑ स॒स्वाय॑म् । इन्द्रं॑ गी॒र्भिर्गिर्व॑ण॒सम् ॥२॥

पा॒ता वृ॒त्रहा॑ सु॒तमा॑ धा॒ गम॑न्ना॒रे अ॒स्मत् । नि॒ यम॑ते श॒तमू॑तिः ॥३॥

( २ )

(१-१) वृषत्वात्स्यक्षिपिः कृतकस्तुतुषाहरी । विमुक्तिश्चो देवते । मायवी कम्पः ।

आ त्वा विशन्विन्दवः समुद्रमिव सिन्धवः । न त्वामिन्द्राति रिच्यते ॥१॥

## Adhyāya XVIII

### Prapāṭhaka VIII — Ardha II

#### Khaṇḍa I

#### Sūkta 1

1657. Panyam-panyam it sotāra ā dhāvata madyāya.

Somam vīrāya śūrāya.<sub>1</sub>

(Cf. S. 123; Rv VIII. 2.25)

1658. Eha harī brahmayujā śagmā vakṣataḥ sakhāyam.

Indram gīrbhir girvaṇasam.<sub>2</sub>

(Cf. Rv VIII. 2.27)

1659. Pātā gī vṛtnahā sutam ā ghā gamann āre asmat.

Ni yamate śatam ūtiḥ.<sub>3</sub>

(Cf. Rv VIII. 2.26)

#### Sūkta 2

1660. Ā tvā viśantvindavaḥ samudram iva sindhavaḥ.

Na tvām indrāti ricyate.<sub>1</sub>

(Cf. S. 197; Rv VIII. 92.22)

**Adhyāya XVIII**

1657. O devotees, prepare for Him the elixir, each draught of which you have made as relishing as you could. For it is to be offered to the brave, the conqueror and the showerer of joy.
1658. May the strong dedicated vital forces, yoked by devotional hymns, bring hither unto us our friend, who is lover of laudations, renowned by songs.
1659. Lord, the destroyer of evils, drinks this elixir of spiritual joy. May He who gives us hundreds of aids be constantly with us, and not stay afar.
1660. Let the drops of divine love enter your heart, as the rivers enter sea. None, verily surpasses you.

वि॒व्य॒क्थ॒ महि॑ना वृ॒षन्भ॑क्ष॒ सोम॑स्य जा॒गृवे॑ । य इन्द्र॑ ज॒ठरे॑षु ते ॥२॥  
अ॒रे त इन्द्र॑ कु॒क्षये॑ सोमो भवतु वृ॒त्रह॑न् । अ॒रे धाम॑भ्य इन्द्र॒वः ॥३॥

(३)

(१-३) वृषन्वात्यधीर्गतिः वृषन्नेव भक्तिः । अरे देवता । गायत्री कथा ।

ज॒रा॒बोध॑ तद्वि॒विद्धि॑ वि॒शेवि॑शे य॒ज्ञिया॑य । स्तोम॑श्च॒ रुद्रा॑य दृ॒शीक॑म् ॥१॥  
स नो॑ म॒हाश्च॑ अ॒निमानो॑ धू॒मके॑तुः पु॒रुश्च॑न्द्रः । धि॒ये वा॒जाय॑ हि॒न्वतु॑ ॥२॥  
स रे॒वाश्च॑ इ॒व वि॒स्पति॑र्दे॒व्यः के॑तुः शृ॒णोतु॑ नः । उ॒क्थैर॑ग्निर्वृ॒हद्भानुः॑ ॥३॥

(४)

(१-३) वृषन्वात्य धर्मत्यक्तः संतुर्भक्तिः । इन्द्रो देवता । गायत्री कथा ।

तदो॑ गाय सु॒ते स॒चा पु॒रुहू॑ताय स॒त्त्वेन॑ । शं यद्भवे॑ न श॒क्तिने॑ ॥१॥

1661. Vivyaktha mahinā vṛṣan bhakṣaṁ somasya jāgrve.  
Ya indra jāthareṣu te.<sub>2</sub>  
(Cf. Rv VIII. 92.23)

1662. Aram ta indra kuṣaye somo bhavatu vṛtrahan.  
Aram dhāmabhya indavaḥ.<sub>3</sub>  
(Cf. Rv VIII. 92.24)

### Sūkta 3

1663. Jarā bodha tad vividdhi viśe-viśe yajñiyāya.  
Stomaṁ rudrāya dṛśīkam.<sub>1</sub>  
(Cf. S. 15; Rv I. 27.10)
1664. Sa no mahān animāno dhūmaketuḥ puruścandraḥ.  
Dhiye vājāya hinvatu.<sub>2</sub>  
(Cf. Rv I. 27.11)
1665. Sa revān iva viśpatir daivyaḥ ketuḥ śṛnotu naḥ.  
Ukthair agnir bṛhad bhanuḥ.<sub>3</sub>  
(Cf. Rv I. 27.12)
1666. Tad vo gāya sute sacā puruhūtāya satvane.  
Śaṁ yad gave na śākinē.<sub>1</sub>  
(Cf. S. 115; Rv VI. 45.22; Av. XX. 78.1)



1661. The resplendent Lord, the showerer of blessings, ever wakeful, you attain by your strength the drinking of this celestial elixir which enters into thy heart and mind.
1662. O resplendent Lord, dispeller of darkness, may the divine lover (the elixir) be enough for your heart and mind. May the drops be enough for your numerous bodies.
1663. O cosmic Lord, earnest to prayers, may you enter into the spirit of our songs of praise for the completion of the sacrifice that benefits all mankind.
1664. May the vast illimitable, precursor of light, and resplendent adorable Lord inspire us with wisdom and strength.
1665. May the omniscient, adorable and effulgent God listen to our sacred divine prayers and shower blessings on us as a generous master gives to the needy.
1666. O priests, may you sing glory of Lord, who is invoked by all and the subduer of adversaries. Do it when you are ready to recite your devotional hymns. This gives delight to Lord just as fresh pastures to cattle.

ने घा वसुनि यमते दानं वाजस्य गोमतः । यत्सीमुपश्रवद्भिः ॥२॥  
कुवित्सस्य प्र हि व्रजं गोमन्तं दस्युहा गमत । शचीभिरप नो वरत् ॥३॥

(५)

(१-५) पदुपस्थास्य काभ्यो मेवातिपिकः । विष्णुर्विदो देवते । गावधी कम्पः ।

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् । समूढमस्य पांसुले ॥१॥  
श्रीणि पदा वि चक्रमे विष्णुगोपा अदाभ्यः । अतो धर्माणि धारयन् ॥२॥  
विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे । इन्द्रस्य युज्यः सखा ॥३॥  
तद्विष्णोः परमे पदं सदा पश्यन्ति सुरयः । दिवीव चक्षुराततम् ॥४॥

1667. Na ghā vasur ni yamate dānam vājasya gomataḥ,  
Yat sīm upa śravad girah.<sub>2</sub>  
(Cf. Rv VI. 45.23; Av. XX. 78.2)

1668. Kuvit sasya pra hi vrajam gomantam dasyuhā gamat.  
Śacībhir apa no varat.<sub>3</sub>  
(Cf. Rv VI. 45.24; Av. XX. 78.3)

## Khaṇḍa II

### Sūkta 5

1669. Idam viṣṇur vi cakrame tredhā ni dadhe padam.  
Samūḍham asya pāṁsule.<sub>1</sub>  
(Cf. S. 222; Rv I. 22.17; Yv. V. 15; Av. VII. 26.4)

1670. Trīni padā vi cakrame viṣṇur gopā a dābhyah.  
Ato dharmāṇi dhārayan.<sub>2</sub>  
(Cf. Rv I. 22.18; Yv. XXXIV. 43; Av. VII. 26.5)

1671. Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe.  
Indrasya yujyah sakhā.<sub>3</sub>  
(Cf. Rv I. 22.19; Yv. VI. 4; 13.33; Av. VII. 26.6)

1672. Tad viṣṇoḥ paramam padam sadā paśyanti sūrayah.  
Divīva cakṣur ātatam.<sub>4</sub>  
(Cf. Rv I. 22.20; Yv. VI. 5; Av. VII. 26.7)

1667. The resplendent Lord, who is granter of dwelling, does not withhold the reward of food and cattle, or of vital strength and wisdom, when He hears our praises.
1668. The Lord, the destroyer of wicked, proceeds to the cattle-crowded folds of butchers and by His these actions opens the gates, and releases these cattle for us.
1669. The omnipresent and the all-powerful God dominates over all the three regions, earth, midregion and the celestial. His own step is rooted in the deep dark mystery, beyond the knowledge of mankind.
1670. The omnipresent God, the preserver of the indomitable, created three regions, the earth mid-region and the celestial. He sustains and preserves the sanctity of all vital functions that keep life ticking.
1671. Behold the marvellous creativity and activity of omnipesent God who fulfills our noble aspirations. He is a true friend of the soul.
1672. The wise and true seekers have the supermost realization of the omnipresent Lord through meditation (within their own self): they see Him vividly as the eye ranges over the sky.

तद्विप्रासो विपन्युवो जाग्रवाँसः समिन्धते । विष्णोयेत्परमे पदम् ॥५॥  
 अतो देवा अवन्तु नो यतो विष्णुर्विचक्रमे । पृथिव्या अधि सानवि ॥६॥

(१)

(१-१) वपुश्चात्सव मैकवन्तो वलिङ्ग क्रमि । इन्द्रो देवता । इहती क्रमः ।

मो षु त्वा वाघतश्च नारे अस्मि रीरमन् ।  
 आरात्ताह्य सधमादं न आ गहीह वा सन्नूपं श्रुचि ॥१॥  
 इमे हि ते ब्रह्मकृतः सुते सचा मधौ न मक्ष आसते ।  
 इन्द्रे कामे जरितारो वसूयवो रथे न पादमा दधुः ॥२॥

1673. Tad viprāso vipanyuvo jāgrvāṁśaḥ sam indhate.  
 Viṣṇor yat paramam padam.<sub>5</sub>  
 (Cf. Rv I. 22.21; Yv: XXXIV. 44)

1674. Ato devā avantu no yato viṣṇur vi cakrame.  
 Prthivyā adhi sānavi.<sub>6</sub>  
 (Cf. Rv I. 22.16)

## Sūkta 6

1675. Mo śu tvā vāghataśca nāre asman ni rīraman.  
 Ārāttād vā sadhamādam na ā gahiha vā sann upa  
 śrudhi.<sub>1</sub>  
 (Cf. S. 284; Rv VII. 32.1)

1676. Ime hi te brahmakṛtaḥ sute sacā madhau na makṣa  
 āsate.  
 Indre kāmam jaritāro vasūyavo rathe na pādama  
 dadhuḥ.<sub>2</sub>  
 (Cf. Rv VII. 32.1)

1673. By transcendental meditation and pious acts the vigilant seeker of truth realizes the all-pervading God within the innermost cavity, the supreme abode of the Lord.
1674. May the omnipresent God, along with Nature's bounties, preserve us on that part of our earth from whence the Lord measured the (infinite) regions in the whole universe. (This refers to that part of our global earth on which the divine revelation came to men in the most natural course.)
1675. Let none, not even your worshippers, for a moment detain you far away from us. Even from long distances, please do come to our place of worship to grant our prayers.
1676. When the homage is effused to you, these hymn-chanters gather like flies swarming round honey. The pious praisers desiring blessings set their hope upon the resplendent Lord, as men set their foot upon a chariot.

( ७ )

(१-२) इष्टत्वास्व काम्य मातुर्गमिः । दूर्धलोमा देवताः । इष्टती कन्यः ॥

अस्तावि मन्म पूव्यं ब्रह्मेन्द्राय वोचत ।  
 पूर्वोक्तस्य बृहतीरनुषत स्तोतुर्मेधा अस्मक्षत ॥१॥  
 समिन्द्रो रायो बृहतीरधूनुत सं क्षोणी समु सूर्यम् ।  
 सं ५ शुक्रासः शुचयः सं गवांशिरः सोमा इन्द्रममन्दिषुः ॥२॥

( ८ )

(१-२) इष्टत्वास्व मार्गरो वेन क्रतिः । इन्द्रसोमौ देवते । वगती कन्यः ॥

इन्द्राय सोमं पातवे वृत्रघ्ने परि विच्यसे ।  
 नरे च दक्षिणावते वीराय सदानासदे ॥१॥  
 तं ५ सस्तायः पुरूरुचं वयं यूयं च सूरयः ।  
 अश्यामं वाजगन्ध्यं ५ सनेमं वाजपस्त्यम् ॥२॥

## Sūkta 7

1677. Astāvi manma pūrvyam brahmendrāya vocata.  
 Pūrvīr ṛtasya bṛhatīr anūṣata stotur medhā asṛkṣata. 1  
 (Cf. Rv VIII. 52.9; Av. XX. 119.1)
1678. Sam indro rāyo bṛhatīr adhūnuta sam kṣoṇi sam u  
 sūryam.  
 Saṁ śukrāsaḥ śucayaḥ sam gavāśiraḥ somā indram  
 amandiṣuḥ. 2  
 (Cf. Rv VIII. 52.10)

## Sūkta 8

1679. Indrāya soma pātave vṛtraghne pari śicyase.  
 Nare ca dakṣiṇāvate vīrāya sadanāsade. 1  
 (Cf. S. 1331; Rv IX. 98.10)
1680. Taṁ sakhāyaḥ purū rucam vayam yūyam ca sūrayaḥ.  
 Aśyāma vājagandhyam sanema vājapastyam. 2  
 (Cf. Rv IX. 98.12)



1677. We have been singing the songs since ancient times and chanting these prayers for the resplendent Lord. We loudly sing many Bṛhatī verses in the ceremonies in which devotees have poured forth many hymns.
1678. When effused, pure and shining, mixed with milk and its products, the draughts of elixir gladden the resplendent Self and (pleased with that) in return, the resplendent Self has tossed together mighty stores of wealth,- the global earth and the Sun.
1679. O elixir, you as a beverage, are poured forth for the aspirant, the resplendent Self, the crusher of nescience, and for the exhilaration of the manifestant worshipper, who sits in the assembly of worship and offers homage.
1680. The resplendent Lord has heaped together vast stores of wealth and wisdom of both the worlds and of the solar region. The Lord is extremely delighted to hear brilliant, purifying and devotional prayers tuned with enlightenment.

परि त्यं ह्येतं हरिं ॥३॥

(९)

(१-२) ह्युपस्थात्य वैश्वानरो वसिष्ठ इति । ह्यो देवता । इत्युक्ताः ।

कस्तमिन्द्र त्वावसो । ॥१॥

मघोनः स्म वृत्रहत्येषु बोदय ये ददति प्रिया वसु ।

तव प्रणीती ह्यश्व सूरिभिर्विश्वा तरेम दुरिता ॥२॥

(१०)

(१-३) ह्युपस्थात्य वैश्वो न्यचकता इति । ह्यो देवता । इत्युक्ताः ।

एदु मघोर्मदिन्तरं सिञ्चाध्वयो अन्धसः । एवा हि वीर स्तवते सदावृधः ॥१॥

1681. Pari tyañ haryatam harim [babhrum punanti vāreṇa.  
Yo devānviśvāñ itpari madena saha gacchati].<sub>3</sub>  
(Cf. S. 552; 1329; Rv IX. 98.7)

### Sūkta 9

1682. Kastamindra tvāvaso [martyo dadhrṣati.  
Śraddhā it te maghavan pārye divi vājī vājam  
siṣāsati.],  
(Cf. S. 280; Rv VII. 32.14)

1683. Maghonaḥ sma vṛtra-hatyeṣu codaya ye dadati priyā  
vasu.  
Tava praṇīti haryaśva sūribhir viśvā tarema duritā.<sub>2</sub>  
(Cf. Rv VII. 32.15)

### Khaṇḍa III

### Sūkta 10

1684. Edu madhor madintaraṃ siñcādhvāryo andhasaḥ.  
Evā hi vīra stavate sadāvṛdhaḥ.<sub>1</sub>  
(Cf. S. 385; Rv VIII. 24.16; Av. XX. 64.4)

1681. It is golden-hued and brown (attractive and nutritious) and coveted by all; they purify it and filter across the filters (attractive and nutritious); it goes to Nature's all bounties with exhilaration. [A fragment of the verse only — परि त्यं हृतं हरिम् - cf. Rv. IX. 98.7.]
1682. O resplendent Lord, what mortal can assail a man who has favour of your support? O bounteous Lord, the one who offers homage to you with faith, shall immediately win the reward on the day of completion. [A fragment of the verse only: कस्तमिन्द्र त्वावसो - Rv. VII. 32.14.]
1683. Inspire those who for the destruction of their opponents offer valuable homage dear to you. O Lord of vital energies, may we with our nobles devotees, pass through all perils under your guidance.
1684. O performers of sacred works, may you offer exhilarating sweet beverage of devotion to the brave Lord alone, who provides prosperity to us.

इन्द्रं स्वातर्हरीणां न किष्टे पूर्व्यस्तुतिम् । उदान५श शवसा न भन्दना ॥२॥  
ते वो वाजानां पतिमहूमहि श्रवस्यवः । अप्रायुभिर्यज्ञैर्भिर्वावृधेन्यम् ॥३॥

( ११ )

(१-५) इन्द्रपत्न्याय वाज्याः सोमार्चिकः । इन्द्रो देवता । वावृधन्ति वाजः ।

ते गूर्ध्या स्वर्णरं देवासौ देवमरति दधन्विरे । देवत्रा हव्यमृहिषे ॥१॥  
विभूतराति विप्र चित्रशोचिषमग्निमीदिष्व यन्तुरम् ।  
अस्य मेधस्य सोम्यस्य सोमरे प्रेमध्वराय पूर्व्यम् ॥२॥

1685. Indra sthātar harīṇām na kiṣṭe pūrvya-stuṭim.  
Ud ānaṁśa śavasā na bhandanā.<sub>2</sub>  
(Cf. Rv VIII. 24.17; Av. XX. 64.4)

1686. Tam vo vājanām patim ahūmahī śravasyavaḥ.  
Aprāyubhir yajñebhir vāvṛdhenyam.<sub>3</sub>  
(Cf. Rv VIII. 24.18; Av. XX. 64.6)

### Sūkta 11

1687. Tam gūrdhayā svarṇaram devāso devamaratim  
dadhanvire.  
Devatrā havyam ūhiṣe.<sub>1</sub>  
(Cf. S. 109; Rv VIII. 19.1)

1688. Vibhūta-rātim vipra citraśociṣam agnim īdiṣva  
yanturam.  
Asya medhasya somyasya sobhare prem adhvarāya  
pūrvyam.<sub>2</sub>  
(Cf. Rv VIII. 19.2)

1685. O supreme Lord of resplendence, controller of energies, neither one can ever surpass your power, nor can be compared with you in fame or in strength.
1686. Desirous of food, we invoke you, O lord of viands; verily, you are to be magnified by sacrifices offered by the devotees engaged in beneficial work.
1687. Glorify that unattached lord, the leader of light, whom the priests approach with devotion and through him convey their oblations to Nature's bounties.
1688. O wise, O the bounteous sage, may you while performing sacrifice, glorify the Lord who is the giver of opulence and whose lustre is wonderful. He is the regulator of this beautiful cosmic sacrifice of creation.

( १२ )

(१-४) वयुष्यकस्य वारण्य वारणः । सोमो देवता । वृक्षो अण्डः ।

आ सोम स्वानो अद्रिभिस्तिरो वारोण्यव्यया ।  
 जनो न पुरि चम्बोर्विशदरिः सदो वनेषु दधिषे ॥१॥  
 स मामृजे तिरौ अण्वानि मेष्यो मीध्वान्तसिर्न वाजयुः ।  
 अनुमायः पवमानो मनीषिभिः सोमो विप्रेभिर्ऋकभिः ॥२॥

( १३ )

(१-४) वयुष्यकस्य वारण्य वारिभिः । सोमो देवता । वृक्षो अण्डः ।

वयमेनमिदा ह्योपिपमेह वज्रिणम् ।  
 तस्मा उ अद्य सवने सुते भरा नूनं भूषत भ्रुते ॥१॥  
 वृकाभिस्य वारण उरामथिरा वयुनेषु भूषति ।  
 समं न स्तोमं जुजुषाण आ गहीन्द्र प्र चित्रया धिया ॥२॥

## Sūkta 12

1689. Ā soma svāno adribhis tiro vārāṇyavyayā.  
 Jano na puri camvor viśadd hariḥ sado vaneṣu  
 dadhriṣe.<sub>1</sub>  
 (Cf. S. 513; Rv IX. 107.10)

1690. Sa māmṛje tiro aṇvāni meṣyo mīḍhvānt saptir na  
 vājayuḥ.  
 Anumādyah pavamāno manīṣibhiḥ somo viprebhir  
 ṛkvabhiḥ.<sub>2</sub>  
 (Cf. Rv IX. 107.11)

## Sūkta 13

1691. Vayam enam idā hyopīpemeḥa vajriṇam.  
 Tasmā u adya savane sutam bhara nūnam bhūṣata  
 śrute.<sub>1</sub>  
 (Cf. S. 272; Rv VIII. 66.7; Av. XX. 97.1)
1692. Vṛkaś cid asya vāraṇa urāmathir ā vayuneṣu bhūṣati.  
 Semam na stomam jujuṣāṇa ā gahīndra pra citrayā  
 dhiyā.<sub>2</sub>  
 (Cf. Rv VIII. 66.8; Av. XX. 97.2)



1689. Expressed by the stones, the golden-hued, divine elixir, passes through the cosmic fleecy filters to the cups, just as a man enters a city.
1690. Passing through the interstices of the fleece, the divine elixir is adorned like a horse in the battle; it is to be invoked and praised by everyone, praised by men of wisdom and by the reciters of sacred songs.
1691. Today, yesterday, and all the days, let the resolute will power express our tributes to His full satisfaction. We offer Him our reverence. Let Him now hasten to be with us and listen to our tributes.
1692. Even the wolf-like, wicked, the savage beast, that kills the sheep, is obedient to Him in many ways. O resplendent Lord, may you graciously accepting our praises, come speedily to us with your wondrous splendour, and accept our praises.

( १४ )

(१-३) इन्द्रास्त्व गाविभो विश्वामिष क्रधि । इन्द्राग्नी देवते । गावधी कन्यः ॥

इन्द्राग्नी रोचनो दिवः परि व॑जेषु भूषथः । तद्वा॑ चेति॑ प्र वी॒र्यम् ॥१॥

इन्द्राग्नी अप॑सस्परि ॥२॥

इन्द्राग्नी तवि॑षाणि वाम् ॥३॥

( १५ )

(१-३) इन्द्रास्त्व काव्यो देवातिचिकिषि । इन्द्रो देवता । इरती कन्यः ॥

क इ॑ वेद सु॒ते सचा॑ ॥१॥

दाना॑ मृ॒गो न वार॑णः पु॒रुषा॑ चर॒य दधे॑ ।

न कि॑ष्टा नि यम॑दो सु॒ते ग॑मो म॒हा॒भर॑स्योजे॒सा ॥२॥

## Sūkta 14

1693. Indrāgnī rocanā divaḥ pari vājeṣu bhūṣathaḥ.  
Iad vām ceti pra vīryam.  
(Cf. Rv III. 12.9)

1694. Indrāgnī apasaspari [upa pra yanti dhītayaḥ.  
Ṛtasya" pathyā anu.]<sub>2</sub>  
(Cf. S. 1577; Rv III. 12.7)

1695. Indrāgnī taviṣāṇi vām [sadhasthāni prayāṁsi ca.  
Yuvor aptūryam hitam.]<sub>3</sub>  
(Cf. S. 1578; Rv III. 12.8)

## Sūkta 15

1696. Ka īm veda sute sacā [pibantam kad vayo dadhe.  
Ayam yaḥ puro vibhinattyojasā mandānaḥ  
śipryandhasaḥ.]<sub>1</sub>  
(Cf. S. 297; Rv VII. 33.7; Av. XX. 53.1; 57.11)

1697. Dānā mṛgo na vāraṇaḥ purutrā caratham dadhe.  
Na kiṣṭva ni yamadā sute gamo mahāṁś carasyo jāsā.<sub>2</sub>  
(Cf. Rv VIII. 33.8; Av. XX. 53.2; 57.12)

1693. O rays of inner cosmic Sun and lightning, you illuminate the lucid realms of heaven with victory in inner conflicts. So well known is the prowess of both of you (the Sun and the lightning).
1694. Only fragmentary: इन्द्राग्नी अपसस्यरि -  
[O rays of the inner cosmic Sun and lightning (or of our Lord of knowledge and bliss), the enlightened persons offer you praise and always tread on the path of Truth.]
1695. Only fragmentary: इन्द्राग्नी तविषाणि वाम् -  
[O rays of the inner cosmic Sun and lightning, in you, vigour and food are abiding together. Your readiness for dispensing justice is highly commendable.]
1696. Only fragmentary: क ई वेद सुते सचा -  
[No one knows what vital drinks He enjoys when devotional prayers are offered to Him and when and what foods He takes! He looks resolute as a man having strong jaws; exhilarated by the spiritual joy, He breaks down the strongholds of evil forces by His strength.]
1697. May you come to the place of worship like a wild elephant who rushes on, this way and that way, mad with heat; no one can bind you, yet come hither to the place of worship; verily, you move mightily with your strength.

ये उग्रः सन्ननिष्टृतः स्थिरो रणाय स५स्कृतः ।  
यदि स्तोतुर्मघवा ऋणवद्देवं नेन्द्रो योषत्या गमत् ॥३॥

( ११ )

(१-१) वृषस्यास्य काश्यपो निद्रुविक्रिषिः । सोमो देवता । गाधमी इन्द्रः ॥

पवमाना अश्रुक्षत सोमाः शुक्रास इन्दवः । अभि विश्वानि काव्या ॥१॥  
पवमाना दिवस्पयन्तरिक्षादश्रुक्षत । पृथिव्या अधि सानवि ॥२॥  
पवमानास आशवः शुभ्रा अश्रुग्रमिन्दवः । घन्तो विश्वा अप द्विषः ॥३॥

( १२ )

(१-१) वृषस्यास्य गाधिनो विश्वानि कृषिः । इन्द्राग्नी देवते । गाधमी इन्द्रः ॥

तोशा वृत्रहणा हुवे सजित्वानापराजिता । इन्द्राग्नी वाजसातमा ॥१॥

1698. Ya ugraḥ sannaniṣṭṛtaḥ sthiro raṇāya saṅskṛtaḥ.  
Yadi stotur maghavā sṛṇavaddhavam nendro yoṣatyā  
gamat.<sub>3</sub>  
(Cf. Rv VIII. 33.9; Av. XX. ९२ 3; 57.13)

## Khaṇḍa IV

### Sūkta 16

1699. Pavamānā asṛkṣata somāḥ śukrāsa indavaḥ.  
Abhi viśvāni kāvyā.<sub>1</sub>  
(Cf. Rv IX. 63.25)
1700. Pavamānā divasṇparyantarikṣādasṛkṣata.  
Prthivyā adhi sānavi.<sub>2</sub>  
(Cf. Rv IX. 63.27)
1701. Pavamānāsa āśavaḥ śubhrā asṛgram indavaḥ.  
Ghnanto viśvā apa dviṣaḥ.<sub>3</sub>  
(Cf. Rv IX. 63.26)
1702. Tośā vṛtrahaṇā huve sajitvānāparājitā.  
Indrāgnī vājasātamā.<sub>1</sub>  
(Cf. Rv III. 12.4)

1698. He is powerful, never overthrown by foes, steadfast and always ready to fight the evil. When the bounteous Lord hears the invocation of an adorer, He does not stand aloof. He is sure to come.
1699. The brilliant purified divine elixirs have been pouring forth amidst divine praises.
1700. The purified elixir are poured forth from heaven and from the firmament upon the summit of the earth.
1701. O purified elixir, swift and bright, is flowing forth, driving off all adversaries.
1702. I invoke the rays of the inner cosmic sun and lightning, the destroyers of the foes, the removers of the darkness, the victorious, the invincible and the bestowers of abundant nourishment.

प्र वामर्चन्त्युक्थिनः

॥२॥

इन्द्राग्नी नवति पुरः

॥३॥

( १८ )

(१-१) हृषस्तास्व वार्हस्त्यो भयदाय कृषिः । अहिर्वेता । नायवी कृत्वा ।

उप त्वा रण्वसंसदश प्रयस्वन्तः सहस्कृता । अग्ने ससृग्महे गिरः ॥१॥

उप च्छायामिव घृणैरगन्म शर्म ते वयम् । अग्ने हिरण्यसंसदशः ॥२॥

ये उग्र इव शर्याहा तिममशृङ्गो न वत्सगः । अग्ने पुरो रुरोजिथ ॥३॥

1703. Pra vāmarcantlyukthino [nīthāvido jaritāraḥ.  
Indrāgnī iṣa ā vṛne].<sub>2</sub>  
(Cf. S. 1575; Rv III. 12.5)

1704. Indrāgnī navatim puro [dāsapatnīr adhūnutam.  
Sākam ekena karmaṇā].<sub>3</sub>  
(Cf. S. 1576; Rv III. 12.6)

## Sūkta 18

1705. Upa tvā raṇvasandṛśam prayasvantah sahaskṛta.  
Agne sasrjmahe girah.<sub>1</sub>  
(Cf. Rv VI. 16.37)

1706. Upa cchāyāmiva ghṛṇer aganma śarma te vayam.  
Agne hiraṇyasandṛśah.<sub>2</sub>  
(Cf. Rv VI. 16.38)

1707. Ya ugra iva śaryahā tigmaśrṅgo na vaṁsagaḥ.  
Agne puro rūrojitha.<sub>3</sub>  
(Cf. Rv VI. 16.39)



1703. (O rays of the inner cosmic sun and lightning — Indra-Agni) the devotees who know the right path and are well-versed in the melody of divine symphony (invoke both of you. So I too beseech you for getting super-nourishment.) [see 1575.]  
Priests well-versed in the melody of divine symphony.  
[A fragment only: / प्र वामर्वन्त्युत्थिनः - Rv. III. 12.5.]
1704. O rays of the cosmic sun and lightning (Indra-Agni), overthrow by one blow ninety strongholds (of enemies).  
(O cosmic sun and lightning, by one blow overthrow ninety strongholds, possessed by evil forces or overthrow ninety cities, providing shelter to our enemies.) [see 1576]
1705. O resplendent fire-divine, offering readily inflammable food, we enkindle you from time to time by our prayers.
1706. O resplendent Lord, glittering like gold, we come to you for shelter, as men seek shade to avoid scorching heat.
1707. O adorable Lord, you are like a fierce archer, or like a sharp-horned bull, capable of breaking the forts of evils.

( १९ )

(१-१) रुचस्यास्य वाईस्त्यो मरदाय कविः । अग्निर्वै वायवो देवते । गावरी इन्द्रः ॥

ऋतावानं वैश्वानरभूतस्य ज्योतिषस्पतिम् । अजस्रं घर्ममीमहे ॥१॥

य इदं प्रतिपप्रथे यज्ञस्य स्वरुतिरन् । ऋतुनुत्सृजते वशी ॥२॥

अग्निः प्रियेषु धामसु कामो भूतस्य भव्यस्य । सम्राडेको विराजति ॥३॥

॥ इत्यथर्ववेदोऽन्तः ॥

( १ )

(१-१) रुचस्यास्याङ्गिरसो विरूप कविः । अग्निर्वै वायवः । गावरी इन्द्रः ॥

अग्निः प्रजेन जन्मना शुम्भानस्तन्वा ३ स्वाम् । कविर्विप्रेण वावृधे ॥१॥

## Sūkta 19

1708. R̥tāvānam vaiśvānaram ṛtasya jyotiṣaspatim.

Ajasram gharmamīmahe.<sub>1</sub>

(Cf. Yv. XXVI. 6; Av. VI. 36.1)

1709. Ya idam pratipaprathe yajñasya svar uttiran.

R̥tūn utsrjate vaśī.<sub>2</sub>

1710. Agniḥ priyeṣu dhāmasu kāmo bhūtasya bhavyasya.

Samrāḍ eko vi rājati.<sub>3</sub>

(Cf. Yv. XII. 117)

Here ends Prapāṭhaka VIII — Ardha II

Here also ends Adhyāya XVIII

## Adhyāya XIX

### Prapāṭhaka VIII — Ardha III

## Khaṇḍa I

### Sūkta 1

1711. Agniḥ pratnena janmanā śumbhānas tanvām svām.

Kavir vipreṇa vāvṛdhe.<sub>1</sub>

(Cf. Rv VIII. 44.12)

1708. We offer prayers to the leader of all of us, who maintains the eternal law, who is holy and who is the lord of all luminaries and the possessor of eternal energy.
1709. He, the Lord, is one, who, furthering the light of eternal law, has spread Himself in every bit of His creation — so that He may work incessantly. He, the controller, sends for us all the seasons.
1710. The adorable Lord, is present in all His loving regions. He has been our sole reliance in the past, and so will He be in future. He shines forth alone as a sovereign Lord.

END

### Adhyāya XIX

1711. The wise fire-divine decorating its form with brilliant flame, with the chant of hymns grows in might through the singing of hymns.

ऊ॒ञो न॑पा॒तमा हु॒वेमि॑ पा॒वक॑शो॒षिष॑म् । अ॒स्मिन्प॑द्रो स्व॒ध्वरे ॥२॥  
 स॒ नो मि॒त्रम॑ह॒स्त्वम॑म॒ शु॒क्रेण॑ शो॒षिषा॑ । दे॒वैरा स॑त्सि ब॒र्हिषि॑ ॥३॥

(२)

(१-४) ऋग्वेदप्रमाणः काश्यप्योऽवतारः कविः । सोमेन्द्रो देवते । पावणी इत्यादि ।

उ॒ते शु॒ष्मासो॑ अ॒स्थू र॑क्षो भि॒न्दन्तो॑ अ॒द्रिवः॑ । नु॒दस्व॑ याः परि॒स्पृधः॑ ॥१॥  
 अ॒या नि॒जघ्नि॑रो॒जासा॑ रथस॒ङ्गे घ॑ने हि॒ते । स्त॒वा अ॒बिभ्यु॑षा ह॒र्दा ॥२॥  
 अ॒स्य व्र॑तानि ना॒धृषे॑ प॒वमान॑स्य दू॒ध्या । रु॒ज य॑स्त्वा पृ॒तन्य॑ति ॥३॥  
 त॒ हि॒न्वन्ति॑ म॒दच्यु॑तं ह॒रि न॑दीषु वा॒जिन॑म् । इ॒न्दुमि॑न्द्राय म॒त्सर॑म् ॥४॥

1712. Ūrjjo napātam ā huvegnim pāvaka śociṣam.  
 Asmin yajñe svadhvare.<sub>2</sub>  
 (Cf. Rv VIII. 44.13)

1713. Sa no mitram ahas tvam agne śukreṇa śociṣā.  
 Devair ā satsi barhiṣi.<sub>3</sub>  
 (Cf. Rv VIII. 44.14)

## Sūkta 2

1714. Ut te śuṣmāso asthū rakṣo bhindante adrivaḥ.  
 Nudasva yāḥ parispr̥dhaḥ.<sub>1</sub>  
 (Cf. Rv IX. 53.1)

1715. Ayā nijaghnir ojasā rathasaṅge dhane hite.  
 Stavā a bibhyuṣā hrdā.<sub>2</sub>  
 (Cf. Rv IX. 53.2)

1716. Asya vratāni nādhṛṣe pavamānasya dūḍhyā.  
 Rujā yas tvā pṛtanyati.<sub>3</sub>  
 (Cf. Rv IX. 53.3)

1717. Taṁ hinvanti madacyutaṁ harim nadīṣu vājinam.  
 Indum indrāya matsaram.<sub>4</sub>  
 (Cf. Rv IX. 53.4)

1712. I invoke the fire-divine of purifying lustre, the source of all energy in this inviolable sacred ceremony.
1713. O fire of spirituality, faithful to your friends, may you be seated in our hearts with divine attributes and cherish our sacred deeds with your brilliance.
1714. O divine elixir, crushed through stones, your powerful streams, having scattered and subdued the wicked, are stationed high. May you drive away those adversities which envelop us.
1715. By this strength, you become conqueror (of enemies). I praise you with a fearless heart for the sake of progress of our array of chariots ranged against our opponents and for the sake of gaining wealth.
1716. No one with evil thoughts can assail your inviolable prowess whilst you flow forth; you destroy the malignant who defies you in the struggle of life.
1717. They, the wise devotees, plunges (the stem of the plants of) the love-divine under water (to squeeze out the sap) which is green-tinted, strength-conferring, and exhilarating for the resplendent soul.

(१)

(१-१) दृष्यत्वात् गविभ्यो निष्ठाविभ्य कफि । इन्द्रो देवता । इहती कम्पः ।

आ मन्त्रैरिन्द्र हरिमियाहि मयूरोमभिः ।  
 मा त्वा के चिन्नि येमुरिन्ना पाशिनोति धन्वेव ता इहि ॥१॥  
 वृत्रत्वावो बल रुजः पुरो दमो अपामजः ।  
 स्वाता रयस्य हयोरभिस्त्वर इन्द्रो हृदा चिदा रुजः ॥२॥  
 गम्भीरा उदधीरिव क्रतुं पुष्यसि गा इव ।  
 प्र सुगोपा यवसे धेनवो यथा हृदं कृत्या इवाशत ॥३॥

(३)

(१-१) दृष्यत्वात् गविभ्यो निष्ठाविभ्य कफि । इन्द्रो देवता । इहती कम्पः ।

यथा गौरो अपा क्रतुं तृष्यसेत्स्वेरिणम् ।  
 आपित्वे नः प्रपित्वे त्वमा गेहि कण्वेषु सु सचा पिबे ॥१॥

### Sūkta 3

1718. Ā mandrair indra haribhir yāhi mayūra-romabhiḥ.  
 Mā tvā ke cin ni yemūr inna pāśinoti dhanveva tāñ  
 ihi.<sub>1</sub>  
 (Cf. S. 246; Rv III. 45.1; Yv. XX. 53; Av. VII.  
 117.1)

1719. Vṛtrakhādo balañ rujah purām darmo apām ajah.  
 Sthātā rathasya haryor abhisvara indro dṛdhā cid  
 ārujah.<sub>2</sub>  
 (Cf. Rv III. 45.2)

1720. Gambhīrāñ udadhīñr iva kratum puṣyasi gā iva.  
 Pra su gopā yavasam dhenavo yathā hṛadam kulyā  
 ivāśata.<sub>3</sub>  
 (Cf. Rv III. 45.3)

### Sūkta 4

1721. Yathā gauro apā kṛtam tṛṣyann etyaveriṇam.  
 Āpitve naḥ prapitve tūyam ā gahi kaṇveṣu su sacā  
 piba.<sub>1</sub>  
 (Cf. S. 252; Rv VIII. 4.3)



1718. Come, resplendent Lord, with your beautiful multicolour radiant rays like that of a peacock. Let no obstruction detain you and catch you as the fowlers catch a bird, by throwing snares; pass them on quickly as travellers cross a desert.
1719. The resplendent Lord is the devourer of evils, destroyer of the clouds of ignorance. He is the demolisher of strongholds of evil tendencies and inspirer of virtuous acts. He comes speedily, as if, mounted on his cosmic chariot, urging his horses to move towards us.
1720. You cherish the performer of the sacred deeds like pools of water, deep and full; or like a careful herdsman who cherishes the cows, or like milch-cows that go well-guarded to the mead, or like water brooks that reach the lake.
1721. Come soon at the morning and also in the evening with the fleetness of a thirsty wild deer running to the desert's pool full of water and partake of your share of the divine love in the midst of the learned ones.

मन्दन्तु त्वा मघवभिन्द्रेन्दवो राधोदेयाय सुन्वते ।  
आमुष्या सोममपिबध्वम् सुते ज्येष्ठे तदधिषे सहः ॥२॥

(१-५) वृषस्पत्याख्य गौतमो वाग्लेख कविः । इन्द्रो देवता । इदानीं कण्वः ।

त्वमङ्गं प्र शंसिषो देवः शविष्ठं मर्त्यम् ।  
न त्वदन्यो मघवन्नस्ति मर्दितेन्द्र ब्रवीमि ते वचः ॥१॥  
मा ते राधोसि मा ते ऊतयो वसोस्मान्कदा चनादभन् ।  
विश्वा च न उपमिमीहि मानुष वसूनि चर्षणिभ्य आ ॥२॥

(५)

(१-५) वृषस्पत्याख्य गौतमो वाग्लेख कविः । उषा अश्विनी च देवता । गायत्री कण्वः ।

प्रति प्या सूनरी जनी व्युच्छन्ती परि स्वसुः । दिवो अदर्शि दुहिता ॥१॥

1722. Mandantu tvā maghavann indrendavo rādho-deyāya sunvate.

Āmuṣyā somam apibaś camū sutam jyeṣṭham tad dadhiṣe sahaḥ.<sup>2</sup>

(Cf. Rv VIII. 4.4)

## Sūkta 5

1723. Tvamaṅga pra śaṁsiṣo devaḥ śaviṣṭha martyam.

Na tvad anyo maghavann asti mardītrendra bravīmi te vacaḥ.<sup>1</sup>

(Cf. S. 247; Rv I. 84.19; Yv. VI. 37)

1724. Mā te rādharmaṁsi mā ta ūtayo vaso'smān kadā can ā dabhan.

Viśvā ca na upamimīhi mānuṣa vasūni carsaṇibhya ā.<sup>2</sup>

(Cf. Rv I. 84.20)

## Khaṇḍa II

### Sūkta 6

1725. Prati syā sūnarī janī vyucchantī pari svasuḥ.

Divo adarśi duhitā.<sup>1</sup>

(Cf. Rv IV. 52.1)

1722. O bounteous resplendent Lord, may our sweet devotional love gladden you, so that those who are seekers would be blessed with wealth and prosperity. May you accept our love and with your unsurpassing might, help us to win over adversities.
1723. O my Love, O mighty resplendent Self, may you be with us and be favourable to the mortals. There is none to give us felicity. For you alone, I recite my praises.
1724. Let not your bounteous gifts, and let not your protective powers fail us any time, O supreme Self, O lover of mankind, please bring to us all sorts of riches.
1725. The daughter of heaven, the giver of delight, the granter of benefits, is seen shedding radiance upon her sister, the night, ready to depart.

अ॒श्वेव चि॒त्रारु॑षी मा॒ता ग॒वामृ॑तावरी । सखा भू॒द॒श्विनो॑रुषाः ॥२॥  
उ॒त सखा॑स्यश्विनो॒रुत मा॒ता ग॒वाम॑सि । उ॒तोषो॑ वस्व ई॒शिषे ॥३॥

( ७ )

(१-४) एषस्यास्य कामः वसुध्व कपिः । अश्विनी देवते । गायत्री छन्दः ।

ए॒षो उ॒षा अपू॑र्व्या व्यु॒च्छति॑ प्रि॒या दि॒वः । स्तु॒षे वाम॑श्विना बृ॒हत् ॥१॥  
या द॒क्षा सि॒न्धुमा॑तरा म॒नो॒तरा र॒योणा॑म् । धि॒या दे॒वा वसु॑विदा ॥२॥  
व॒स्यन्ते॑ वां ककु॒हासो॑ जूर्णायामधि वि॒ष्टपि॑ । यद्वा॒ रथो॑ वि॒मिष्य॑तात् ॥३॥

1726. Aśveva citrāruṣī mātā gavām ṛtāvarī.  
Sakhā bhūd aśvinor uṣāḥ.<sub>2</sub>  
(Cf. Rv IV. 52.2)

1727. Uta sakhāsyāśvinor uta mātā gavām asi.  
Utoṣo vasva īśise.<sub>3</sub>  
(Cf. Rv IV. 52.3)

## Sūkta 7

1728. Eṣo uṣā apūrvyā vyucchati priyā divaḥ.  
Stuṣe vām aśvinā bṛhat.<sub>1</sub>  
(Cf. S. 178; Rv I. 46.1)

1129. Yā dasrā sindhu-mātarā manotarā rayiṇām.  
Dhiyā devā vasuvidā.<sub>2</sub>  
(Cf. Rv I. 46.2)

1730. Vacyante vām kakuhāso jūrṇāyām adhi viṣṭapi  
Yadvām ratho vibhiṣ patāt.<sub>3</sub>  
(Cf. Rv I. 46.3)

1726. The dawn, in colour like a beautiful mare, the radiant mother of the rays of light, the subject of worship, is the friend of the twin-divines — the Sun and moon.
1727. O dawn, you are the friend of the twin-divines; you are the mother of the rays of light; you rule over riches.
1728. So, the unparalleled beloved dawn is here; likewise may you also, O twins (a pair of cosmic vitality and cosmic consciousness), shine through us.
1729. You (O twins), are the destroyer of miseries, born of the cosmic ocean; you are the willing distributor of wealth and prosperity and giver of dwelling to the performer of noble deeds.
1730. Since your cosmic chariot, like the swift birds, flying in the glorious heavens, reaches the ancient tops of spiritual peak, we proclaim your praises.

(८)

(१-१) वृषस्वात्स पादुग्नो गोतम इति । अथा देवता । उन्मिह इन्द्र ।

उ॒षस्त॑श्चि॒त्रमा भ॑रा॒स्मभ्य॑ वा॒जिनी॑वति । येन॑ तो॒कं च॑ तन॒यं च॑ धा॒महे ॥१॥

उ॒षो अ॒द्येह॑ गो॒मत्य॑श्वा॒वति॑ वि॒भाव॑रि । रे॒वद॑स्मे व्यु॒च्छ स॑नृ॒ताव॑ति ॥२॥

यु॒ङ्क्ष्वा हि॑ वा॒जिनी॑वत्य॒श्वाः अ॒पारु॑णाः उ॒षः ।

अ॒या नो॑ वि॒श्वा सो॒भगा॑न्या॒ वह ॥३॥

(९)

(१-१) वृषस्वात्स पादुग्नो गोतम इति । अश्विनी देवते । उन्मिह इन्द्र ।

अ॒श्विना॑ व॒र्तिर॑स्म॒दा गो॒मह॑स्त्रा॒ हिर॑ण्यवत् । अ॒वाग्र॑थः॒ सम॑न॒सा नि॑ यच्छ॒तम् ॥१॥

ए॒ह दे॒वा म॑या॒भुवा॑ द॒स्ता हिर॑ण्यव॒र्तनी॑ । उ॒षबु॑धो॒ वह॑न्तु॒ सोम॑पी॒तये ॥२॥

## Sūkta 8

1731. Uṣas tac citram ā bharāsmabhyam vājiniṁvati.  
Yena tokam ca tanayam ca dhāmahe.  
(Cf. Rv I. 92; 13; Yv. XXXIV. 33)

1732. Uṣo adyeha gomatyāśvāvati vibhāvāri.  
Revad asme vyuccha sūnṛtāvati.  
(Cf. Rv I. 92.14)

1733. Yunṅṣvā hi vājiniṁvatyaśvām adyāruṇāñ uṣaḥ.  
Athā no viśvā saubhagānyā vaha.  
(Cf. Rv I. 92.15)

## Sūkta 9

1734. Aśvinā vart ir asmad ā gomad dasrā hiraṇyavat.  
Arvāgratham samanāsā ni yacchatam.  
(Cf. Rv I. 92.16)

1735. Eha devā mayobhuvā dasrā hiraṇyavarattanī.  
Uṣarbudho vahantu somapītaye.  
(Cf. Rv I. 92.18)



1731. O glamorous dawn, enriched with ample wealth, may you bestow upon us such gifts as may sustain our sons and their sons.
1732. O dawn, an embodiment of sweet speech, vigour, and wisdom, may your beauty inspire us this day in such noble performances as may lead us to wealth.
1733. O luminous dawn, may you appear in horizon today, verily, as having yoked your purple steeds, and bring unto us all felicity.
1734. O twin-divines, destroyers of evils, direct your aura of vitality towards our abode which contains gold and cattle.
1735. In order to cherish our emotional prayers, may Nature's sparkling beauties, awakened at dawn, bring hither the twin-divines, the creators of day and night, the givers of happiness, the destroyers of adversaries, seated in a chariot of the splendour of glory.

यावित्थां श्लोकं दिवो ज्योतिर्जनाय चक्रथुः । आ न ऊर्जं वहतमभिना युवम् ॥३॥

(१०)

(१-१) तृचम्याम्य अमोऽविक्रिपिः । अग्निर्वैवता । पञ्चिद्वन्द्वः ॥

अग्निं न मन्ये यो वसुरस्तं यं यन्ति धेनवः ।  
 अस्तमर्वन्त आश्वोस्तं नित्यासौ वाजिन इषं स्तोतृभ्य आ भर ॥१॥  
 अग्निर्हि वाजिनं विशे ददाति विश्वचर्षणिः ।  
 अग्नी राये स्वाभुवः स प्रीतो याति वार्यमिषं स्तोतृभ्य आ भर ॥२॥  
 सौ अग्नियो वसुगृणे सं यमायन्ति धेनवः ।  
 समर्वन्तो रघुद्रुवः सः सुजातासः सूरय इषं स्तोतृभ्य आ भर ॥३॥

1736. Yāvitthā ślokaṁ ā divo jyotir janāya cakrathuḥ.  
 Ā na ūrjam vahatam āśvinā yuvam.<sub>3</sub>  
 (Cf. Rv I. 92.17)

### Khaṇḍa III

#### Sūkta 10

1737. Agnim tam manye yo vasur astam yam yanti  
 dhenavaḥ

Astam arvanta āśavo'stam nityāso vājina iṣaṁ  
 stotṛbhya ā bhara.<sub>1</sub>

(Cf. S. 425; Rv V. 6.1; Yv. XV. 41)

1738. Agnir hi vājinam viśe dadāti viśvacarṣaṇiḥ.

Agnī rāye svābhuvam sa prīto yāti vāryam iṣaṁ  
 stotṛbhya ā bhara.<sub>3</sub>

(Cf. Rv V. 6.3)

1739. So agnir yo vasugṛṇe sam yam āyanti dhenavaḥ.

Sam arvanto raghudruvaḥ saṁ sujātāsaḥ sūraya iṣaṁ  
 stotṛbhya ā bhara.<sub>3</sub>

(Cf. Rv V. 6.2; Yv. XV. 42)

1736. O twin-divines, creators of day and night, who have brought dawn from heaven to man, glittering with divine light, may you endow us with spiritual energy.
1737. I glorify that adorable Lord, who provides habitation; gives shelter to the milch-kine, and to the fleet-foot coursers. The constant offerers of homage also seek him. May you, O Lord, grant nourishment to those, who adore you.
1738. Adorable God, the observer of all mankind, gives energised food to the man who worships Him. When pleased, He bestows to the aspirants that wealth, which is precious on its own. May you, O Lord, grant nourishment to those, who adore you.
1739. He is the adorable Lord praised as the giver of dwellings to whom the milch-kine, the short-paced horse and devout worshippers of high descent come. May you, O Lord, grant nourishment to those, who adore you.

( ११ )

(१-३) वृचम्यास्यावेयः सत्यश्रवाः क्रविः । उवा देवता । पङ्क्तिस्तन्मः ॥

महे नो अद्य बोधयोषो राये दिवित्मती ।  
 यथा चिन्नो अबोधयः सत्यश्रवसि वाय्ये सुजाते अश्वसूनुते ॥१॥  
 या सुनीथे शौचद्रथे व्यौच्छो दुहितर्दिवः ।  
 सा व्युच्छ सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनुते ॥२॥  
 सा नो अद्याभरहसुव्युच्छा दुहितर्दिवः ।  
 यो व्यौच्छः सहीयसि सत्यश्रवसि वाय्ये सुजाते अश्वसूनुते ॥३॥

( १२ )

(१-३) वृचम्यास्यावेयोऽश्वसूनुर्क्रविः । अश्विनो देवते । पङ्क्तिस्तन्मः ॥

प्रति प्रियतमं रथं वृषणं वसुवाहनम् ।  
 स्तोता वामश्विनावृषि स्तोमेभिर्भूषति प्रति माध्वी मम श्रुतं हवम् ॥१॥

## Sūkta 11

1740. Mahe no adya bodhayoṣo rāye divitmatī.  
 Yathā cinno abodhayaḥ satyaśravasi vāyye sujāte  
 aśvasūnṛte.<sub>1</sub>  
 (Cf. S. 421; Rv V. 79.1)
1741. Yā sunīthe śaucad rathe vyauccho duhitar divaḥ.  
 Sā vyuccha sahiyasi satyaśravasi vāyye sujāte  
 aśvasūnṛte.<sub>2</sub>  
 (Cf. Rv V. 79.2)
1742. Sā no adyābharad vasur vyucchā duhitar divaḥ.  
 Yo vyaucchaḥ sahiyasi satyaśravasi vāyye sujāte  
 aśvasūnṛte.<sub>3</sub>  
 (Cf. Rv V. 79.3)

## Sūkta 12

1743. Prati priyatamaṁ ratham vṛṣaṇam vasu-vāhanam.  
 Stotā vām aśvinārṣi stomebhir bhūṣati prati mādhwī  
 mama śrutam havam.<sub>1</sub>  
 (Cf S. 418; Rv V. 75.1)

1740. O radiant dawn, awaken us today for ample riches in the like manner, as you have awakended us in days of old. O dawn, nobly born and one sincerely praised for the gift of vigour, may you be kind to people, who are seekers of truth and weavers of knowledge.
1741. O dear daughter of heaven, who awakens men treading on right path and who are pure-hearted, nobly-born, and one sincerely praised for the gift of vigour. May you be kind to people, who are seekers of truth and weavers of knowledge.
1742. O daughter of heaven, bestower of opulence, awaken us today, O nobly-born and one sincerely praised for the gift of vigour, may you be kind to people who are seekers of truth and weavers of knowledge.
1743. The sage, your worshipper, graces with praises your beloved chariot, which is the showerer of benefits, and granter of wealth. O lovers of sweetness, hear my invocation.

अत्यायातमश्विना तिरो विश्वो अहं सना ।  
दक्षा हिरण्यवर्त्तनी सुषुम्णा सिन्धुवाहसा माध्वी मम श्रुतं हवम् ॥२॥

आ नो रत्नानि बिभ्रतावश्विना गच्छत युवम् ।  
रुद्रा हिरण्यवर्त्तनी जुषाणा वाजिनीवसू माध्वी मम श्रुतं हवम् ॥३॥

( ११ )

(१-३) वयस्याश्विनी दुष्प्रविष्टिग्राही । भानुपत्नी देवते । विदुर् बन्धः ॥

अबोध्याग्निः समिधा जनानां प्रति धेनुमिवायतीधुषासम् ।  
यक्षा इव प्र वयामुज्जिहानाः प्र भानवः सस्रते नाकमच्छ ॥१॥  
अबोधि होता यजथाय देवानूक्तो अग्निः सुमनाः प्रातरस्थात् ।  
समिदस्य रुद्राददरि पाजो महान्देवस्तमसो निरमोचि ॥२॥

1744. Atyāyātam aśvinā tiro viśvā ahaṁ sanā.  
Dasrā hiraṇya-varttanī suṣmṇā sindhu-vāhasā mādhvī  
mama śrutaṁ havam.<sub>2</sub>  
(Cf. Rv V. 75.2)

1745. Ā no ratnāni bibhratāvaśvinā gacchatam yuvam.  
Rudrā hiraṇyavarttanī juṣāṇā vājinīvasū mādhvī  
mama śrutam havam.<sub>3</sub>  
(Cf. Rv V. 75.3)

## Khaṇḍa IV

### Sūkta 13

1746. Abodhyagniḥ samidhā janānām prati dhenum  
ivāyatīm uṣāsam.  
Yahvā iva pra vayām ujjiḥānāḥ pra bhānavāḥ sasrate  
nākam accha.<sub>1</sub>  
(Cf. S. 73; Rv 1.1; Yv. XV. 24; Av. XIII. 2.46)

1747. Abodhi hotā yajathāya devān ūrdhvo agniḥ sumanāḥ  
prātar asthāt.  
Samiddhasya ruśad adarśi pājo mahān devas tamaso  
niramoci.<sub>2</sub>  
(Cf. Rv V. 1.2)



1744. Passing by others, come, O twin-divines, hither, so that I may ever overcome all obstructions. O destroyers of adversaries, possessors of golden chariot, distributors of wealth, and propellers of rivers, O lovers of sweetness, hear my invocation.
1745. O terrible twin-divines, possessors of golden chariot, rich in store of wealth, may you come to us rejoicing and bringing precious treasures. O lovers of sweetness, hear my invocation.
1746. Passing by others, come, O twin-divines, hither, so that I may ever overcome all obstructions. O destroyers of adversaries, possessors of golden chariot, distributors of wealth, and propellers of rivers, O lovers of sweetness, hear my invocation.
1747. The cosmic fire, the bestower of blessings is awakened to invoke cosmic forces. Every morning the gracious fire, the Sun, rises up. When kindled, his brilliant vigour is manifested, and the great enlightened one is released from the darkness.

यदी गणस्य रसानामजोगः शुचिरङ्गे शुचिभिर्गोभिरग्निः ।  
आदक्षिणा युज्यते वाजयन्त्युत्तानामूर्ध्वो अधयजुर्हभिः ॥३॥

( १४ )

(१-३) रुषत्वात्साङ्गिरसः कृतं कफि । वाजयन्ती देवते । मिदुर् कम्पः ॥

इदं५ श्रेष्ठं ज्योतिषां ज्योतिरागाधिपः प्रकेतो अजनिष्ट विभ्वा ।  
यथा प्रसूता सवितुः सवायैवा रात्र्युपसे योनिमारे ॥१॥  
रुशद्वत्सा रुशती श्वेत्वागादारैर्गु कृष्णा सदनान्यस्याः ।  
समानबन्धू अमृते अनूची द्यावा वर्णं चरत आमिनाने ॥२॥  
समानो अध्वा स्वस्वोरनन्तस्तमन्यान्या चरतो देवशिष्टे ।  
न मेथेते न तस्यतुः सुमेके नक्तोषासा समनसा विरूपे ॥३॥

1748. Īd im gaṇasya raśanām ajīgaḥ śucir ankte śucibhir  
gobhir agnih.  
Ād dakṣiṇā yujyate vājayantyuttānām ūrdhvo adhayaj  
juhūbhiḥ.<sub>3</sub>  
(Cf. Rv V. 1.3)

## Sūkta 14

1749. Idam śreṣṭham jyotiṣām jyotir āgāc citraḥ praketo  
ajaniṣṭa vibhvā.  
Yathā prasūtā savituh savāyaivā rātryuṣase yonim  
āraik.<sub>1</sub>  
(Cf. Rv I. 113.1)

1750. Ruśadvatsā ruśatī śvetyāgād āraigu kṛṣṇā  
sadanānyasyāḥ.  
Samānabandhū amṛte anūcī dyāvā varṇam carata  
āmināne.<sub>2</sub>  
(Cf. Rv I. 113.2)

1751. Samāno adhvā svasror anantas tam anyānyā carato  
devśiṣṭe.  
Na methete na tasthatuh sumeke naktoṣāsā samansā  
virūpe.<sub>3</sub>  
(Cf. Rv I. 113.3)

1748. The radiant universal fire makes manifest with his brilliant rays, when he seizes upon the confining girdle of the entire world. Thereupon the precious strength-giving oblation is offered to the flames, that spread out, and roaring aloft, consume it as if with tongue.
1749. This most excellent light amid all lights has arrived, the wonderful, the far-extending, the manifest has been born. As the night is born for the Sun's uprising, so she has yielded a birthplace for the dawn.
1750. The white shining dawn, the parent of the bright Sun, has arrived; to her the dark one (night) has resigned her dwelling. Both of them, the night and dawn, friendly to each other, immortal, following each other, and mutually effacing each other's complexion, traverse the heaven.
1751. The path of these sisters is common and unending. Guided by the radiant Sun, they travel alternatively, though different in hues, yet one-minded. Night and dawn, giving birth to all things, clash not, neither do they stand still.

( १५ )

(१-१) वृषस्वास्व भौमोऽविरक्ति । अविनाशमिच्छा वाक्सूर्यो देवताः । मिदुर् ह्यम् ॥

आ भ्रात्यमिरुषस्समनीकमुद्विप्राणां देवया वाचो अस्थुः ।  
 अर्वाञ्चा नूनं रथ्येह यात पीपिवांसमश्विना घर्ममच्छ ॥१॥  
 न सैःस्कृते प्र मिमीतो गमिष्ठांति नूनमश्विनोपस्तुतेह ।  
 दिवाभिपित्वैवसागमिष्ठा प्रत्यवर्ति दाशुषे शम्भविष्ठा ॥२॥  
 उता यात संगवे प्रातरहो मध्यन्दिन उदिता सूर्यस्य ।  
 दिवा नक्तमवसा शन्तमेन नेदानीं पीतिरश्विना ततान ॥३॥

## Sūkta 15

1752. Ā bhātyagnir uṣasām anīkam ud viprāṇām devayā vāco asthuḥ.

Arvāñcā nūnam rathyeha yātam pīpivāṅsam aśvinā gharmam accha.<sub>1</sub>

(Cf. Rv V. 76.1)

7153. Na saṅskṛtam pra mimīto gamiṣṭhānti nūnam aśvinopastuteha.

Divābhiṣṭitve'vasāgamiṣṭhā pratyavartim dāśuṣe śam-bhaviṣṭhā.<sub>2</sub>

(Cf. Rv V. 76.2)

1754. Utā yātāṁ samgave prātār ahno madhyandina uditā sūryasya.

Divānaktam avasā śantamena nedānīm pītir aśvinā tatāna.<sub>3</sub>

(Cf. Rv V. 76.3)

1752. The fire-divine (or the Sun) lights up the face of the dawns. The devout singers have started chanting their sacred hymns. Therefore, O twin-divines, Lords of the chariot, descending, come hither to bless and in our full-fledged sacrifice.
1753. They harm not our well-accomplished sacrifice; O twin divines, may you now come most quickly, and be glorified on this occasion. May you be present at the opening of the day, and at its close and provide protection against destitution. May you be prompt to bestow happiness upon the donor of the offering.
1754. Whether you come at the milking time of the cattle, at the dawn of the day, or at noon when the Sun is high, or by day or by night, come with felicitous protection. By such recitations not only now, the twin-divines have always been welcome to the draught of devotional offers.

( १९ )

(१-१) क्षन्त्यास्य राहुगो गोतम क्षतिः । इति रेषता । वगती इन्द्रः ॥

एता उ त्या उषसः केतुमक्रत पूर्वे अर्धे रजसो भानुमञ्जते ।  
 निष्कृष्वाना आयुधानीव धृष्णवः प्रति गावोरुषीर्यन्ति मातरः ॥१॥  
 उदपसन्नरुणा भानवो वृथा स्वायुजो अरुषीर्गा अयुक्षत ।  
 अक्रन्नुषासो वयुनानि पूर्वथा रुदन्तं भानुमरुषीरशिभ्रयुः ॥२॥  
 अर्चन्ति नारीरपसो न विष्टिभिः समानेन योजनेना परावतः ।  
 इषं वहन्तीः सुकृते सुदानवे विश्वेदह यजमानाय सुन्वते ॥३॥

## Khaṇḍa V

### Sūkta 16

1755. Etā u tyā uṣasaḥ ketum akrata pūrve ardhe rajaso  
 bhānum añjate.  
 Niṣkṛṣvānā āyudhānīva dhr̥ṣṇavaḥ prati  
 gāvo'ruṣīyanti mātaraḥ. 1  
 (Cf. Rv I. 92.1)

1756. Ud apaptann aruṇā bhānavo vṛthā svāyujō aruṣīrgā  
 ayukṣata.  
 Akṛann uṣāso vayunāni pūrvathā ruśantam bhānum  
 aruṣīr aśīśrayuḥ. 2  
 (Cf. Rv I. 92.2)

1757. Arcanti nārīr apaso na viṣṭibhiḥ samāena yojanenā  
 parāvataḥ.  
 Iṣam vahantīḥ sukr̥te sudānave viśved aha  
 yajamānāya sunvate. 3  
 (Cf. Rv I. 92.3)



1755. These radiant mother dawns have raised their banners. They have spread their light in the eastern part of the firmament and have brightened all things. Like warriors flashing their weapons, they regularly come and go.
1756. Readily have the purple beams of light shot up. They have harnessed red rays, easy to be yoked. Dawns have been inspiring for work as before and red-hued, they have attained their effulgent brilliance.
1757. They sing their songs like women busy in their work. With a common approach and common objective, they illumine with their inherent radiance the remotest part of space, bringing nourishment to the liberal devotee, the bountiful worshipper, who presents to them songs of homage.

( १७ )

(१-१) वृषस्यास्वीषन्धो दीर्घमा कृषिः । मधिनमस्त्रिपदोपतितारथ्यं शेषतः । वगती कृन् ।

अ॒वो॒प्य॒भि॒र्म् उ॒दे॒ति॒ सूर्यो॑ व्यू॒षा॒भ॒न्द्रा म॒ह्य॒वो अ॒वि॒षा ।  
 आ॒यु॒क्षा॒ताम॒श्वि॒ना या॒तवे॑ रथं प्रा॒सावी॒हवः॑ स॒वि॒ता जगत्पृ॒थक् ॥१॥  
 ययु॒जाथे॑ वृ॒षण॑म॒श्वि॒ना रथं घृ॒तेन॑ नो मधु॒ना क्षत्र॑मु॒क्षतम् ।  
 अ॒स्माकं॑ ब्र॒ह्म पृ॒तना॑सु जि॒न्वतं॑ वयं धना॑ श॒रसा॑ता भजेम॒हि ॥२॥  
 अ॒र्वा॒ङ्घ्रि॒चक्रो॑ मधु॒वाह॑नो रथो जी॒रा॒श्वो अ॒श्विनो॑र्या॒तु सु॒हुतः॑ ।  
 त्रि॒व॒धुरो॑ म॒घवा॑ वि॒श्वसौ॑भगः शं न आ॑ व॒क्ष॒द्वि॒पदे॑ चतु॒ष्पदे॑ ॥३॥

( १८ )

(१-४) वृषकृष्यास्य वायव्योऽन्तरा कृषिः । सोमस्वेनो शेषते । वायवी कृन् ।

प्रा॒ ते धा॒रा अ॒स॒भ॒तौ दि॒वो न॑ य॒न्ति वृ॒ष्टयः॑ । अ॒च्छा वा॒जस॑ सह॒स्रि॒णम् ॥१॥

## Sūkta 17

1758. Abodhyagnir jma udeti sūryo vyūṣāś candrā mahyāvo arciṣā.

Āyukṣātm aśvinā yātave ratham prāsāvīd devaḥ savitā jagat prthak. 1

(Cf. Rv I. 157.1)

1759. Yad yuñjāthe vṛṣaṇam aśvinā ratham ghṛtena no madhunā kṣatram ukṣatam.

Asmākam brahma pṛtanāsu jinvatam vayam dhanā śurasātā bhajemahi. 2

(Cf. Rv I. 157.2)

1760. Arvān tricakro madhuvāhano ratho jīrāśvo aśvinor yātu suṣṭutah.

Tribandhuro maghavā viśvasaubhagaḥ śamna ā vakṣad dvipade catuṣpade. 3

(Cf. Rv I. 157.3)

## Sūkta 18

1761. Pra te dhārā asaścato divo na yanti vṛṣṭayaḥ.

Acchā vājaṁ sahasriṇam. 1

(Cf. Rv IX. 57.1)

1758. Fire is awakened on earth. The Sun rises: the refulgent dawn, exhilarating by her radiance has adorned the horizon. The twins (the physicians and surgeons) have yoked their car and put it on road to help the sick and wounded. The divine Sun has put the world on different routines.
1759. O twins (physicians and surgeons), as you are harnessing your mighty bounteous chariot, we pray to you that with your car and treatment, may you refresh our brave soldiers engaged in war with honey and butter (i.e. cure and healing). May you also provide wisdom to our learned men in their endeavours. May our heroes obtain riches in their ventures.
1760. May the three-wheeler chariot of the twins drawn by swift horses (engines), laden with sweet nourishments, moving on three axles all around, well set up, bring prosperity to our men and cattle.
1761. Your streams, that never fail or waste, flow forth like the showers from heaven, and bring for us a thousand stores of food.

अभि प्रियाणि काव्या विश्वा चक्षोणो अर्षति । हरिस्तुजान आयुधा ॥२॥  
 स मर्मजान आयुभिरिभौ राजेव सुव्रतः । श्येनो न व५सु षीदति ॥३॥  
 स नो विश्वा दिवो वसूतो पृथिव्या अधि । पुनान इन्दवा भरे ॥४॥

॥ इत्यष्टका अन्तस्तथा ॥

अथ अथवाः अथास्तथा ॥

( १ )

(१-४) इत्यस्यास्याङ्गिरसो इत्येव कृतिः । सोमो देवाश्च देवताः । नाचमी इन्द्रः ॥

प्रास्य धारा अक्षरन्वृष्णः सुतस्योजसः । देवा५ अनु प्रभूषतः ॥१॥

1762. Abhi priyāṇi kāvyā viśvā cakṣāṇo arṣati.  
 Haris tuñjāna āyudhā.<sub>2</sub>  
 (Cf. Rv IX. 57.2)

1763. Sa marmrjāna āyubhir ibho rājeva suvrataḥ.  
 Śyeno na vaṅsu ṣīdati.<sub>3</sub>  
 (Cf. Rv IX. 57.3)

1764. Sa no viśvā divo vasūto pṛthivyā adhi.  
 Punāna indavā bhara.<sub>4</sub>  
 (Cf. Rv IX. 57.4)

Here also ends Prapāṭhaka VIII — Ardha III  
 Also ends here Adhyāya XIX

Adhyāya XX

Prapāṭhaka IX — Ardha I

**Khaṇḍa I**

**Sūkta 1**

1765. Prāsya dhārā akṣaran vṛṣṇaḥ sutasyaujaśaḥ.  
 Devāṁ anu prabhūṣataḥ.<sub>1</sub>  
 (Cf. Rv IX. 29.1)

1762. The ever-green elixir contemplating all the holy acts,  
pleasing to Nature's bounties forward brandishing his  
arms.
1763. He, the divine elixir of spirituality, sacred in  
deliberations purified by virtuous men, sits on waters  
like a fearless king or like a hawk.
1764. O elixir of spiritual bliss, when purified, bring us all  
the treasures that are in heaven and upon this earth.

END

### Adhyāya XX

1765. The streams of this effused ambrosia of love divine,  
the showerer of blessings, flow forth with speed and  
force. (The elixir) seeks to surpass all other divine  
powers in strength.

संसि मृजन्ति वेधसो गृणन्तः कारवो गिरा । ज्योतिर्जहानमुक्थ्यम् ॥२॥  
सुषहा सोम तानि ते पुनानाय प्रभूवसो । वदो समुद्रमुक्थ्य ॥३॥

( २ )

(१-४) वृषस्यास्वदेवः कवच क्रफिः । इन्द्रो देवता । गायत्री छन्दः ॥

एष ब्रह्मा य ऋत्विज इन्द्रो नाम श्रुतो गृणे ॥१॥  
त्वामिच्छेवसस्पते यन्ति गिरा न संयतः ॥२॥  
वि श्रुतयो यथा पथः ॥३॥

( ३ )

(१-४) वृषस्यास्वदेवः शिवदेव क्रफिः । इन्द्रो देवता । (१) प्रथमाया  
अनुष्टुप्, (२-४) द्वितीयाक्षरीचपोश्च गायत्री छन्दसी ॥

आ त्वा रथं यथोतये

॥१॥

1766. Saptim mrjanti vedhaso grṇantaḥ kāravo girā.  
Jyotir ja jñānam ukthyam.<sub>2</sub>  
(Cf. Rv IX. 29.2)

1767. Suṣahā soma tāni te punānāya prabhūvaso.  
Vardhā samudram ukthya.<sub>3</sub>  
(Cf. Rv IX. 29.3)

## Sūkta 2

1768. Eṣa brahmā ya ṛtviya indro nāma śruto grṇe.<sub>1</sub>  
(Cf. S. 438)

1769. Tvāmic chavasaspate yanti giro na sañyataḥ.<sub>2</sub>

1770. Vi srutayo yathā pathā [indra tvad yantu rātayaḥ].<sub>3</sub>  
(Cf. S. 453)

## Sūkta 3

1771. Ā tvā ratham yathotaye [sumnāya varttayām asi.  
Tuvik ūrmim ṛtīṣahamindraṁ śaviṣṭha satpatim].<sub>1</sub>  
(Cf. S. 354; Rv VIII. 68.1)



1766. The pious performers and priests praise it with their songs and offer laudations while filtering and purifying this radiant nectar. It becomes worthy of adoration immediately after its generation.
1767. O lord of love divine, you are the tributor of abundant wealth. When you are purified, you look radiant. May you, therefore, fill the praise deserving ocean (i.e. the pitcher containing water) to the brim.
1768. Such is He, the Lord Supreme, the resplendent Self, One to be worshipped in all the seasons, the illustrious self.
1769. O Lord of might (the resplendent Self), our, as if, all common songs of praise and prayers seek access to you.
1770. Like streams of water on their way to sea. (see verse 453).  
(Let thy gifts of various kinds flow from Thee)
1771. O most powerful, resplendent lord, protector of the virtuous, we bring you here, as if, in a chariot to give us protection and well-being; you are the subduer of evil forces and rich in deeds.

तुविशुष्मं तुविक्रतो शचीवो विश्वया मते । आ पप्राथ महित्वना ॥२॥  
यस्य ते महिना महः परि ज्मायन्तमीयतुः । हस्ता वज्रं हिरण्ययम् ॥३॥

( ५ )

(१-३) दुवस्यास्यौषधयो दीर्घना कृतिः । अत्रितयः सूर्यो देवता । विराट् छन्दः ।

आ यः पुरं नार्मिणीमदीदैदत्यः कविर्नभन्यो३ नावो !  
सूरो न रुक्काञ्छतात्मा ॥१॥  
अभि द्विजन्मा श्री रौचनानि विश्वा रजांसि शुशुचानो अस्यात् ।  
होता यजिष्ठो अपांसि सधस्थे ॥२॥  
अयंस य होता यो द्विजन्मा विश्वा दधे वार्याणि श्रवस्या ।  
मर्तो यो अस्मै सुतुको ददाश ॥३॥

1772. Tuviśuṣma tuvikrato śacīvo viśvayā mate.  
Ā paprātha mahitvanā.<sup>2</sup>  
(Cf. Rv VIII. 68.2)

1773. Yasya te mahinā mahah pari Jmāyantam īyatuh.  
Hastā vajraṁ hiraṇyayam.<sup>3</sup>  
(Cf. Rv VIII. 68.3)

#### Sūkta 4

1774. Ā yaḥ puram nārmiṇīm adīded atyaḥ kavir nabhanyo  
nārvā.  
Sūro na rurukvāṇ chatātmā.<sup>1</sup>  
(Cf. Rv I. 149.3)

1775. Abhi dvi janmā trī rocanāni viśva rajāṁsi śuśucāno  
asthāt.  
Hotā yajīṣṭho apāṁ sadhasthe.<sup>2</sup>  
(Cf. Rv I. 149.4)

1776. Ayaṁ sa hotā yo dvi janmā viśvā dadhe vāryāṇi  
śravasyā.  
Martto yo asmai sutuko dadāśa.<sup>3</sup>  
(Cf. Rv I. 149.5)

1772. You are rich in power, rich in actions, rich in knowledge and you have filled up everything with your comprehensive majesty.
1773. You are supremely powerful, whose hands by virtue of your greatness grasp the all-pervading golden bolt of justice (that breaks all obstructions).
1774. He, who is wise and goes fast like the space wind, has lighted up the invincible city (the innermost cavity of human body and possessed of hundreds of forms, is effulgent like a Sun.
1775. He, with his manifestation in the two realms, physical and spiritual, illuminates the three bright regions (terrestrial, interstitial and celestial) and shines over all the lustrous spheres. He is the invoker of all the cosmic forces and is present in the plasma of cosmic consciousness.
1776. He, the invoker of divine (Nature's bounties), is manifested in the two realms (physical and spiritual). He bestows all excellent riches on that mortal, who, with all his sincerity, surrenders completely to Him. Such a man is blessed with excellent progeny.

(१-१) दृषत्वास्व गौतयो वाक्नेष कविः । अग्निर्वेत्ता । अग्निर्विष्णुः ॥

अग्ने तमयाश्च न स्तोमैः कर्तुं न भद्रं हृदिस्पृशम् । ऋष्यामा त ओहैः ॥१॥

अथा ह्यग्ने कर्तोभद्रस्य दक्षस्य साधोः । रथीकृतस्य बृहतो बभूव ॥२॥

एभिर्नो अर्कैर्भवा नो अर्वाङ्कस्वाङ्गं ज्योतिः । अग्ने विश्वेभिः सुमना अनैकेः ॥३॥

(१)

(१-२) दृषत्वास्व काव्यः अत्यन्त कविः । अग्न्युपतो वेत्ता । ब्रह्मती कव्यः ।

अग्ने विवस्वदृषसंभिन्नं राधो अमर्त्य ।

आ दाशुषे जातवेदो वह्ना त्वमया देवा उषबुधः ॥१॥

## Sūkta 5

1777. Agne tam adyāśvam na stomaiḥ krtum na bhadraṁ  
hrdisprśam.

Rdhyāmā ta ohaiḥ.<sub>1</sub>

(Cf. S. 434; Rv IV. 10.1; Yv. XV. 44; 17.77)

1778. Adhā hyagne krator bhadrasya dakṣasya sādhoḥ.  
Rathīr ṛtasya bṛhato babhūtha.<sub>2</sub>

(Cf. Rv IV. 10.2; Yv. XV. 45)

1779. Ebhir no arkair bhavā no arvāṅk svār ṇa jyotiḥ.

Agne viśvebhiḥ sumanā anīkaiḥ.<sub>3</sub>

(Cf. Rv IV. 10.3; Yv. 46)

## Khaṇḍa II

### Sūkta 6

1780. Agne vivasvad uśasaś citraṁ rādho amartya.

Ā dāśuṣe jātavedo vahā tvam adyā devān  
uṣarbudhaḥ.<sub>1</sub>

(Cf. S. 40; Rv I. 44.1)

1777. We exalt and glorify you this day, O adorable Lord, with hymns and benevolent acts. You are swift as a horse, and propitious like a benefactor and full of touching affection.
1778. O adorable Lord, you are the chariot-master to guide us along our auspicious, powerful, efficacious, truthful and benevolent paths.
1779. O adorable Lord, you are bright as the Sun, and well-disposed. May you, propitiated by these our hymns, come to meet us with all your hosts of radiance.
1780. O adorable God, you have perfect knowledge of everything manifested or obscure; may the intellect of your devotees get new light with the coming of every dawn in the morning; may you also bring to this place all Nature's bounties, awaking with the morning dawn.

जुष्टो हि दूतो असि हव्यवाहनोग्ने रथीरध्वराणाम् ।  
सजूरश्चिभ्यामुषसा सुवीर्यमस्मे धेहि श्रवो बृहत् ॥२॥

(७)

(१-४) तुषस्यास्व वाग्देव्यो हव्युक्च कपि । सुर्वो वेवता । विदुर् अन्तः ॥

विधुं दद्राणं समने बहूनां युवानं सन्तं पलितो जगार ।  
देवस्य पश्य काव्यं महित्वाद्या ममारं स ह्यः समान ॥१॥  
शाक्मना शाको अरुणः सुपर्णो आ यो महः शूरः सनादनीदः ।  
यच्चिकेत सत्यमित्तन्न मोघं वसु स्पार्हमुत जेतोत दाता ॥२॥  
ऐभिर्देदे वृष्ण्या पौंस्यानि येभिरोक्षद्ब्रह्मत्वाय वज्री ।  
ये कर्मणः क्रियमाणस्य महं ऋतेकर्ममुदजायन्त देवाः ॥३॥

1781. Juṣṭo hi dūto asi havya-vāhanogne rathīr adhvarāṇām.  
Sajūr aśvibhyām uṣasā suvīryam asme dhehi śravo  
br̥hat.<sub>2</sub>  
(Cf. Rv I. 44.2)

## Sūkta 7

1782. Vidhum dadrāṇaṁ samane bahūnām yuvānaṁ santam  
palito jagāra.  
Devasya paśya kāvyam mahitvādyā mamāra sa hyaḥ  
samāna.<sub>1</sub>  
(Cf. S. 325; Rv X. 55.5; Av. IX. 10.9)
1783. Śakmanā śāko aruṇaḥ suparṇa ā yo mahaḥ sūraḥ sanād  
anīdaḥ.  
Yac ciketa satyam ittan na mogham vasu spārham uta  
jetota dātā.<sub>2</sub>  
(Cf. Rv X. 55.6)
1784. Aibhirdade vṛṣṇyā pauṁsyāni yebhir aukṣad  
vṛtrahatyāya vajrī.  
Ye karmaṇaḥ kriyamāṇasya mahna ṛte karmam ud  
ajāyanta devāḥ.<sub>3</sub>  
(Cf. Rv X. 55.7)



1781. You are acceptor of offerings and loved messenger of Nature's bounties and inspirer of noble performances. Associated with dawn and the pair of vigour and wisdom, grant us invigorating abundant food.
1782. Even a young man, having many-fold vigour to scatter the adversaries in battles, is besieged by old age. Behold the mighty miraculous power of supreme divine in its greatness. The one who has been alive yesterday, dies and who dies today is alive tomorrow.
1783. (There) comes a vigorous most ancient, radiant, splendrous purple-coloured bird (the Sun) which has no nest to dwell in and is might and heroic; that which he knows is Truth, and is not vain. He wins all desirable wealth of which he is ever a distributor.
1784. He (the Sun) associated with rain-bearing winds, bestows fertilizing energies, through whom he waxes in power to strike down the foes, (i.e., the clouds); nature's bounties, which assist in giving rains, by the mighty means, work also through him on the same basis (as required by the principles of meteorology).

(८)

(१-४) वृषन्वासाद्विरतो विष्णुः वृषन्वासा वा अग्निः । सोममस्तोऽग्निमी विषोऽर्धमवकमेष्टा देवताः । गावमी कम्पः ॥

अस्ति सोमो अयं सुतः पिबन्त्यस्य मरुतः । उत स्वराजो अश्विनो ॥१॥

पिबन्ति मित्रो अर्यमा तना पृतस्य वरुणः । त्रिषधस्यस्य जावतः ॥२॥

उतो न्वस्य जोषमा इन्द्रः सुतस्य गोमतः । प्रातर्होतिव मत्सति ॥३॥

(९)

(१-२) वृषन्वासास्य मार्गमी वमद्विक्रिषिः । सूर्यो देवता । वृषती कम्पः ॥

वम्पमहां असि सूर्यं वदोदित्य महां असि ।

महस्ते सतो महिमा पणिष्टम मङ्गा देव महां असि ॥१॥

वद सूर्यं श्रवसा महां असि सत्रा देव महां असि ।

मङ्गा देवानामसुर्यः पुरोहितो विभु ज्योतिरदाम्यम् ॥२॥

## Sūkta 8

1785. Asti somo ayaṁ sutah pibantyaśya marutaḥ.

Uta svarājō aśvinā.<sub>1</sub>

(Cf. S. 174; Rv VIII. 94.4)

1786. Pibanti mitro aryamā tanā pūtasya varuṇaḥ.

Triṣadhaśthasya jāvataḥ.<sub>2</sub>

(Cf. Rv VIII. 94.5)

1787. Uto nvasya joṣamā indraḥ sutasya gomataḥ.

Prātarhoteva matsati.<sub>3</sub>

(Cf. Rv VIII. 94.6)

## Sūkta 9

1788. Baṇmahāñ asi sūrya baḍ āditya mahāñ asi.

Mahaste sato mahimā paṇiṣṭam mahnā deva mahāñ asi.<sub>1</sub>

(Cf. S. 276; Rv VIII. 101.11; Av. XIII. 2.29; XX. 58.3)

1789. Baṭ sūrya śravasā mahāñ asi satrā deva mahāñ asi.

Mahnā devānām asuryaḥ purohito vibhu jyotir adābhyam.<sub>2</sub>

(Cf. Rv VIII. 101.12; Yv. XXXIII. 40; Av. X. 58.4)

1785. The elixir is effused by us let the self resplendent twin — divines and vital principles gladly accept it.
1786. May the Sun, the Cosmic order and the ocean, (Mitra, Aryaman and Varuna) accept the divine elixir, purified by the strainer, abiding in three places, and granting prosperity. [1. Pitcher or *drona-Kalaśa*, through or *ādhavariya*, and 3. the strainer or *pūtabhṛta*, *pavitra* or *daśā-pavitra*].
1787. The Sun is also eager in the morning to accept the effused elixir mixed with the milk of love and beauty, as a *hotṛ* priest (anxious to offer prayers in the morning).
1788. Verily, you are great, O radiant Sun, verily, you are great, O eternal; the greatness of the great one, we adore; verily you are great, O Supreme God.
1789. Verily, O Sun, you are great in fame; O divine, you are indeed mighty (among the divine forces, through your inherent might). Truly you are mighty, O Sun, through your fame, You are the destroyer of the wicked and always ready to lead others. Your glory is wide-spread and unabatingly indestructible.

( १० )

(१-१) दुषत्यास्यद्विरसौ पुतकसमुकशाह्वी । इन्द्रो देवता । गायत्री छन्दः ।

उपे नो हरिभिः सुतं याहि मदानां पते । उपे नो हरिभिः सुतम् ॥१॥

द्विता यो वृत्रहन्तमो विद इन्द्रः शतक्रतुः । उपे नो हरिभिः सुतम् ॥२॥

त्व५ हि वृत्रहन्त्रेषां पाता सोमानामसि । उपे नो हरिभिः सुतम् ॥३॥

( ११ )

(१-१) दुषत्यास्य मैत्रावन्तो वसिष्ठ ऋषिः । इन्द्रो देवता । विपाद छन्दः ।

प्र वो महे, महेवृधे भरध्वं प्रचेतसे प्र सुमतिं कृणुध्वम् ।

विशः पूर्वीः प्र चर चर्षणिप्राः ॥१॥

### Khaṇḍa III

#### Sūkta 10

1790. Upa no haribhiḥ sutam yāhi madānām pate.

Upa no haribhiḥ sutam.<sub>1</sub>

(Cf. S. 150; Rv VIII. 93.31)

1791. Dvitā yo vṛtrahantamo vida indrah śatakratuḥ.

Upa no haribhiḥ sutam.<sub>2</sub>

(Cf. Rv VIII. 93.32)

1792. Tvam hi vṛtrahann eṣām pātā somānām asi.

Upa no haribhiḥ sutam.<sub>3</sub>

(Cf. Rv VIII. 93.33)

#### Sūkta 11

1793. Pra vo mahe mahevṛdhe bharadhvam pracetase pra  
sumatim kṛṇudhvam.Viśaḥ pūrvīḥ pra cara carṣani prāḥ.<sub>1</sub>

(Cf. S. 328; Rv VII. 31.10; Av. XX. 73.3)

1790. O Lord of rapturous joy, come with vital vigour to our expressed devotion; come with your vital faculties to our place of worship.
1791. O resplendent Lord, the dispeller of darkness, your power is known in a two-fold way. May you come with your vital divines to our effused libation.
1792. O slayer of evil minded men, you are the acceptor of these sweet prayers. Come with your vigour to our effused libation.
1793. Pay homage to the great, the great giver, the all-wise. The fulfiller of the aspirations of men moves with them (in various forms).

उरुव्यचसे महिने सुवृक्तिमिन्द्राय ब्रह्म जनयन्त विप्राः ।  
 तस्य व्रतानि न मिनन्ति धीराः ॥२॥  
 इन्द्रं वाणीरनुत्तमन्युमेव सत्रा राजानं दधिरे सहध्वै ।  
 हर्यश्वाय बर्हया समापीन् ॥३॥

( १२ )

(१-२) इवृचस्वाख्य नैवावृणो वसिष्ठ कविः । इन्द्रो देवता । इहती कण्ड ।

यदिन्द्र यावतस्त्वमेतावदहमीशीय ।  
 स्तोतारमिदधिषे रदावसो न पापत्वाय रक्षसिषम् ॥१॥  
 शिक्षेयमिन्महयते दिवेदिवे राय आ कुहचिद्विदे ।  
 न हि त्वदन्यन्मघवन्न आप्य वस्यो अस्ति पिता च न ॥२॥

1794. Uruvyacase mahine suvr̥ktim indrāya brahma  
 janayanta viprāḥ.  
 Tasya vratāni na minanti dhīrāḥ.<sup>2</sup>  
 (Cf. Rv VII. 31.11)

1795. Indram vānīr anuttamanyum eva satrā rājānam  
 dadhire sahadhyai.  
 Haryaśvāya barhayā samāpīn.<sup>3</sup>  
 (Cf. Rv VII. 31.12)

## Sūkta 12

1796. Yad indra yāvatas tvāmetāvad aham īśīya.  
 Stotāram id dadhiṣe radāvaso na pāpatvāya  
 raṁsiṣam.<sup>1</sup>  
 (Cf. S. 310; Rv VII. 32.18; Av. XX. 82.1)
1797. Śikṣeyam in mahayate dive-dive rāya ā kuhacid vide.  
 Na hi tvad anyan maghavan na āpyam vasya asti pitā  
 ca na.<sup>2</sup>  
 (Cf. Rv VII. 32.19; Av. XX. 82.2)



1794. The sages composed sacred praises and engender oblations for the sublime, the far-pervading resplendent Lord. The wise (persons) never violate His statutes.
1795. The words of praises truly magnify the glory of the resplendent Lord, the universal monarch, whose wrath is irresistible to overcome. May you urge all associates to glorify the Lord of vital powers.
1796. O resplendent Lord, the granter of wealth, if I were the possessor of as much wealth as you do, then I would favour sincere worshippers only and not squander it ever upon wickedness.
1797. Each day I would enrich the man who sings my praise, in whatsoever place he were. O bounteous Lord, no kinship is there better than yours; no other is as excellent protector to us as you are.

(१-३) दुवस्वात्य मैमावन्तो वसिष्ठ कृषिः । इन्द्रो देवता । विष्टुः कर्मः ॥

श्रु॒धी ह॒वँ वि॒पि॒पा॒न॒स्या॒द्रै॒बो॒धा वि॒प्र॒स्था॒र्च॒तो म॒नी॒षाम् ।  
 कृ॒ष्व॒वा दु॒वाँ॒स्य॒न्त॒मा स॒चे॒मा ॥१॥  
 न ते॒ गि॒रो अ॒पि मृ॒ष्ये तुर॑स्य न सु॒ष्टु॒ति॒मसु॑र्यस्य वि॒द्वान् ।  
 स॒दा ते॒ नाम॑ स्वय॒शो वि॒वक्षि॑म ॥२॥  
 भू॒रि हि॒ ते स॒व॒ना मा॒नु॒षे॒षु भू॒रि म॒नी॒षी ह॒वते॑ त्वा॒मित् ।  
 मा॒रे अ॒स्मन्म॑घव॒ज्यो॒क्कः ॥३॥

### Sūкта 13

1798. Śrudhī havam vipipānasyādrer bodhā viprasyārcato  
 manīṣām.  
 Kṛṣvā duvāṁsyantamā sacemā.  
 (Cf. Rv VII. 22.4)
1799. Na te giro api mṛṣye turasya na suṣṭutim asuryasya  
 vidvān.  
 Sadā te nāma svayaśo vivakmi.  
 (Cf. Rv VII. 22.5)
1800. Bhūri hi te savanā mānuṣeṣu bhūri manīṣī havate tvām  
 it.  
 Māre asman maghavan jyok kaḥ.  
 (Cf. Rv VII. 22.6)

1798. May you hear the sound of our grinding stone, as if repeatedly singing your praises, and comprehend the hymn of adoring songs; and in a friendly manner, please accept these adorations while we crave for your kind favour.
1799. O destroyer of evils, with my best regards for your strength, I never refrain from your praise, nor from your glorification. Always, on the contrary, I ever remember to pay tributes to you.
1800. O bounteous Self, various are the forms of oblations, prevalent amongst mankind. Indeed, constantly does the worshipper invoke you. Therefore, do not keep away from us either in time or in space.

( १४ )

(१-३) शुषस्मास्य वैषयना मुदा कपि । इन्द्रो देवता । शक्ती इन्द्रः ।

प्रो॑ ष्वस्मै॑ पुरो॑रथमिन्द्रा॑य शु॒षम॑र्चत ।  
 अ॒भीके॑ षिदु॒ लोक॑कृ॒त्सङ्गे॑ सम॒त्सु वृ॒त्रहा॑ ।  
 अ॒स्माकं॑ बोधि॒ चोदि॑ता नभ॒न्तामन्य॑केषां ज्या॒का अधि॑ धन्व॒सु ॥१॥  
 त्व॑ꣳ सिन्धूꣳꣳर॒वासृ॑जोधरा॒चो अ॑ह॒न्नहि॑म् ।  
 अ॒शत्रु॑रिन्द्र॒ जज्ञि॑षे वि॒श्वे पु॒ष्यसि॑ वा॒र्यम् ।  
 ते॒ त्वा परि॑ ष्वजामहे नभ॒न्तामन्य॑केषां ज्या॒का अधि॑ धन्व॒सु ॥२॥  
 वि॒ पु वि॒श्वा अ॑रा॒तयो॑यी न॒शन्त॑ नो धि॒यः ।  
 अ॒स्तासि॑ शत्र॒वे व॑धे यो न इन्द्र॒ जिघा॑ꣳसति ।  
 या॒ ते रा॑तिर्दे॒दिर्व॑सु नभ॒न्तामन्य॑केषां ज्या॒का अधि॑ धन्व॒सु ॥३॥

## Khaṇḍa IV

### Sūkta 14

1801. Pro ṣvasmai puroratham indrāya śuṣam arccata.  
 Abhīke cidu lokakṛt saṅge samatsu vṛtrahā.  
 Asmākam bodhi coditā nabhantām anyakeṣām  
 jyākāadhi dhanvasu.<sub>1</sub>  
 (Cf. Ṛv X. 133.1; Av. XX. 95.2)
1802. Tvaṁ sindhūṇravāsṛjo'dharāco ahann ahim.  
 Asatrur indra janñiṣe viśvam puṣyasi vāryam.  
 Tam tvā pari ṣvajāmahe nabhantām anyakeṣām jyākā  
 adhi dhanvasu.<sub>2</sub>  
 (Cf. Ṛv X. 132.2; Av. XX. 95.3)
1803. Vi śu viśva arātayo'ryo naśanta no dhiyaḥ.  
 Astāsi śatrave vadham yo na indra jighāṁsati.  
 Yā te rātir dadir vasu nabhantām anyakeṣām jyāka  
 adhi dhanvasu.<sub>3</sub>  
 (Cf. Ṛv X. 133.3; Av. XX. 95.4)

1801. Adore fervently the might of that Lord of resplendence which leads His cosmic chariot; He makes room for us in the close conflicts of life and destroys the demon of darkness, while fighting against Nescience; He is our encourager. May the strings on the bows of our enemies be destroyed.
1802. You send the rivers away down to earth; you destroy the serpent of ignorance; O Lord of resplendence, you are enemy to none; you grant (everyone) all that is desirable; as such, we embrace you (with love and adoration). May the strings on the bows of our enemies be destroyed.
1803. May all the infidels and wicked, who make no offerings, quickly perish; may our praises be successful; O Lord of resplendence, you hurl the weapon at the foe who seeks to harm us. May your bounty give us wealth in plenty. May the strings on the bows of our enemies be destroyed.

( १५ )

(१-१) वृषस्यास्य काण्वो नेवातिथिराहिरसः प्रियमेवथ कवी । सोमो देवता । गायत्री इन्द्रः ।

रेवा॑ꣳ इ॒द्रेव॑त॒ स्तो॑ता॒ स्यात्वा॑वतो॒ मघो॑नः । प्रेदु॑ हरि॒वः सु॑तस्य ॥१॥

उ॒क्थं च॑ न॒ शस्य॑मानं॒ नागो॑ रयि॒रा चि॑केत । न॒ गाय॑त्रे॒ गी॒य॑मानम् ॥२॥

मा न॑ इन्द्र॒ पीय॑न्ने॒व मा श॑र्धते॒ परा॑ दाः । शि॒क्षा श॑ची॒वः श॑ची॒भिः ॥३॥

(१-१) वृषस्यास्य काण्वो नीवातिथिरसिः । इन्द्रो देवता । भगवद् इन्द्रः ।

ए॒न्द्र या॑हि॒ हरि॑भिरु॒प क॑ष्वस्य सु॒ष्टुति॑म् ।

दि॒वो अ॑मुष्य॒ शा॑सतो॒ दि॒वं य॑य दि॒वाव॑सो ॥१॥

अ॒त्रा वि॑ ने॒मिरे॑षामु॒रा न॑ धू॒नुते॑ वृ॒कः ।

दि॒वो अ॑मुष्य॒ शा॑सतो॒ दि॒वं य॑य दि॒वाव॑सो ॥२॥

## Sūkta 15

1804. Revāṁ idd revata stotā syāt tvāvato maghonaḥ.

Predu harivaḥ sutasye. 1

(Cf. Rv VIII. 2.13)

1805. Uktham ca na śasyamānam nāgo rayirā ciketa.

Na gāyatram gīyamānam. 2

(Cf. S. 225; Rv VIII. 2.4)

1806. Mā na indra pīyatnave mā śardhate parā dāḥ.

Śikṣā śacīvaḥ śacībhiḥ. 3

(Cf. Rv VIII. 2.15)

## Sūkta 16

1807. Endra yāhi haribhir upa kaṇvasya suṣtutim.

Divo amuṣya śāsato divam yaya divā-vaso. 1

(Cf. S. 348; Rv VIII. 34.1)

1808. Atrā vi nemir eṣām urām na dhūnute vṛkaḥ.

Divo amuṣya śāsato divam yaya divāvaso. 2

(Cf. Rv VIII. 34.3)

1804. O opulent Lord of vital forces, may your praiser be rich, **munificent** and renowned like you; may he be richer than other rich and renowned persons.
1805. (The resplendent Lord), the enemy of the unbeliever in the words — divine, apprehends whatever power is repeated and whatever chant is being chanted.
1806. O resplendent Lord, please do not hand us over as a prey to the tyrant or to an overpowering foe. O almighty, please instruct us with your might and power.
1807. Come, O resplendent Lord, with your quick measures to receive the praises of wise devotees. O Lord, radiant while glorified, may you controlling the yonder celestial space return to your region.
1808. The stone's rim shakes the herbal stems at this ceremony like a wolf terrifying a sheep. O Lord, radiant while glorified, may you, controlling the yonder space, return to your region.



आ त्वा ग्रावा वदन्निह सोमी घोषेण वक्षतु ।  
दिवौ अमुष्य शासतो दिवे यय दिवावसो ॥३॥

(१७)

(१-३) वृषस्वास्व मार्गसो वदन्निह सोमी घोषेण वक्षतु । ग्रावसो अमुष्यः ।

पवस्व सोम मन्दयन्निन्द्राय मधुमत्तमः ॥१॥  
ते सुतासो विपश्चितः शुक्रा वायुमश्रुत ॥२॥  
असृष्टं देववीतये वाजयन्तो रथा इव ॥३॥

(१८)

(१-३) वृषस्वास्व देवोदासिः वदन्निह सोमी । मन्दिरेत । मन्दिरेतः ।

अग्निं होतारं मन्ये दास्वन्ते वसोः सनुः सहसो जातवेदसं विप्रं न जातवेदसम् ।  
य ऊर्ध्वा स्वध्वरो देवो देवाच्या कृपा ।  
धृतस्व विभ्राष्टिमनु शुक्राशोचिष आजुह्वानस्य सर्पिषः ॥१॥

1809. Ā tvā grāvā vadann iha somī ghoṣeṇa vakṣatu.  
Divo amuṣya śāsato divam yaya divāvaso.  
(Cf. Rv VIII. 34.2)

### Sūkta 17

1810. Pavasva soma mandayann indrāya madhumattamaḥ.  
(Cf. Rv IX. 67.16)

1811. Te sutāso vipaścitaḥ śukrā vāyum asr̥ṣata.  
(Cf. Rv IX. 67.18)

1812. Asrgram devavītaye vājayanto rathā iva.  
(Cf. Rv IX. 67.17)

### Khaṇḍa 5

### Sūkta 18

1813. Agniṁ hotāram manye dāsvantam vasoḥ sūnuṁ  
sahasō jātavedasam vipram na jātavedasam.  
Ya ūrddhvayā svadhvaro devo devācyā kṛpā.  
Ghṛtasya vibhrāṣtim anu śukraśociṣa ā juhvānasya  
sarpiṣaḥ.  
(Cf. S. 465; Rv I. 27.1; Yv. XV. 47; Av. XX. 67.3)

1809. May the repeated voices of praises, as if of the grinding stone, bring you here with ringing voice. O lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region.
1810. O divine elixir, super-sweet and flavoured, may you flow onward giving exhilaration to the resplendent self.
1811. These effused elixirs, brilliant and extremely exhilarating, are let forth with speed and emission of sound for the sake of wisdom or virile activity.
1812. The elixir is let loose for the banquet of Nature's bounties, like chariots seeking wealth.
1813. I venerate the divine fire, the inspirer of pious works, the munificent, the giver of dwellings, the source of strength. He is aware of all that exists; like a sage, he is endowed with knowledge. He is the divine regenerator of worship. Through his lofty blaze, produced by the burning of liquefied butter, which is offered in oblations; with his flames, he invokes Nature's bounties.

यजिष्ठं त्वा यजमाना हुवेम ज्येष्ठमङ्गिरसां विप्रं मन्मभिविप्रेभिः शुक्रं मन्मभिः ।  
 परिष्मानमिव पा५ होतारं चर्षणीनाम् ।  
 शोचिष्केशं वृषणं यमिमां विशः प्रावन्तु जूतये विशः ॥२॥  
 स हि पुरुं चिदोजसा विरुक्मता दीयानो भवति द्रुहन्तरः परशुर्न द्रुहन्तरः ।  
 वीडुं चियस्य समृतौ श्रुवदनेव यत्स्तिरस्म ।  
 निष्पहमाणो यमते नायते धन्वासाहा नायते ॥३॥

। इति मन्मभिविप्रेभिः ।

(१)

(१-५) यजुषस्ताव पावकोऽङ्गिरसि । यजिष्ठेयता । सपुः वद्विर्वा । कवे ।

अमे तव श्रवो वयो महि भ्राजन्ते अर्चयो विभावसो ।

बृहद्भानो शवसा वाजमुकथ्याऽ दधासि दाशुषे कवे ॥१॥

1814. Yajistham tvā yajamānā huvema jyeṣṭhama  
 āngirasām vipra manmabhir viprebhiḥ śukra  
 manmabhih.

Parijmāṇam iva dyāṁ hotāram carṣaṇinām.

Śociṣkeśam vṛṣaṇam yam imā viśaḥ prāvantu jūtaye  
 viśaḥ. 2

(Cf. Rv I. 127.2)

1815. Sa hi purū cidojasā virukmatā dīdyāno  
 bhavatidruhantaraḥ paraśur na druhantaraḥ.

Viḍu cid yasya samṛtau śruvad vaneva yat sthiram.

Niṣṣahamāṇo yamate nāyate dhanvāsahā nāyate. 3

(Cf. Rv I. 127.3)

Here ends Prapāthaka IX — Ardha I

## Prapāthaka IX — Ardha II

### Sūkta 1

1816. Agne tava śravo vayo mahi bhrājante arcayo  
 vibhāvaso.

Bṛhad bhāno śvasā vājam ukthyāṁ dadhāsi dāśuṣe  
 kave. 1

(Cf. Rv X. 140.1; Yv. XII. 106)

1814. We, the institutors of the fire ceremony, invoke you, with prayers. O fire-divine, you who are most deserving of worship, and are the eldest fire of the fire-priests. And with prayers recited by the priests we adore you, who, like the revolving sun, are the invoker of the divine powers on behalf of men. You are bedecked with shaggy flames, and are endowed with strength.
1815. Verily, that fire-divine, shining far with brilliant vigour, is the destroyer of foes. He like a hatchet cuts down trees. What is not solid and stable melts like water at his touch. Vanquishing the enemies, He stands firm and, like an archer, does not retreat.
1816. O fire-divine, yours are life power and fame; your flames blaze fiercely; you are wise and widely luminous. May you bestow the choicest food and strength upon your worshippers.

पावकवर्चाः शुक्रवर्चा अनूनावर्चा उदियर्षि भानुना ।  
 पुत्रो मातरा विचरन्मुपावसि पृणक्षि रोदसी उभे ॥२॥  
 ऊजो नपाजातवेदः सुशस्तिभिर्मन्दस्व धीतिभिर्हितः ।  
 त्वे इषः सं दधुभूरिवर्षसम्भिप्रोतयो वामजाताः ॥३॥  
 इरज्यन्ने प्रथयस्व जन्तुभिरस्मे रायो अमर्त्य ।  
 स दर्शतस्य वपुषो वि राजसि पृणक्षि दर्शते क्रतुम् ॥४॥  
 इष्कर्तारिमध्वरस्य प्रचेतसं क्षयन्तं राधसो महः ।  
 रतिं वामस्य सुभगां महामिषं दधासि सानसि रयिम् ॥५॥

1817. Pāvakavarccāḥ śukravarccā anūnavarccā ud iyarṣi bhānunā.

Putro mātārā vicarann upāvasi pṛṇakṣi rodasī ubhe.<sup>2</sup>  
(Cf. Rv X. 140.2; Yv. XII. 107)

1818. Ūrjo napāj jātavedaḥ suśastibhir mandasva dhītibhir hitaḥ.

Tve iṣaḥ sam dadhur bhūrivarpasaś citrotayo vāmajātāḥ.<sup>3</sup>  
(Cf. Rv X. 140.3; Yv. XII. 108) .

1819. Irajyann agne prathayasva jantubhir asme rāyo amartya.

Sa darśatasya vapuṣo vi rājasi pṛṇakṣi darśatam kratum.<sup>4</sup>  
(Cf. Rv X. 140.4; Yv. XII. 109)

1820. Iṣkarttāram adhvarasya pracetasam kṣayantam rādhaso mahaḥ.

Rātim vāmasya suḥhagām mahīm iṣam dadhāsi sānasiṁ rayim.<sup>5</sup>  
(Cf. Rv X. 140.5; Yv. XII. 110)

1817. O fire-divine, you blaze with total splendour along with your purifying radiance, unsoiled lustre, and you visit your parents and serve them as a son. You, verily, unite both heaven and earth.
1818. O source of strength and omniscient, be delighted with our adorations, and be satisfied by our offerings; the devotees have placed before you strengthening food of many sorts, of wonderful efficacy and procured from excellent sources.
1819. O fire-divine, contending with adversaries, bestow upon us immortal riches; you shine with a graceful form; you fulfill all our desires, which prompt us to perform the acts of dedication.
1820. (Our praises go to you) as you are the inspirer of noble deeds. You are a sage, the Lord of great wealth, and the giver of what is worth having. May you bestow upon us auspicious and abundant food, and enjoyable riches.

ऋतावानं महिषं विश्वदशतममि५ सुभ्राय दधिरे पुरो जनाः ।  
श्रुत्कर्ण५ सप्रथस्तमं त्वा गिरा दैव्यं मानुषा युगां ॥६॥

(१)

(१-१) इषुष्यन्त्य कल्पः सोमसिद्धिः । मन्त्रितः । कर्तुम्किम् कल्पः ।

प्र सो अग्ने तवोतिभिः सुवीराभिस्तरति वाजकर्मभिः ।  
यस्य त्व५ सख्यमाविथ ॥१॥  
तव द्रप्सो नीलवान्वाशः ऋत्विज इन्धानः सिष्णवा ददे ।  
त्वं महीनामुषसामसि प्रियः क्षपो वस्तुषु राजसि ॥२॥

1821. R̥tāvānam mahiṣam viśvadarśatam agniṁ sumnāya dadhire puro janāḥ.  
Śrutkārṇaṁ saprathastamam tvā girā daivyaṁ mānuṣā yugā.6  
(Cf. R̥v X. 140.6; Yv. XII. 111)

## Khaṇḍa VI

### Sūkta 2

1822. Pra so agne tavotibhiḥ suvīrābhis tarati vāja karmabhiḥ.  
Yasya tvaṁ sakhyam āvitha.1  
(Cf. S. 108; R̥v V. III. 19.30)
1823. Tava drapso nīlavān vāśa ṛtviya indhānaḥ viṣṇavā dade.  
Tvam mahīnām uṣasām asi priyaḥ kṣapo vastuṣu rājasi.2  
(Cf. R̥v VIII. 19.31)



1821. Men honour the fire-divine for the sake of happiness. He is the emblem of truth; he is mighty and the contemplator of all. The human race, from the earliest men and women alike, has been adoring you. Your ears are open to their praises; you are the most renowned, and are the best invoker of Nature's bounties.
1822. O adorable Lord, the one whose friendship you accept prospers through your favour. You grant him profound wealth, vigorous children and food.
1823. O showerer of happiness, the flame of your cosmic fire is blue and crackling; it become fresh in every season, is resplendent and agreeable. you are the dear friend of mighty dawn, and you shine in the glimmerings of the night.

(३)

(१) एकर्षस्वास्त्य वैतहन्वोऽग्नौ ऋषिः । अग्निरापो देवताः । वसती इन्द्रः ॥

तमोषधीर्दधिरे गर्भमृत्वियं तमापो अग्निं जनयन्त मातरः ।

तमिस्समानं वनिनश्च वीरुधोन्तर्वतीश्च सुवते च विश्वहा ॥१॥

(१) एकर्षस्वास्त्य वासुतोऽग्निः दधापतिर्वा ऋषिः । अग्नीन्द्रो देवते । वासवी इन्द्रः ॥

अग्निर्न्द्राय पवते दिवि शुक्रो वि रोजति । महिषीव वि जायते ॥१॥

(५)

(१) एकर्षस्वास्त्य कात्त्वपोऽवस्तार ऋषिः । अग्निर्देवता । विदुष्व इन्द्रः ॥

यो जागार तमृचः कामयन्ते यो जागार तमु सामानि यन्ति ।

यो जागार तमयꣳ सोम आह तवाहमस्मि सख्ये न्योकाः ॥१॥

### Sūkta 3

1824. Tam oṣadhīr dadhire garbham ṛviyam tam āpo agnim  
janayanta mātaraḥ.

Tam it samānam vaninaś ca vīrudhontarvatīś ca suvate  
ca viśvahā. १

(Cf. Rv X. 91.6)

### Sūkta 4

1825. Agnir indrāya pavate divi śukro vi rājati  
Mahiṣīva vi jāyate. १

### Sūkta 5

1826. Yo jāgāna tam ṛcaḥ kāmāyante yo jāgāra tamu sāmāni  
yanti.

Yo jāgāra tam ayaṁ soma āha tavāham asmi sakhye  
nyokāḥ. १

(Cf. Rv V. 44.14)

1824. The plants bear the fire-divine like an embryo (conceived) in due season, the maternal waters bring him to life; in the like manner, the trees and the creepers bear him within themselves every day as they grow.
1825. The cosmic fire glows more and more in the celestial regions by the grace of the resplendent lord. Like the mother queen, she bears offsprings.
1826. One who wakes and watches, to him, the Rk hymns bestow their affection. One who wakes and waches, to him also come the Sāman tunes (with affection). Thus the divine loving Soma (Lord) addresses him who wakes and watches. "Please accept me as yours", Verily I am proud to have my dwelling in the friendship (of such a loving one).

(१)

(१-१) वृषस्वाय कायवा असितह्वा औदालकि कुमुदिविभुर्वा कपिः । विभे देवा देवताः । गायत्री छन्दः ।

अ॒भिर्जो॑गार॑ त॒मृचः॑ का॒मय॑न्तेभिर्जो॑गार॑ त॒मु सो॑मानि॑ यन्ति ।

अ॒भिर्जो॑गार॑ त॒मय॑ सोम॑ आ॒ह त॒वाह॑म॒स्मि स॒ख्ये न्यो॑काः ॥१॥

(२)

(१-२) वृषस्वाय कायवा असितह्वा औदालकि कुमुदिविभुर्वा कपिः । विभे देवा देवताः । गायत्री छन्दः ।

नमः॑ स॒खिभ्यः॑ पू॒र्वस॑द्भ्यो नमः॑ सा॒कनि॑षेभ्यः । यु॒ञ्जे वाच॑ श॒तप॑दीम् ॥१॥

यु॒ञ्जे वाच॑ श॒तप॑दी ग॒ायै स॒हस्र॑वर्त्तनि । ग॒ायत्रं त्रै॒हुभं॑ ज॒गत् ॥२॥

ग॒ायत्रं त्रै॒हुभं॑ ज॒गद्दि॒व्या रू॒पाणि॑ स॒म्भृता॑ । दे॒वा ओका॑सि च॒क्रिरे॑ ॥३॥

(३)

(१-३) वृषस्वाय कायवा असितह्वा औदालकि कुमुदिविभुः ववापतिर्वा कपिः । विभे देवा अभिर्वा देवताः । गायत्री छन्दः ।

अ॒भिर्ज्योति॑र्य्योति॑रभि॒रिन्द्रो॑ ज्योति॑र्य्योति॑रिन्द्रः । सू॒र्यो ज्योति॑र्य्योति॑ः सू॒र्यः ॥१॥

## Sūkta 6

1827. Agnir jāgāra tam ṛcaḥ kāmayantegñir jāgāra tam u  
sāmāni yanti.Agnir jāgāra tam ayaṁ soma āha tavāham asmi sakhye  
nyokāḥ. 1

(Cf. Rv V. 44.15)

## Sūkta 7

1828. Nama sakhibhyaḥ pūrva-sadbhyo namaḥ sākan  
niṣebhyaḥ.

Yuñje vācam śata-padīm. 1

1829. Yuñje vācam śatapadīm gāye sahasra-varṭtani.

Gāyatram traiṣṭubham jagat. 2

1830. Gāyatram traiṣṭubham jagad viśvā rūpāṇi sambhṛtā.

Devā okāṁsi cakrire. 3

## Sūkta 8

1831. Agnir jyotir jyotir agnir indro jyotir jyotir indraḥ.

Sūryo jyotir jyotiḥ sūryaḥ. 1

(Cf. Yv. III. 9)

1827. Fire-divine is watchful and the Rk hymns bestow (him) their affection, Fire-divine is watchful, and to him, also come the Sāman tunes (with affection). Fire-divine is watchful, and the divine loving Soma (Lord) addresses him thus. "Please accept me as yours". Verily, I am proud to have my dwelling in the friendship (of such a loving one).
1828. Reverence to friends and associates who are present from the very beginning (or who are seated on our line). I use the divine speech of hundreds of usages in our invocations.
1829. I use the divine speech of hundereds of usages. I sing hymns in the speech showing thousands of modifications — the divine speech which has been revealed to making the hymns of the Gāyatra, the Traiṣṭubha and the Jāgata Sāmans.
1830. The Gāyatra Sāmans, the Traiṣṭubha Sāmans and the Jāgata Sāmans include in themselves all the Sāmans used in the Vedic Chants, Nature's bounties have made them as their abodes.
1831. The cosmic fire is verily, the light personified; and the light is verily, the splendence divine; the Sun, verily, the light personified and light, verily, the celestial Sun.

पुनरू॒र्जा नि वर्त्त॑स्व पुन॑रग्न इ॒षायु॑षा । पुन॑र्नः पा॒ह्य॑ ह॒सः ॥२॥  
 सह॑ र॒य्या नि वर्त्त॑स्वामि पि॒न्वस्य॑ धा॒रया॑ । वि॒श्वप्स॑न्या वि॒श्वत॑स्प॒रि ॥३॥

( ९ )

(१-३) दु॒वस्या॑स्य का॒ण्वाय॑ने गो॒पुत्री॑ वा॒श्वम॑त्री च ऋषी । इन्द्रो॑ दे॒वता । गा॒यत्री छन्दः ॥

यदि॑न्द्राह॑ यथा॒ त्वमी॑शीय॒ वस्य॑ एक॒ इत् । स्तो॒ता मे॑ गो॒मखा॑ स्यात् ॥१॥  
 शि॒क्षेय॑मस्मै दि॒त्सेय॑ श॒चीप॑ते म॒नीषि॑णे । यद॑हं गो॒पतिः॑ स्या॒म् ॥२॥  
 धेनु॑ष्ट इन्द्र॒ सूनृ॑ता यज॒मानाय॑ सु॒न्वते॑ । गाम॑श्च पि॒प्युषी॑ दु॒हे ॥३॥

1832. Punar ūrjā ni varttasva punar agna iṣāyuṣā.  
 Punar naḥ pāhyaṁ hasaḥ.<sub>2</sub>  
 (Cf. Yv. XII. 9.40)

1833. Saha rayyā ni vartasvāgne pinvasva dhārayā.  
 Viśvapsnyā viśvatas pari.<sub>3</sub>  
 (Cf. Yv. XII. 10.41)

## Khaṇḍa VII

### Sūkta 9

1834. Yad indrāham yathā-tvam īśīya vasva eka it.  
 Stotā me gosakhā syāt.<sub>1</sub>  
 (Cf. S. 122; Rv VIII. 14.1; Av. XX. 27.1)

1835. Sikṣeyaṁ aśmai ditseyaṁ śacīpate manīṣiṇe.  
 Yad aham gopatiḥ syām.<sub>2</sub>  
 (Cf. Rv VIII. 14.2, Av. XX. 27.2)

1836. Dhenuṣ ṭā indra sūnṛtā yajamānāya sunvate.  
 Gām aśvam pipyuṣī duhe.<sub>3</sub>  
 (Cf. Rv VIII. 14.3)

1832. O adorable Lord, may you come towards us again and again with energies; may you be pleased to provide us food and long life; may you ever protect us against sins and evils.
1833. O adorable Lord, may you come towards us again and again with riches. May we have showers of your blessings from all sides — may we be blessed with streams of your choicest helpful favours.
1834. O resplendent Lord, if I were sole monarch of wealth, as you have been, then my worshippers would have been rich in kine.
1835. O Lord of power, if I were the lord of hundreds of cattle, then I would have given to that intelligent worshipper plenty as much as I could.
1836. O resplendent Lord, the words of praise are like the nourishing milch cow for the worshipper engaged in pious acts, to milk wisdom and vigour in abundance for him.



( १० )

(१-१) वृषम्यास्यः शतावन उज्ज कृषिः । आपो देवताः । गापयी इन्द्रः ॥

आपो॑ हि॒ घ्रा म॑यो॒भुव॑स्ता न ऊ॒र्जे द॑धातन । म॒हे र॑णाय चक्ष॑से ॥१॥

या वः॑ शिव॑तमो रस॑स्तस्य भाज॑यतेह नः । उ॒शतो॑रिव मा॒तरः ॥२॥

नस्मा॑ अ॒रे ग॑माम वो यस्य॑ क्षयाय जिन्व॑थ । आपो॑ जन॑यथा च नः ॥३॥

( ११ )

(१-१) वृषम्यास्यः शतावन उज्ज कृषिः । शत्रुर्वेदता । गापयी इन्द्रः ॥

वा॒न आ वा॒तु भे॑षजं श॒म्भु म॑यो॒भु नो हृ॑दे । प्र न॑ आ॒यूषि॑तारिषत् ॥१॥

उ॒त वा॒न पि॑तासि न उ॒त भ्रा॑तो नः स॒खा । स नो॑ जी॒वा॒तवे॑ कृ॒धि ॥२॥

यद॑दा वा॒न ते गृ॑हे॒मृते॑ नि॒हितं गु॑हा । तस्य॑ नो धेहि जी॒वसे॑ ॥३॥

## Sūkta 10

1837. Āpo hi ṣṭhā mayo-bhuvā tā na ūrje dadhātana.  
Mahe raṇāya cakṣase.<sub>1</sub>  
(Cf. Rv X. 9.2; Yv. XI. 50; 36.14; Av. I. 5.1)

1838. Yo vaḥ śivatamo rāsas tasya bhājayateha naḥ.  
Uśatīr iva mātaraḥ.<sub>2</sub>  
(Cf. Rv X. 9.2; Yv. XI. 51; XXXVI. 15; Av. I. 5.2)

1839. Tasmā aram gamāma vo yasya kṣayāya jinvatah.  
Āpo janayathā ca naḥ.<sub>3</sub>  
(Cf. Rv X. 9.3; Yv. 52; XXXVI. 16; Av. I. 5.3)

## Sūkta 11

1840. Vāta ā vātu bheṣajam śambhu mayobhu no hr̥de.  
Pra na āyūṁṣi tāriṣat.<sub>1</sub>  
(Cf. S. 184; Rv X. 186.1)

1841. Uta vāta pitāsi na uta bhrātota naḥ sakhā.  
Sa no jīvātave kṛdhi.<sub>2</sub>  
(Cf. Rv X. 186.2)

1842. Yad ado vāta te gr̥he'mṛtam nihitam guhā.  
Tasya no dhehi jīvase.<sub>3</sub>  
(Cf. Rv X. 186.3)

1837. Since, waters, you are the source of happiness, grant to us energy-giving food, and an insight to enjoy your divine splendour.
1838. Like affectionate mothers, may you bless us that we enjoy in this life your sweetest love.
1839. May we, O waters, quickly come to you for food, shelter and procreate strength which you are always pleased to bestow upon us.
1840. May the Cosmic Breath (the divine vitality) fill our hearts with health and bring happiness; may he prolong our lives.
1841. O Cosmic Breath, you are both our father and our brother and our friend. Please give us strength that we may live long.
1842. O Cosmic Breath, you have the treasure of immortal elixir, placed in your celestial region. Give us of it that we may live long.

(१५)

(१-३) वृषस्यास्य हिरण्यः सुतर्ज कपिः । सुर्वो देवता । विदुर् बभूव ॥

अभि वाजी विश्वरूपो जनित्रं हिरण्ययं विश्वदत्कं सुपर्णः ।

सूर्यस्य भानुमृतुथा वसानः परि स्वयं मेधमृगो जजान ॥१॥

अप्सु रेतः शिश्रिये विश्वरूपं तेजः पृथिव्यामधि यत्सम्बभूव ।

अन्तरिक्षे स्वं महिमानं मिमानः कनिक्रन्ति वृष्णो अश्वस्य रेतः ॥२॥

अयं सहस्रा परि युक्ता वसानः सूर्यस्य भानुं यज्ञो दाधार ।

सहस्रदाः शतदा भूरिदावा धर्ता दिवो भुवनस्य विशपतिः ॥३॥

(१६)

(१-३) वृषस्यास्य भार्यहो देव कपिः । बभो देवता । विदुर् बभूव ॥

नाके सुपर्णमुप यत्पतन्तं हृदा वेनन्तो अभ्यवक्षत त्वा ।

हिरण्यपक्षं वरुणस्य दूतं यमस्य योनौ शकुने भुरण्युम् ॥१॥

## Sūkta 12

1843. Abhi vājī viśvarūpo janitraṁ hiraṇyayam  
bibhradatkaṁ suparṇaḥ.Sūryasya bhānum ṛtuthā vasānaḥ pari svayam  
medham ṛjro jajāna. 11844. Apsu retaḥ śiśriye viśvarūpam tejaḥ pṛthivyām adhi  
yat sambabhūva.Antarikṣe svam mahimānam mimānaḥ kanikranti  
vṛṣṇo aśvasya retaḥ. 21845. Ayaṁ sahasrā pari yuktā vasānaḥ sūryasya bhānum  
yajño dādhāra.Sahasradāḥ śatadā bhūri-dāvā dharttā divo  
bhuvanasya viśpatiḥ. 3

## Sūkta 13

1846. Nāke suparṇam upa yat patantaṁ hṛdā venanto  
abhyacakṣata tvā.Hiraṇya-pakṣam varuṇasya dūtam yamasya yonau  
sākunam bhuṇṇyum. 1

(Cf. S. 320: Rv X. 123.6: Av. XVIII. 3.66)

1843. O celestial Sun, you are full of strength; you give to the world diverse forms and colours; you are the eagle of the sky (in your apparent movements); you were golden raiment to your birth place as you rise; in every season you wear different clothings of varieties of aurora; you alone, O Sun, beget the sacrifice that has been going on in this world since eternity.
1844. On account of you, O Sun, seeds of multiform laid in waters, and lustre added to everything that is on the earth, ever fresh and changing; you have imparted greatness to the midspace also. You, the showerer of blessings, cry aloud to draw our attention (towards the glory of the mighty Lord who is the Sun behind the sun).
1845. Our Lord, the Sun behind the suns, has endured thousands of roles of his choice and preference, as the cosmic sacrifice upholds light of this celestial Sun. He is the sole giver of ample gifts, hundreds in varieties and thousands in numbers. Such is our earth's lord, the Supreme Ruler.
1846. They, the devotees, with a longing in their hearts, gaze at you while you, O Vena, the wisdom personified as a strong-winged bird, travel in the sky. You are a gold-winged messenger of our Venerable Lord, swift as a bird that moves with speed to the central abode of Yama, the Ordainer.

ऊर्द्धो गन्धर्वो अधि नाके अस्थात्प्रत्यङ्घ्रिना बिभ्रदस्यायुधानि ।  
 वसानो अत्कꣳ सुरभि दृशे कꣳ स्वाꣳर्णे नाम जनत प्रियाणि ॥२॥  
 द्रप्सः समुद्रमभि यजिगाति पश्यन्गृध्रस्य चक्षसा विधर्मन् ।  
 भानुः शुकेण शोचिषा चकानस्तृतीये चक्रे रजसि प्रियाणि ॥३॥

॥ इति वक्त्रस्य द्वितीयोऽर्चः ॥

अथ नवमस्य एतान् ॥३॥

( १ )

(१-३) वृषस्यास्वेन्द्रोऽर्चितस्य कृषिः । इन्द्रो देवता । विदुर् इन्द्रः ॥

आशुः शिशानो वृषभो न भीमो घनाघनः क्षोभणभ्रषणीनाम् ।  
 सङ्क्रन्दनोनिमिष एकवीरः शतꣳ सेना अजयत्साकमिन्द्रः ॥१॥

1847. Ūrddhvo gandharvo adhi nāke asthāt pratyāñ citrā  
 bibhradasyāyudhāni.  
 Vasāno atkaṁ surabhim dṛṣe kaṁ svārṇa nāma janata  
 priyāñi.<sup>2</sup>  
 (Cf. Rv X. 123.7)

1848. Drapsaḥ samudram abhi yajjigāti paśyan gṛdhrasya  
 cakṣasā vidharman.  
 Bhānuḥ śukreṇa śociṣa cakānas tṛtiye cakre rajasi  
 priyāñi.<sup>3</sup>  
 (Cf. Rv X. 123.8)

Here ends Prapāṭhaka IX — Ardha II  
 Here also ends Adhyāya XX

### Adhyāya XXI Prapāṭhaka IX — Ardha III

#### Khaṇḍa I

#### Sūkta 1

1849. Āśuḥ śiśāno vṛṣabho na bhimo ghanā-ghanah  
 kṣobhanaś carṣaṇīnām  
 Saṅkrandanonimiṣa eka-vīraḥ śataṁ senā ajayaṁ  
 sākam indraḥ.<sup>1</sup>  
 (Cf. Rv X. 103.1; Yv XVII. 33; Av. XIX. 1)

1847 Gandharva, the sun (the retainer of the rays) stands erect upon the firmament, brandishing towards us his wonderful weapons. The objects (on the earth) become visible, only when the sun comes up, clad in sweet raiment beautiful to look on.

1848. As a spark or just a drop in the sky, he comes near the oen, still looking at us with a vulture's eye. His lustre shines in its own bright splendour and as he shines high in the sky, he illumines the regions below.

END

### **Adhyāya XXI**

1849. The powerful King is swift; He, like a formidable bull, sharpens his horns; he is terrific, and stirring up the people, he slays his foes. He is loud-shouting, ever-vigilant, the chief of heroes, he conquers in a single attempt in one stroke hundred of hostile forces.

सङ्कन्देनानिमिषेण जिष्णुना युत्कारेण दुश्च्यवनं धृष्णुना ।  
 तदिन्द्रेण जयत तत्सहज्वं युधो नर इषुहस्तेन वृष्णा ॥२॥  
 स इषुहस्तेः स निषङ्गिभिर्वशी स० स्रष्टा स युध इन्द्रो गणेन ।  
 स० सृष्टजिस्तोमपा बाहुशार्ध्यैरभ्यन्वा प्रतिहिताभिरस्ता ॥३॥

(२)

(१-३) इषुहस्तेभ्योऽप्रतिरथ कफि । (१) वपत्राया इत्यन्ति, (२-३) द्वितीयाद्वितीययोर्भेदो देवते । विष्णु इन्द्रः ।

दुहस्पते परि दीया रथेन रक्षोहामित्रा० अपवाधमानः ।  
 प्रभञ्जस्तेनाः प्रमृणो युधा जयन्त्सामेभ्यविता रथानाम् ॥१॥  
 बलविज्ञायः स्थविरः प्रवीरः सहस्वान्वाजी सहमान उग्रः ।  
 अभिवीरो अभिसत्वा सहोजा जैत्रमिन्द्र रथमा तिष्ठ गोवित् ॥२॥

1850. Saṅkrandanenānimiṣeṇa jiṣṇunā yutkārena  
 duścyavanena dhr̥ṣṇunā.  
 Tad indreṇa jayata tat sahadhvam yudho nara  
 iṣuhastena vṛṣṇā.<sub>2</sub>  
 (Cf. Rv X. 103.2; Yv. XVII. 34; Av. XIX. 13.3)

1851. Sa isu-hastaiḥ sa niṣaṅgibhir vaśi saṁsraṣṭā sa yudha  
 indro gaṇeṇa.  
 Saṁ sṛṣṭajit somapā bāhuśardhyūgradhanvā  
 pratihitābhir astā.<sub>3</sub>  
 (Cf. Rv X. 103.3; Yv. XVII. 35; Av. XIX. 13.4)

## Sūkta 2

1852. Bṛhaspate pari dīyā rathena rakṣohāmitrāṁ  
 apabādhmānaḥ.  
 Prabhañjant senāḥ pra mṛṇo yudhā jayann asmākam  
 edhyavitā rathānām.<sub>1</sub>  
 (Cf. X. 103.4; Yv. XVII. 36; Av. XIX. 13.8)

1853. Bala-vijñāyaḥ sthaviraḥ praviraḥ sahasvān vājī  
 sahamāna ugraḥ.  
 Abhivīro abhisatvā sahojā jaitram indra ratham ā  
 tiṣṭha govit.<sub>2</sub>  
 (Cf. Rv X. 103.5; Yv. XVII. 37; Av. XIX. 13.5)



1850. With your powerful king, who is loud-roaring, ever-vigilant, the victorious, the warlike, the unconquerable the daring, the hurler of arrows, the showerer, may you, O warriors, and leaders, overcome enemies in the combat.
1851. The king rules with the help of arrow-bearing warriors, and soldiers armed with swords. He is the subduer, the warrior, and who encounters a multitude of foes. He conquers those who encounter him. He is the drinker of the elixir. Being strong — armed and having powerful bow, he shoots with well-aimed arrows.
1852. Come with your chariot, O Lord of vast kingdom, slayer of wicked, driving off your enemies, crushing them and demolishing them. O victorious in battle, may you be the defender of our chariots.
1853. O glorious king, you are known by your strength: you are mighty, heroic, over-powering, vigorous, enduring, and fierce, you are attended by heroes, assisted by mighty men; you are verily, our source of strength and the winner of wealth for us, may you ascend your triumphant chariot.

गोत्रभिदे गोविदे वज्रबाहु जयन्तमज्म प्रमृणन्तमोजसा ।  
इमं सजाता अनु वीरयध्वमिन्द्रं सखायो अनु स रमध्वम् ॥३॥

(१)

(१-३) वृषस्वात्वेन्द्रोऽप्रतिपक्षः कफिः । (१-२) वज्रबाहु द्वितीयाया इत्यर्थस्य मरुताः, द्वितीयाया इत्यर्थस्य मरुताः, द्वितीयाया इत्यर्थस्य मरुताः । विष्णुः कणः ॥

(१) कृतीयायाया इत्येव वज्रम आदित्या मरुतो देवाय देवताः । विष्णुः कणः ॥

अभि गोत्राणि सहसा गाहमानोदयो वीरः शतमन्युरिन्द्रः ।  
दुश्च्यवनः पृतनापादयुध्योऽस्माकं सेना अवतु प्र युत्सु ॥१॥  
इन्द्र आसा नेता बृहस्पतिर्दक्षिणा यज्ञः पुर एतु सोमः ।  
देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्त्वमम् ॥२॥  
इन्द्रस्य वृष्णो वरुणस्य राज्ञा आदित्यानां मरुता शधे उग्रम् ।  
महामनसां भुवनच्यवानां घोषो देवानां जपतामुदस्थात् ॥३॥

1854. Gotrabhidam govidam vajrabāhum jayantam ajma pramṇantam ojasā.  
Imaṁ sajātā anu vīrayadhvam indraṁ sakhāyo anu saṁ rabhadvam.<sup>3</sup>  
(Cf. Rv X. 103.6; Yv. XVII. 38; Av. VI. 97.3; XIX. 13.6)

### Sūkta 3

1855. Abhi gotrāni sahasā gāhamānodayo vīraḥ śatamanyur indraḥ.  
Duścyavanah pṛtanāśād ayudhyosmākaṁ senā avatu pra yutsu.<sup>1</sup>  
(Cf. Rv X. 103.7; Yv. XVII. 39; Av. XIX. 13.7)
1856. Indra āsām netā bṛhaspatir dakṣiṇā yajñah pura etu somah.  
Devasenānām abhibhañjatīnām jayantīnām maruto yantvagram.<sup>2</sup>  
(Cf. Rv X. 103.8; Yv. XVII. 40; Av. XIX. 13.9)
1857. Indrasya vṛṣṇo varuṇasya rājña ādityānām marutām śardha ugram.  
Mahā-manasām bhuvana-cyavānām ghoṣo devānām jayatām ud asthāt.<sup>3</sup>  
(Cf. Rv X. 103.9; Yv. XVII. 40; Av. XIX. 13.10)

1854. O kindred warriors, fellow friends, follow the powerful king, who is the breaker of mountains, and the acquirer of water; who is armed with thunderbolt, and who conquers the swift foe, and destroying the enemy by his might, shows his real acumen and courage.
1855. May the king, who is pitiless and heroic, who is invincible and irresistible, with hundered fold powers, and who overthrows armies destroy the strongholds of enemies, and protect our armies in battles.
1856. May the powerful king, the leader of these armies, may the spirit of wise and wealthy worshippers, and well-wishers be aroused; let the warriors march in the van of the destroying and victorious armies of divine powers.
1857. May the mighty force of the showerer king, and of the royal protector, of the enlightened sages and brave soldiers, be ours. Very much high is the tempo of the magnanimous and high-minded warriors who cause the worlds tremble.

( ४ )

(१-३) दृषत्वास्वैन्द्रोऽवतिष्ठ कषिः । (१-२) वषमाहितीयचोरिन्द्रः, (३) क्लीपापाद्य मल्लो देवताः । विदुर् इन्द्रः ।

उ॒द॒र्षय॑ म॒घव॑न्नायु॒धान्यु॑त्स॒त्वनं॑ मा॒मका॑ना॒ मना॑सि ।  
 उ॒द॒ब्र॒ह्म॒वाजि॑ना॒ वाजि॑नान्यु॒द्रथाना॑ जय॒तां यन्तु॑ घो॒षाः ॥१॥  
 अ॒स्माक॑मिन्द्रः स॒मृतेषु॑ ध्वजेष्व॒स्माकं॑ या इ॒षव॑स्ता जयन्तु ।  
 अ॒स्माकं॑ वी॒रा उत्त॑रे भवन्त्व॒स्मा॒ देवा॑ अव॒ता ह॑वेषु ॥२॥  
 अ॒सौ या से॑ना॒ मरु॑तः प॒रेषाम॑भ्येति न ओज॑सा॒ स्प॒र्द्धमा॑ना ।  
 तां गू॒ह॒तं तम॑साप॒घ्रेन॑ यथै॒तेषाम॑न्यौ अ॒न्यं न जा॑नात् ॥३॥

## Sūkta 4

1858. Udd harṣaya maghavann āyudhānyut satvānām  
 māmakānām manāṁsi.  
 Ud vṛtrahan vājinām vājinānyud rathānām jayatām  
 yantu ghōṣāḥ.  
 (Cf. Ṛv X. 103.10; Yv. XVII. 42)
1859. Asmākam indraḥ sam ṛteṣu dhvajeṣvasmākam yā  
 iṣavas tā jayantu.  
 Asmākam vīrā uttare bhavantvasmāṁ u devā avatā  
 haveṣu.  
 (Cf. Ṛv X. 103.11; Yv. XVII. 4.3; Av. XIX. 13.11)
1860. Asau yā senā marutaḥ pareṣām abhyeti na ojasā  
 sparddhamānā.  
 Tām gūhata tamasāpa-vratena yathaiteṣā manyo  
 anyam na jānāt.  
 (Cf. Yv. XVII. 47; Av. III. 2.6)

1858. Bristle up, O bounteous; our weapons excite the spirits of our heroes; O slayer of evils, let the speed of the horses be accelerated, let the noises of the conquering chariots be increased.
1859. When our banners and flags are raised high in concurrence, may the powerful king be our defender; may the arrows shot from our side be victorious; may our warriors be triumphant; O enlightened powers, protect us in battles.
1860. O brave vital powers, do you not see the army of evil and sinful tendencies raiding and striving with all its strength (to have a victory on our virtues). Please overcome it, and bury it in the endless darkness that not a single of them could know the other.

(५)

(१-३) हृषस्वाम्येन्द्रोऽप्रतिरथा, (३) कृतीवाया वायुहावः वायुर्वा कृतिः । (१) हृषस्वया नया,

(२) द्वितीवाया वोहावः, (३) कृतीवायाभ्येन्द्रैरताः । (१) प्रथमावाहिरुपः,

(२-३) द्वितीवाकृतीवयोश्चानुप कृन्वती ।

अमीषां चित्तं प्रतिलोभयन्ती गृहाणाङ्गान्यप्ये परेहि ।

अभि प्रेहि निर्दह हृत्सु शोकेरन्धेनामित्रास्तमसा सचन्ताम् ॥१॥

प्रेता जयता नर इन्द्रो वः शर्म यच्छतु ।

उग्रा वः सन्तु बाहवोनाधृष्या यथासथ ॥२॥

अवसृष्टा परा पता शरव्ये ब्रह्मसांशिते ।

गच्छामित्रान् प्रपद्यस्व मामीषां कं च नोच्छिषः ॥३॥

## Sūkta 5

1861. Amīṣām cittam prati-lobhayantī gṛhāṇāṅgānyapve parehi.

Abhi prehi nirdaha hṛtsu śokair andhenāmitrās tasmā sacantām.<sub>1</sub>

(Cf. Rv X. 103.12; Yv. XVII. 44; Av. III. 2.5)

1862. Pretā jayatā nara indro vaḥ śarma yacchatu.

Ugrā vaḥ santu bāhavo'nādhr̥ṣyā yathāsatha.<sub>2</sub>

(Cf. Rv X. 103.13; Yv. XVI. 46; Av. III. 19.7)

1863. Avasṛṣṭā parā pata śaravye brahmasaṁsite.

Gachāmitrān pra padyasva māmīṣām kam ca nocciṣaḥ.<sub>3</sub>

(Cf. Rv VI. 75.16; Yv. XVII. 45; Av. III. 19.8)

1861. Bewildering the senses of our foes, O poison-fed wind, seize their limbs and depart, attack them, causing injury to their hearts, with burns and pains; let our enemies be submerged in utter darkness.
1862. Advance, O warriors, advance and conquer; the resplendent king is your sure repose and happiness; May your arms be strong, so that none injures you and victory becomes yours.
1863. O arrow, whetted with prayers, fly when discharged, go forcefully to a long distance, come down on our adversaries; strike them as to make them run away (towards their home), and spare not alive even one of the enemy.



(१)

- (१-१) वृषमावैन्द्रोऽप्रतिषो भारद्वाजः सातुर्वा, (२) द्वितीयाया अग्निर्वा त्रिभिः । (१) वृषमाया इन्द्रः,  
(२) द्वितीयाया अग्निः, (३) तृतीयाया मेन्द्रश्च वृषस्पतिश्चादितिश्च देवताः । (१) वृषमाया-  
विदुर्वा, (२) द्वितीयाया अनुदुर्वा, (३) तृतीयायाय पङ्क्तिरुच्यतेति ॥

कङ्काः सुपणां अनु यन्त्वेनान्गृध्राणामन्नमसावस्तु सेना ।

मेषां मोच्यघहारश्च नेन्द्र वयाँस्येनाननुसंयन्तु सर्वान् ॥१॥

अमित्रसेनां मघवन्नस्माच्छत्रुयतोमभि । उभौ तामिन्द्र वृत्रहमभिश्च दहतं प्रति ॥२॥

यत्र बाणाः सम्पतन्ति कुमारो विशिखा इव ।

तत्र नो ब्रह्मणस्पतिरदितिः शर्म यच्छतु विश्वाहा शर्म यच्छतु ॥३॥

(२)

- (१-१) वृषमावैन्द्रोऽप्रतिषो भारद्वाजः सातो वा ऋषिः । इन्द्रो देवता । (१-२) वृषमाद्वितीयायायदुर्वा,  
(३) तृतीयायाय स्वपदं विदुर्वा उच्यतेति ॥

विं रक्षो वि मृधो जहि वि वृत्रस्य हनू रुज ।

वि मन्युमिन्द्र वृत्रहन्नमित्रस्याभिदासतः ॥१॥

## Sūkta 6

1864. Kankāḥ suparṇā anu yantvenān ḡdhrāṇām annam asāvastu senā.

Maiśām mocyaghahārsś ca nendra vayāṁsyeṇān anusanyantu sarvān. 1

1865. Amitrasenām magiavann asmāñchatrūyatīm abhi.

Ubhau tāmindra vṛtrahann agniā ca dahatam prati. 2

(Cf. Rv III. 1.3)

1866. Yatra bāṇāḥ sampatanti kumārā viśikhā iva.

Tatra no brahmaṇaspatir aditiḥ śarma yacchatu viśvāḥ śarma yacchatu. 3

(Cf. Rv VI. 75.17; Yv. XVII. 48)

## Sūkta 7

1867. Vi rakṣo vi mṛdho jahi vi vṛtrasya hanū ruja.

Vi manyum indra vṛtrahann amitrasyaābhidāsataḥ. 1

(Cf. Rv X. 152.3; Av. I. 21.3)

1864. Let ravens and frightening pinioned birds pursue them; let this army of vicious and evil tendencies (be killed) and thereafter become food of vultures. O resplendent Lord, let none of them escape who tempts us towards sins; behind them all, let ravens like crows and scavenger-birds be enjoying their flesh and having nice time.
1865. O bounteous Lord, the destroyer of nescience, O Lord of resplendence, may you and the zeal of conscientious force in me (both in coordination) completely consume and burn out the hostile army, ever watchful for an attack.
1866. Where arrows alight like boys with shaven-heads; may the Lord of Treasury, Lord of divine knowledge (Brahmaṇaspati), may the mother infinity grant us happiness; grant us happiness everyday.
1867. O resplendent Lord, destroy the evil-spirited persons of wickedness, and also the enemies; tear asunder jaws of Nescience, the darkness. O resplendent one, the subduer of Nescience, baffle the wrath of our adversaries who always threaten us.

वि न इन्द्रं मृधो जहि नीचा यच्छ पृतन्यतः ।  
 यो अस्माँ अभिदासत्यधरं गमया तमः ॥२॥  
 इन्द्रस्य बाहू स्थविरौ युवानावनाधृष्यौ सुप्रतीकावसह्यौ ।  
 तौ युञ्जीत प्रथमौ योगं आगते याभ्यां जितमसुराणाँ सहो महत् ॥३॥

(८)

(१-३) दृषस्यास्वेन्द्रोऽप्रतिरघोऽग्निराँ कृषिः । सोमवक्त्रदेवा देवताः । (१) प्रथमायास्त्रिदुर्, (२) द्वितीयाया  
 मनुदुर्, (३) तृतीयायाश्च पक्षितकन्दासि ॥

मर्मोणि ते वर्मणा च्छादयामि सोमस्त्वा राजामृतेनानु वस्ताम् ।  
 उरर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वानु देवा मदन्तु ॥१॥  
 अन्धा अमित्रा भवताशीर्षाणोहय इव ।  
 तेषां वो अग्निनुन्नानामिन्द्रो हन्तु वरंवरम् ॥२॥

1868. Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ.  
 Yo asmāñ abhidāsatyadharam gamayā tamah.<sub>2</sub>  
 (Cf. Rv X. 152.4; Yv. VIII. 44; XVIII. 70; Av. I. 21.2)

1869. Indrasya bāhū sthavirau yuvānāvanādhṛṣyau  
 supratikāvasahyau.  
 Tau yuñjīta prathamau yoga āgate yābhyām jitam  
 asurāṇām saho mahat.<sub>3</sub>  
 (Cf. Av. XIX. 13.1)

## Sūkta 8

1870. Marmāṇi te varmaṇā cchādayāmi somastvā  
 rājāmṛtenānu vastām.  
 Uror vrariyo varuṇas te kṛṇotu jayantam tvānu devā  
 madantu. (1)  
 (Cf. Rv VI. 75.18; Yv. XVII. 17.49; Av. VII. 18.1)

1871. Andhā amitṛā bhavataśīrṣāṇo'haya iva.  
 Teṣām vo agninunnānām indro hantu varam-varam.<sub>2</sub>

1868. O resplendent Lord, destroy our enemies; humble those who are in array against us; send him to the deep dungeon who seeks to harm us.
1869. Strong and ever-young are the helping forces of our resplendent Lord, fair in justice, unassailable and never vanquished. May He assist us — just now without delay, when we need Him most — His assistance alone has been our reliance always in getting over our hostile vices and evils.
1870. I cover your vital parts with armour; may the Lord of bliss invest you with ambrosia; may the venerable Lord give you what is more than ample; may the divinities rejoice in your victory.
1871. O my foes, the evils and sins, now hence forth you shall all be blind; you shall lie down killed like beheaded serpents. The fire of zeal in my inner conscience has already struck you down; may our resplendent Lord slay everyone of you, weak or powerful.

यो नः स्वारेणो यम् निष्ठयो जिघांसति ।  
देवास्त सवै धूर्वन्तु ब्रह्म वर्म ममान्तरं शर्म वर्म ममान्तरम् ॥३॥

(१)

(१-३) वृषस्वात्वेन्द्रोऽग्रतिरथा, (१) वचनाया वेन्द्रो वचो वा, (२-३) द्वितीयाकृतीपयोश्च त्राहृग्न्यो गोतमो वा कविः ।

(१) वचनाया इन्द्रः, (२-३) द्वितीयाकृतीपयोश्च विधि देवा देवताः । (१-२) वचनाद्वितीपयोर्गिरिपुत्रः,

(३) कृतीयायाश्च स्वर्गद विपुत्रः कन्वली ।

मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगन्था परस्याः ।  
श्रक स शाय पविमिन्द्र तिमम् वि शत्रू तादि वि मृधो नुदस्व ॥३॥

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवा सस्तनूभिर्व्यशेमहि देवहितं यदायुः ॥२॥

1872. Yo naḥ svo'raṇo yaś ca niṣṭhyo jighāṁsati.  
Devās taṁ sarve dhūrvantu brahma varma  
mamāntaraṁ śarma varma mamāntaram.<sub>3</sub>  
(Cf. Rv VI. 75.19)

## Sūkta 9

1873. Mṛgo na bhīmaḥ kucaro giriṣṭhāḥ parāvata ā jaganthā  
parasyāḥ.  
Śrkaṁ samsāya pavim indra tigmam vi śatrūn tāḍhi vi  
mṛdho nudasva.<sub>1</sub>  
(Cf. Rv X. 18.2; Yv. 71; Av. VII. 84.3)
1874. Bhadram karṇebhiḥ śṛṇuyāma devā bhadram  
paśyemākṣbhir yajatrāḥ.  
Sthirair aṅgaiḥ tuṣṭuvāṁsas tanūbhir vyaśemahi  
devahitam yadāyuh.<sub>2</sub>  
(Cf. Rv I. 89.8; Yv. 25.21)

1872. Whoever, whether an unfriendly relative or a stranger, desires to kill us, may all the divinities destroy him: prayer is my best armour.
1873. Terrible are you as a wandering lion who roams on the mountain; come from a farthest distance, O resplendent, may you sharpen your bolt and sharpen its edges, crush the dark forces and put to flight our enemies.
1874. O learned people, may we wish our ears listen to what is beneficial and good. O persons, worthy of sacred deeds, may we see with our eyes all that is good and beneficial. May we engaged in your praises, enjoy with firm limbs and sound bodies, a full term of life dedicated to God (and society).

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।  
 स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥  
 ॐ स्वस्ति नो बृहस्पतिर्दधातु ॥३॥

॥ इति मन्त्राः अष्टादश ॥

॥ इत्युत्तरार्चिकः ॥

पूर्वार्चिके—

सम्यक्पूर्वार्चिके अष्टादशः १, अर्धाः १२, मन्त्राः ५८५

आरण्यार्चिके मन्त्राः ५५

महामार्ग्यार्चिके मन्त्राः १०

उत्तरार्चिके—

अष्टादशः १, अर्धाः १२, मन्त्राः १२२५

सम्यक्पूर्वार्चिकार्था अष्टादशः १५, अर्धाः १४, मन्त्राः १८७५ ॥

॥ इति सामवेदसंहिता ॥

1875. Svasti na indro vṛddhaśravāḥ svasti naḥ pūṣā  
 viśvavedāḥ.

Svasti naḥ tārksyo ariṣṭa - nemiḥ svasti no bṛhaspatir  
 dadhātu.

Svasti no bṛhaspatir dadhātu.<sup>3</sup>

(Cf. Rv I. 89.6; Yv. XXV. 19)

Here ends Prapāthaka IX-Ardha III

Here ends Prapāthaka IX

Here also ends Adhyāya XXI

Here ends the Uttararcika

Also here ends the Sāmaveda Samihītā.



1875. May the widely respected, the resplendent God, guard our welfare. May the all-knowing nourisher guard our welfare. May the creator of the cyclic universe ceaselessly guard our welfare. May the sovereign protector, with unblemished weapons, guard us for our prosperity.

END

Here ends the Adhyāya XXI.

Here ends the Uttarārcika.

Here ends the Sāma Veda Saṁhitā.

# THE NIGHAṆṬU OF YASKA AND THE SAMA-VEDA

## THE NIGHAṆṬU

### Adhyāya I

Khaṇḍa	Subject
1. Pṛthivī	Earth
2. Hiranya	Gold
3. Antarikṣa	Midspace
4. Sādhāraṇa	General
5. Raśmi	Ray
6. Dik	Quarter
7. Rātri	Night
8. Uṣaḥ	Dawn
9. Ahah	Day
10. Megha	Cloud
11. Vāk	Speech
12. Udaka	Water
13. Nadī	River
14. Aśva	Horse
15. Ādiṣṭa	Enjoined
Upayojana	Vehicle
16. Jvalatikarma	Blazing
17. Jvalatahṇāma	Flame

### Adhyāya II

1. Karma N.	Action term
2. Apatya N.	Patronymic (child)
3. Manuṣya N.	Man
4. Bāhu N.	Arm
5. Aṅguli N.	Finger
6. Kānti K.	Beautifying
7. Anna N.	Food
8. Atti K.	Eater
9. Bala N.	Strength

10. Dhana N.	Wealth
11. Go N.	Cow
12. Krudhyati K.	To be angry.
13. Krodha N.	Anger
14. Gati K.	To move
15. Kṣipra N.	Quick (Speedy)
16. Antika N.	Near, close
17. Saṅgrāma N.	Battle
18. Vyāpti K.	To pervade
19. Vadha K.	To kill
20. Vajra N.	Thunderbolt
21. Aiśvarya K.	to rule, to dominate
22. Īśvara N.	Master, lord

### **Adhyāya III**

1. Bahu N.	Many
2. Hrasva N.	Small
3. Mahat N.	Great
4. Gṛha N.	House
5. Paricaraṇa K.	To serve
6. Sukha N.	Pleasure
7. Rūpa N.	Form
8. Prasasya N.	Insist
9. Prajñā N.	Wisdom
10. Satya N.	Truth
11. Paśyati K.	To see
12. Sarvāpadāsamāmnāya	
13. Upamā N.	Simile
14. Arcati N.	To worship
15. Medhāvi N.	Intelligent
16. Stotṛ N.	Offerer of Prayer (Praise)
17. Yajña N.	Sacrifice
18. Rtvik N.	Priest
19. Yacñā K.	To beseech
20. Dana K.	To donate.
21. Adhyeṣaṇā K.	
22. Svapiti K.	To sleep

23. Kūpa N.	Water-well
24. Stena N.	Thief
25. Antarhita N.	Hiding one
26. Dura N.	Distant
27. Purāṇa N.	Old one (Time-gone)
28. Navīna N.	New one
29. Uttara Pada N.	Latter
30. Dyāva-prthivī N.	Pair of heaven and earth

**Adhyāya IV**

1. Pada N.
2. Pada N.
3. Pada N.

**Adhyāya V**

1. Pada N.
2. Pada N.
3. Pada N.
4. Pada N.
5. Pada N.
6. Pada N.

**THE NIGHANTU OF YASKA AND THE SAMA-VEDA:**

अकूपारस्य ; *akūpārasya* (1733; V. 39.2)

Nigh IV. 1; pada N.; ocean; the Sun

Nir. IV. 18; May we obtain that unlimited gift of thine (V. 39.2); the Sun is called *akūpāra* also, i.e. unlimited, because it is immeasurable. The ocean too is called *akūpāra*, i.e. unlimited, because it is boundless. A tortoise is also called *a-kūpa-ara*, because it does not move in a well.

अक्तुषु ; *aktuṣu* (128; VIII. 92.31)

Akuth Nigh. I. 7; = *rātri* N. = night. Nir. V. 28; at the close of night; at night; at dawn; at man's earliest call (VII. 39.2).

अक्षरे ; *akṣare* (1397; VI. 16.35)

See also प्रक्षरन् *prakṣaran* (1765; IX. 29.1) *Akṣaram*; Nigh. I. 11, = *vāk* N. = speech. Also Supreme Word OM. Also Nir XI. 40; *sahasrākṣarā* = thousand-syllabled (I.164.41)

अग्निः ; *agniḥ* (22; VI.16. 28)

Nigh. V.1; V.4 = Pada N.

Nigh. V.2: Āpri, अप्रिः Draviṇodāḥ, idhmaḥ; tanūnapāt; narāśamsaḥ; ilaḥ; barhiḥ; devīrdvāraḥ or dvāraḥ); uṣāsā-naktā; daivyā-hotārā; tisro devīḥ (Idā, Bhāratī and Sarasvatī); tvaṣṭā; vanaspatiḥ; and svāhākṛti – these thirteen. For them, see Nir. VIII 5 to VIII. 20.

The popular names for Agni are: *agniḥ*; *jātavedaḥ* and *vaisvānaraḥ* (see Nigh. V.I. The word *agni* is derived from *aga*, *agi* and in verbs, meaning *to move*; *añcu*: *gati pūjanayeh*; i.e. to know, to go, to have or to possess.

अघशंस ; *aghasamsaḥ*; (815; IX.61.19) Nigh. III.24 = stena N. = thief.

Nir. VI. 11; O Indra and Sooma, let the wicked man, the vaunter of the evil deeds (*aghaśamsaḥ*). *Agha* = evil deed is derived from (the root) *han* with the preposition *ā* shortened, i.e. it kills (VII. 104.2). See also I. 129.6; Nir. X. 42.

अघ्न्याया ; *aghnyāyāḥ* (1420; IX. 93. 3)

Nigh. II. 11; *aghnyā* = go N. = cow; Nigh. V.5 - pada - N.; cow, an animal, not to be killed or injured; Nir. XI.43; *aghnyā* (cow) is so called because she is not to be killed (+/han), or she is the destroyer of sin.

अङ्गिरस ; *angirasaḥ* (908; V. 11.6)

Nigh. V. 5; pada N. See also Nir. V. 4 and X.33. *Angirasaḥ* is also called *varāha* or cloud or wild boar. (VIII.77.10); also X. 149.5.

Nir. III.17: *Angiras* was born among red-hot coals, and hence so called; coals leave marks and hence also so called; they are blazing and hence also so named.

अज्म ; *ajma* (1854; X. 103. 6)

Nigh. II. 1:7 *samgrāma* N. = battle. Also Nigh. III. 4 = *grha* N. = house (abode, home).

अत्के ; *atke* (768; IX. 107.13): *vajra* N.

Atkaḥ Nigh. II.20: vajra N. (atkaḥ-uṇādi (III.43): a traveller; pathikaḥ always moving.

अत्य; *atyah* (1774; I. 149.3)

Nigh. I. 14 = aśva = horse. Nir. IV. 13: atyaḥ = *atanāḥ*, since horse goes with speed; he gallops.

अत्रिणम्; *Atrṇam* (22; VI. 16. 28); also *Atri*

Nigh. V. 6 speaks of sapta ṛṣayaḥ, - seven seers: Kaśyapa, Vasiṣṭha, Viśvāmitra, Gautama, Jamadagni, Atri and Bharadvāja, also a person free from three types of pains (physical, mental and eventual).

अथर्वा; *atharvā* (9; VI. 16.13); also *atharvāṇaḥ*.

Nigh. V.6 - *atharva*; Nigh. V.6 - *atharvāṇaḥ* - Pada N. Nir. XI. 18;19: *atharvāṇas*, i.e. motionless; the verb *tharva* means 'to move'; its negation - i.e. who are without motion. See X. 14.6 also (Aṅgirasas and our manes of ninefold gaits, *Atharvāṇas* and Bhrgus, the Soma pressers & c.

Also Nir. XII.34 for *atharva* (I.80.16) - the devotion shown by *Atharvan*, men, fathers, *Dadhyān* & c.

अदिति; *aditiḥ* (102; VIII. 18.7)

Nigh. I.1: pṛthivī N. = earth.

Nigh. I.11: vāk N. = speech.

Nigh. II.11: go N. = cow

Nigh. V.5 = pada N.

Also अदिति; *aditi*; Nigh. III.30 = dyāvā-pṛthivi N. = pair of earth and heaven.

See Nir. I. 15; 16; II.13; IV. 22;23; VII. 29; XI. 22;23.

See I.89.10: Aditi is *dyau*; aditi is *antarikṣa*; aditi is everything - a common usage.

The Sun is called *āditya* or *āditeya*, being the son of Mother Infinity. the *Aditi*. Nir. IV.22 calls *aditi* as *adīnā deva-mātā*. Aditi is mother of gods. Nir. IV. 23 declares: Aditi is mother, father, son, all-gods and five classes of men. Aditi means one without parts; not capable of, nor prone to division



अद्रि; *adriḥ* (398; VII.22.1)

See *adrayaḥ* also (699; IX. 101. 3).

Nigh. I.10 *megha* N. = cloud; also mountain, hill or hillock; the press-stones for Soma. A person of firm determination.

See Nir. IV. 5; V. 3; 4 5; 6 *adriviat*, Nir. IV. 4.

अद्रिव; Also *adrivaḥ* (345; 1172; V.37.1).

'*Adri* is so named because it crushes hard stones to pieces or it may be derived from  $\sqrt{ad}$ , to eat. For *adrayaḥ*, see X. 89.6; I. 61.7.

अध्रिगु; *adhriguh*; (81; V.10.1 -*adhrigo*)

Nigh. IV.2 - pada N.; *adhrigo* (31; V. 10.1) *Adhriguh* means *mantra* (Nir. V. 11); it is *adhi-guh*, since *mantra* is *on* (the head of) a cow; (*adhi* - on; *guh* - cow); it may also be *adri-guh* = *gavi* - *adhi*. This may be merely a play of words - make an effort O *apratihata*, make an effort. Nir. V.11).

अध्वर; *adhvaraḥ* (96; *svadhvaram*; I.45.1)

Also *adhvare* (1240; IX. 98.3)

*adhvara* = sacrifice or *yajna*, free from violence or injury.

Nigh. III. 17; also *antarikṣa* N. = midspace (Nigh. I.3)

See Nir. I.8; VI.13; X.19.

Nir. VI. 13 (VII. 39.4) *adhvare* = *yajñe* - a sacrifice; *adhvareṣu* = *yajñeṣu*; in sacrifices (X. 30.4)

Nir. I.8: *adhvaryuḥ* = *adhvar-yuḥ* (one of the *ṛtviks* or priests; one who directs the performance of a *yajña*; he is a guide of the sacrifice; he loves the *yajña*, or he is so called because *adhi* + *yuḥ*, i.e. the word is made by joining *adhi* with a particle *yuḥ*. The verb *dhvr* means to be violent, to injure; and hence *a* + *dhvara* is negation of injuring or negation of violence.

अनव; *anavaḥ* (440; V. 31.4)

Nigh. II. 3: *manuṣya* N. = man.

See also *ānavam* (86. VIII. 74.7), meaning pertaining to man; related to man or a person.



अन्तमानाम्; *antamānām* (1089; I.4.3)

Nigh. II. 16, meaning closest; very near.

अन्तरिक्षम्; *antarikṣam* (1640; VIII. 14.7)

Nigh. I.3: *antarikṣa* N. = midspace (space between earth and sky or heaven (the entire celestial region - between *prthivi* and *dyau*). See also Nir. II. 10. *Antariksa* is so called *antard-kṣāntam*, because it is situated between (*antarā*) earth and *dyu* region; or because it is the end of earth, or because it is placed between the two regions; or because it is imperishable. (*akṣaya*) among all bodies (*antar - akṣayam*)

अन्धस्; *andhas* (124; 734; VIII. 2.1)

Nigh. II.7: *anna* N. = food; sustenance; cereals (any thing edible).

Nir. V.1; IX. 36; XI.9 (*andhas*); also (*andhasaḥ*) Nir. V.1 (II.14.1): *andhaḥ* is so called *anna*, because one is always anxious to have it. (it is always to be sought (*ādhyānīyam bhavati*). Darkness (*tamas*) is also called *andha*; because in darkness, no attention or *dhyāna* can be fixed; since nothing is visible. (*andham tamas*, darkness making one blind).

अपः; *apaḥ* (776; IX. 62.26)

Nigh. I. 12: *udaka* N. = water: also Nigh. II.1: *karma* N. = action (see VI. 30.3): rivers act today also, as they have been acting in the past.

See Nir. IV. 17; V. 5; VII. 27; X, 29; XI. 31; 36; XII. 37. For *sapta āpaḥ*, see Yajur-veda XXXIV. 55.

अप-व्रथिष्ठनः *apa-śnathiṣṭana* (545;697; to drive away; IX. 101.1)

श्नयति: *śnathati*; Nigh. II.19 = *vadha* K. = to kill. See Nir.III. 21 (*śnathayo vaitasena*; X. 95.5) - thrice during the day, thou hast embraced me. Also Nir. IV. 19 (*śiśnam śnathateḥ*)

अपमन्पात्; *apām-napāt* (610; VI. 52.14)

Fire-divine or agni of the interspace.

Nigh. V.4: *Pada* N.

See Nir. III. 16; II. 35. 10; also Nir. VIII.5; it describes *napāt* along with *tanū-napāt* which means one's own son. According to Kāthakya, it is *ājya* or *ghṛta* (clarified butter; but in fact, it is a synonym for progeny which does not immediately succeed the son, and hence *napāt* means grandson. It comes in succession.

In that sense, cow is *tanū*, and from her milk, one gets butter. According to Śakapūni, this is *agni*. Waters are also said to be *tanū* because they are spread over interspace. *Apām-napāt* is the fire of interspace. See X. 110.2 for *tanū-napāt* (one of the *Āpris*).

अपीच्यम्; *apīcyam* (147; I. 84. 15)

Nigh. III 25; = *antarhita* N. = hiding one. secret or vanishing terms.

See Nir. IV. 25; it stands for, in relation to, Sun's rays, - on their own, they got separated from the Sun; they were separated; sent or thrown away to a long distance; they lost their relation (*apīcyam* = *apagatam* = *apihitam* = *antarhitam*).

अप्रतिष्कृतः; *apratiskutaḥ* (1621; I.7.6)

Nigh. IV.3 (also, *apratiskṛtaḥ*) - Pada N.; opposed to negation; non-negative.

*Apratiskuta* = not to be kept off; unrestrainable.

*Apratiskṛta* to whom nothing has been opposed.

Nir. VI. 16: *apratiskutaḥ*; *apratiskṛtaḥ*; *apratiskhalitaḥ* the one that cannot be opposed; the one that cannot be prevented; the one that cannot be stopped.

अभीके; *abhīke* (1801; X. 133.1)

Nigh. II. 17: *samgrāma* N. = battle (collision; war; conflict)

Also see Nigh. III. 29 - meeting together; in the presence of, near, towards; Nir. III. 20-coming close; coming near. (X. 133.1)

अमीवचातनम् ; *amīvacātanam* (32; I.12.7) - killer of violent, hostile or inimical ones.

अमीवाः *amīvā* (561; IX. 85.1)

Nigh. IV.3; pain; grief; distress: fright; *anamīvā*, अनमीवा, freedom from pain.

Nir. VI. 12; XII.44; (VII. 38.7); *amīva* has been explained (Nir. VI. 12) along with *abhyamāna*, an evil disease. *Abhyemanatrā*, Nir. X. 17.

अयक्ष्मा ; *ayakṣmā* (135; 1435; IX. 49.1)

Freedom from disease; from *yakṣma*; see Nir. III. 15; X. 97.13) - disease in general: tuberculosis: any devastating disease of lungs.

अयः ; *ayaḥ* (690; IX.1.2; made of gold)

Nigh. I.2; *hiraṇya* N. = gold

अरातयः, अरातीः ; *arātayaḥ* (*arātīḥ*; 540; 1019; IX. 97. 10; IV. 26.7)

*Arātim* - to a miser; Nir. III. 11; XI. 2.

*Arātayaḥ* - are those who do not liberally give gifts to deserving and needy (*adānakarmāṇaḥ*) or those who have no grace to give gifts (*adānaprajñā vā*).

अरेपस ; *arepasah* (442)

Nir. XII.3 I. 181.4): spotless: without a blemish or sin (*pāpena alipyamānayā*).

अर्कस्य ; *arkasya* (472; 1076; IX.64.22)

(a) अर्कः *Arkah*; 1430; VIII. 89.6.

Nigh. II.7: *anna* N. = food

Nigh. II.20: *vajra* N. = thunderbolt

Nigh. IV.20 - *pada* N: the Sun or *prāṇa*.

See 613; III. 26.7)

Nir. V.4; *arka* is deva or god to be worshipped or praised; it is mantra (from *ṛk*) or sacred verse, used for *praying*, *worshipping* or *praising*; *arka* is *anna* or food also.

- (b) अर्कम्; *arkam* (342; 1344; I. 10.14)  
(*arcantyarkam arkaṇaḥ*)

अर्चिः अर्चयः; *arcih, arcayaḥ* (1534; VIII. 44.17)

Nigh. I. 17- *jvālā* = *jvalataḥ* flame; glowing as flame.

Nir. III. 17; Bhrgu was born in *arci*, but he did not burn his body.

अर्जुनम्; *arjunam* (1372; IX. 69.4)

Nigh. III.7; *rūpa* N. = with a charms: beauty; white colour like silver.

(*Arjuni uṣaḥ*, 367; I. 49.3; a beautiful or charming dawn).

अर्णवः *arnavaḥ* (1616; IX.86. 45); with water, sea or ocean.

*Arṇaḥ* (Nigh. I. 12; *udaka* N. = water; *arṇavān* - with water. Nir. X.9; the up-going fountain is *utsa*; you have water, and hence you are *arṇavān*).

अर्भकः; *arbhakah*; also अर्भे *arbhe* (130; I. 7.5)

Nigh. III.2 - *hrasva* = small; little. - used in a diminutive sense.

See Nir. III. 20 ad IV. 15; vide I.27.13.

[नमो महद्भ्यो नमो अर्भकेभ्यः Salutations to big (*mahat*) and small (*arbhaka*). (*arbhaka* is *avahrta*)

Also, we are told: *arbhaka* is not big, not old, it stands for *avṛddha*: vide IV. 32.23.

अर्यः *aryah* (555; IX. 79.1) - *arayah* (enemies).

अर्यः *aryah*, lord; a rich person.

Nigh. II.2: *īśvara* N.; a lord; a rich person; a man of holdings and recognition.

See Nir. IV. 19; V.9 and XIII.4 (vide VII. 100.5; *aryah īśvaraḥ*)

अर्यमन्, अर्यम्णे; *aryaman; aryamṇe* (255; VIII. 101.5)

Nir. II. 13; VI. 31; IX.3; XI.23; and XII. 36.

The Sun is named as Āditya, Mitra, Aryaman, Dakṣa, Bhaga, and Arīṣa. Aryaman is so called since law and order are under his control or charge. (Nir. II. 13). May it be so that Aryaman provides you with everything nice and loving: may Pūṣā and Bhaga and Karūlati provide you with things nice and loving. (IV. 30. 24).

In I.162.1, Mitra, Varuna, Aryaman, Āyu, Indra, Rbhukṣan and Marut are invoked (Nir, IX.3) These terms stand for the Lord Supreme, as well as for Nature's bounties.

अर्वन्, अर्वा, अर्वतः; *arvan*, *arvā*, *arvataḥ* (234; 809; VI. 46.1)

Nigh. I.14: aśva N. = horse; Nir. x. 31; arvā or horse is so called since it moves or goes with speed: (वाजी वेजनवान् अर्वा ईरणवान् - vājī vejanavān; arvā īraṇavān). Nir: X.31. See IV. 38.10 for words वाज्यर्वा = vājītarvā.

अर्वावति; *arvāvati* (263; VIII.33.10); अर्वावतः *arvāvataḥ* (902; IX. 39.5)

In close quarters; near arvāvataḥ or gods at close quarters.

अलर्षि, अलर्ति, इयर्ति; *alarṣi*, *alarti*, *iyarti* (271; VIII.1.7)

Nigh. II. 14; iyarti; gatiḥ = related to motion;

अवः *avaḥ*; Nigh. II.7: anna N. = food please come.

अवटम्, अवटस्य, अवटे; *avaṭam*, *avataśy*, *avate* (117, 1602, 1603; 1604; VIII. 72.10; VIII. 72. II; VIII. 72.12)

The same as avataḥ अवतः; in Nigh. III. 23, standing for water-wells or *kūpa*; also a cavity of heart; a cavity of brain.

अवसे; *avase* (49; VIII.71.14)

For protection. See Nir. II. 24; X. 33; avase = avanāya.

अस्वः; *aśvaḥ* (698: IX. 101.2)

अश्वपते; *aśvapate* (402; VIII.21.1)

अश्वम्; *aśvam* (17; 1634; I.27.1)



अश्वया; *aśvayā* (186; VIII. 46.10)

अश्ववत्; *aśvavat* (511; 1611; IX. 105.4)

अश्वनित्; *aśvavit* (977; IX. 55.3)

Also, हर्यश्वाय, *haryaśvāya* (156; 716; VII. 31.1)

Nigh. V. 3; pada N.; Nigh. I. 14: *aśva* N. = horse.

Nir. I. 12: any thing that runs fast is *aśva*.

(*aśnuvītāśvah*)

Twenty-six synonyms of *aśva* are given in Nigh. I.14 (Nir. II. 27), of which the last eight (from *avyathayaḥ* to *aśvāḥ*) are used in plurals.

Since it moves and runs with speed (goes swiftly), it is called *aśva* (*aśnute* 'dhvānam') For several other synonyms, see IV. 19.4. In *Uṇadi* (I.151), *aśva* stands for fire or *vahniḥ*. The Sun is also *aśva*.

अश्विनौ; *aśvinau* (a pair of mares; any pair may be so called, as of man and woman; wife and husband; day and night; *prāna* and *apāna*; physician and surgeon.

In the Sāma-veda, we have:

अश्विनम्; *aśvinam* (1529; X. 156.3): full of horses; possessors of vital energy.

अश्विना, अश्विनौ: *aśvinā* and *aśvinau* (1734; II.92.16)

We have in 1726 (IV. 52.2) a reference to dawn, *Uṣā*, charming as *aśva* and an associate of *aśvin*-pair. And the same again, we have in 1727; IV. 52.3) Dawn and *aśvin*, we have again in 178; 1728; 1.46.1.

For *gomatī* and *aśvāvatī* and *aśvan*, see 1732;; I. 92.14 and 1733; I.92.15.

*Aśvinā* = *aśvinau*.

In Nir. XII.6, i.e. in *Daivata* VI.1, *aśvinau* are the first among celestial or heavenly *devatās*. They are so called because as a pair, in this respect, we have two quotations:

1. वसतिषु एम चरथोऽसितौ पत्वाविव ।

केददमक्षिना युवममि देवौ अगच्छतम् ॥ (untraced)

2. इमे ह वै धावा पृथिवी प्रत्यक्षमग्निनाविमे हीदं सर्वमाश्रुताम् । (Śatapatha Br. IV. 1.5.16) they denote as many things (in fact, all pairs are *aśvinau*. The pair of fluid (*rasa*) and light (*jyoti*) is such a one; heaven and earth is another; day and night, the Sun and Moon. The historians accept them as virtuous radiants, which appear after midnight.

अष्ट ; *aṣṭa* (278; 862; VIII.70.5)

*Aṣṭa* = eight; Nir. II. 18; *vyāpti* K. = to pervade; to include.

आखण्डल ; *akṣaṇḍala* (726; VIII.17.12)

Nigh. II.19: *vadha* K. = to kill; to murder; to tear to pieces.

Nir. III. 10 - *khaṇḍam khaṇḍayataḥ*.

आजि ; *āji* (68; VI. 24.6)

*Ājau*; Nigh. II. 17: *sarṅgrāma* N. = battle

आनवम् ; *ānavam* ((89; VIII. 74.4)

Nigh. II.3, from *anu* or *anava* = *manuṣya* N. = man.

आप ; *āpaḥ*; also अपाम् ; *apām* (27; 1532; VIII.44.16)

Nigh. I.3: *antarikṣa* N. = midspace. (may also be waters; always in feminine and plural. Also, *āpaḥ* = *vyāpakah*; one that is omni present. *Āpaḥ* is *kaṣṭhā* or cardinal direction, or quarter (Nir. II. 15).

आयव् ; *āyavaḥ* (256; 1537; VIII. 3.7)

Nigh. II.3: *manuṣya* N. = man (Those men who pray and offer worship)

इडा ; *iḍā* (63; *iḍaspade*)

Nigh. I.1 *pṛthivi* N. = earth; *iḍaspade* on the fire-altar constructed on the earth (*deva-yajani*).

इत्या ; *itthā* (7; 705; VI. 16.16)

Nigh. III. 10: *satya* = truth: also *itthā*, in this way.



इन्दवः ; *indavaḥ* (197; 1660; VIII. 92.22)

Nigh. 12 udaka N. = water.

The word is used for Soma extracts in ordinary sense it represents the internal exhilarating feelings within human consciousness.

इराज्यन् ; *irajyan* (1819; X. 140.4)

Nigh. II.21; *irajyati- aiśvarya K.*; karma or action leading to excellence.

इराज्यु ; *irajyu* - to prepare, to order, to arrange, to lead, to dispose, to be master of, to be busy in a sacrificial rite.

इष ; *iṣa* (173; VIII.93.28)

A pair of *iṣa* (food) and *ūrja* (fuel or energy); pair of food and vitality.

Nigh. II.7: both and separately are synonymous with food (*anna N.*)

इक्षयन्ती : *ikhhayanti* (175; X. 153.1)

Nigh. II. 14: *gati K.*; movement or action in general.

Receiving favour or encouragement from Indra (resplendent Lord) by offer of prayers and praises.

उक्थ्यम् ; *ukthyam* (688; VIII. 66.2); also उक्थ्य, *ukthya* (814; VIII. 99.2)

Nigh. III.8: well-procured wealth; wealth earned by noble means: *praśasta N.*; reverence offered to Lord by Vedic verses or prayers.

उपमः ; *upama; upamāni* (814; VIII. 99.2)

Nigh. II.17: *antika N.* = close one; near one; similarly related simile.

उस्रियाः ; *usriyah* (852; I.6.5)

Nigh. II.11: *go N.* = cow; to cows.

(*Usra* and *usriyā* both for cow.)

ऊर्क, ऊर्जम्; *ūrka*; *ūrjam* (173; VIII. 93.28)

In Nigh. 117, *iṣam* and *ūrka* both occur as synonyms for *anna* or food.

See also *ūrjaḥ* (food): 704; VI. 48.2

Also Nir. III.8; IX.27.43; XI. 29 (*ūrj*)

and *ūrjayati*, III.8; *ūrjāhuti* IX.42.43;

*Ūrjavyasya* XI.49; *ūrjasvat* VIII. 22; *ūrjāhvānyau* IX. 42.43; also *urjāda*, similar to *annāda* (one who takes food); *ūrjaiti anna-nāma*. *Ūrjā* is called food because food provides energy. *Ūrjayati*: Nir. III.8.

ऋभुः; *ṛbhuh*: also *ṛbhukṣaṇam* (199; VIII.93.17)

*Ṛbhu* (✓ *rabh*) means clever, skilful, inventive, prudent (said of Indra, Agni and Ādityas related to wealth and prosperity; also of an arrow-Atharva-veda I.2.3; an artist; one who works in iron; blacksmith; builder of carriages *Ṛbhu*, *Vāja* and *Vibhvan* are the three classes of builders. For *Ṛbhu*, see Nir. XI. 15;16; for *ṛbukṣā*, Nir. IX.3. *Ṛbhavaḥ* are so called, since they shine or glow extensively (*uru + bhā*); or they shine on the basis of eternal truth (*ṛta - bhā*); or they stay with virtuous actions (*ṛta + bhū*). (See I.110.4)

*Ṛbhu*, *Vibhvā* and *Vāja* were three sons of *Sudhanvā* of the family of *Aṅgiras*. In the Vedic usage, *ṛbhu* and *vāja*- these terms are found in plural, but not so with *vibhvā*. Rays of the Sun are also called *ṛbhavaḥ*. (Nir. XI.16).

एतश; *etaṣaḥ* (268; VIII. 70. 7)

Nigh. I. 14: *aśva* N. = horse.

ओजसे; *ojase* (11; 1648; VIII. 75.10)

For activity, valour, virility or bravery.

Nigh, I.12: *ojaḥ* = *udaka* N. = water.

Nigh. II.9: *ojaḥ* = *bala* N. = strength.

कण्वा; *kaṇvāh* (157; 719; VIII.2.16)

Nigh. III. 15 = *medhāvi* N. = men of wisdom = an intellectual.

See Nir. VI. 6; VII.2 and also III.17; one born of *Kaṇva*; also *Kaṇva*'s son is known as *praskaṇva*. (I.45.3)

करसौ ; *karasnau* (217; VIII.12.10)

Also सप्रकरस्नम्; *sprakarasnam* one with extending or big arms.

Nigh. II.4: *bāhū* = two arms.

कवि ; *kaviḥ* (42; VIII.60.5)

Nigh. III. 15 = *medhāvi* N. = intellectual = gifted with insight; also = a poet, sage or seer.

Nir. XII.13; *kavi* is *krantadarśanaḥ*; V.18.2: *Viśvā rūpāṇi prati muñcate kaviḥ*: The wise one puts on all forms (*kavi* = wise). *Kavi* is so called because his presence is desired (✓ *kam*), or the word is derived from the root *kav*, to praise. He generates bliss for bipeds and quadrupeds.

कविच्छदा ; *kavicchadā* (671; III.12.3)

Delighting in company of wise men; causing pleasure to wise.

कस्य ; *kasya* (34; VIII.84.7)

Of whom? Of *ka*; of *Prajāpati*; of the one who is happiness - personified.

*Kasmai* = *ekasmai* = of that One alone.

कारुः ; *kāruḥ* (plural: *kāravah*) (234; 809; VI. 46.1)

Nigh. III.16 = *stotā* N. = singer; chanter of hymns = bard = one who praises.

Nir. VI.6 quotes from IX. 112.3: I am a bard; my father is a physician; my mother a stone-grinder (*Kārur aham tata bhiṣag upalaprakṣiṇī nana*)

*Kāru* = a bard; *tata* = father; or son

*nana* = mother or daughter.

कृत्वी, कृत्य्य ; *Kṛtvi, kṛtvyah* (698; IX. 101.2)

Nigh. II.I: *karma* N.

Nir. XII.10 (X.17.2.) - Having made, *kṛtvī*, one of like appearance, they gave her to the Sun.

कृपा ; *kṛpā* (83; VI. 2.6)

Nigh. III.14 arcati K. = to revere; to worship with the performance of due rite or ritual.

See Nir. VI.8 (Kṛpateḥ = Kṛp; II.12 (kṛpayan and kṛpāyamāṇaḥ, X. 98.7)

कृष्टि; *kṛṣṭi* (II; 1648; VIII.75.10)

Nigh. II.3: manuṣya = man; cultured man.

क्रतु; *kratuḥ, sukrato* (838; IX.48.3)

Nigh. II.1: karma N. = an action (selfless); sacrifice

Nigh. III.9: prajña N. = intellect,

(Śatakratuḥ = an epithet of Indra, since only his actions are cent per cent selfless (He alone is entitled to perform full hundred sacrifices).

क्षयन्तम्; *kṣayantam* (1820; X.140.5)

Kṣayati Nigh. II.21: aiśvarya K. = an action leading to prosperity; to possess; to rule; to govern.

Nir. V.9: kṣayantam; VII. 100.5 = while prospering.

क्षितिः; *kṣitiḥ* (154); suksitīnām = gentlemen

Nigh. II.3: manuṣya N. = man.

Nir. IV.24 (IV.38.5): krośanti ksitayo bhareṣu; people shout after him in battle - (IV.38.5)

क्षिपः; *kṣipah* (1181; IX. 8.4)

Nigh. II.5: aṅguli N. = fingers

क्षुमन्त; *kṣumantaḥ* (153; 1084; I.30.13; also 686; VIII.88.2) - possessors of food.

Nigh. II.7: kṣu = anna N. = food.

खजकृत; *khaja-kṛta* (271; VIII.1.7) - the wager of battle; one engaged in battle.

Nigh. II.17: khaja = yuddha = saṅgrāma N.

गभस्तयोः; *gabhastyoḥ* (973; IX. 20.6)

gabhasti : Nigh. II.4 = bāhu N. = arm.

गाथाभिः ; *gāthabhiḥ* (49; VIII.71.14)

Nigh. I. 11: *gāthā* = *vāk* N. = speech.

गिरिः ; *giriḥ* (143; VIII.6.28) - *girīṇam*

Nigh. I.10 = *megha*. N. = cloud.

*Giriṣṭhāḥ* (1873; X. 180.2)

Nir. I.20: *Mṛgo na bhīmaḥ kucaro giriṣṭhāḥ*. Like a fierce animal, roaming everywhere, haunting the mountains. (I.154.2; X. 180.2)

Nir. I.20: *giriḥ* = *parvataḥ* = hill or mountain. (*giriḥ* is a hill or mountain since it is raised (*giriḥ: samudgīrṇe bhavati*)

गोः ; *goḥ* (225; 1805; VIII. 2.14; *nā + goḥ*)

Nigh. III.16: *stotr* N. = offerer of praises.

*nagoḥ* = one who refuses to praise.

गौः ; *gauḥ* = Nigh. I. 1; *pṛthivi* N. = earth

Nigh. II.11: *go* N. = cow.

घृतम् ; *ghṛtam* (1437; IX. 49.3)

Nigh. I.12: *udaka* N. = water.

Nir. VII.24; *ghṛta* = *udaka* (water); it may be derived from *√ghṛ*, to sprinkle.

घृणाः *ghṛṇā* (also हृणाः *hrṇā*) (925; IX.107.20)

Nigh. I.17: *ghṛṇiḥ* or *hrṇiḥ* = *jvalataḥ* N. = flame = effulgence.

चर्यणीनाम् ; *carṣaṇinām* (144; VIII.16.1)

Nigh. II. 3; *carṣaṇayaḥ* = *manuṣya* N. = 'men

चर्यणीधृतिः ; *carṣaṇidhṛtiḥ* (965; IX. 24.4)

Supported, maintained or helped by men of nobility.

जरन्ते ; *jarante* (157;719; VIII.2.16) 026 *jarāmahe*.

जरते : *jarate* Nigh. III.14: *arcana* K. = to worship = to pray.

*jarā* means praise; it is derived from *√jṛ*, meaning to praise

जरबोध; *jarābodha* (15. 1663; I. 27. 10)

A term for fire - divine; one known through prayers. (Jarā means *old age* also - जृष्वयो-हानौ - to become aged.)

जरितृभ्यः; *jaritr̥bhyah* (235; 811; VIII.48.1)

जरितृणाम्; *jaritr̥ṇām* (684; IV. 34.3) - of the praisers.

जरितु; *jarituh* (917; VII.94.2) - of the worshipper.

जाम्भिभि; *jāmibhiḥ* (1283; IX. 28.4)

By fingers (ten); Nigh. II.5, jāmayaḥ.

See Nir. IV.20; a synonym of tautology; fool; one born in the same caste. (X.10.10) यत्रजामयः कृष्वन्नत्रमिः surely there will come those future ages when kinsmen will behave like strangers).

जिगति; *jigāti* (812; VIII.49.2)

Nigh. II.14: gati K. = movement action.; attack.

ज्मा; *jmā* (52; VIII.1.18)

Nigh. I.1; pṛthivi N. = earth.

तरणि; *taraniḥ* (238; 867; VII.32.20)

One who/which takes across.

Nigh. II.15: kṣipra N. = speedy; quick

Nir. XI. 6; *tirate*, waxes; pravardhayate.

Nir. XI.16: taranitvena (with zeal); I.110.4.

Also Nir. V.26; VI. 12; XII.14.

Palate or talu is derived from √tr̥, to cross. (V.26).

Even the word *tura* (rich) = *yama* and is derived from √tr̥, to cross or from *tvar*, to hasten; Nir. XII.14 i.e. on account of hastening. Yama is called of quickgait.' (VIII. 41.2): *ādhraś cidyam manyamāhas turaścid rājā* (Nir. XII.14). [आध्रश्चिद्यं मन्यमानस्तुष्टिद्राजा].

तवसः; *tavasah* (78; VII.6.1)

Nigh. II.9: bala N. = strength; strong; mighty.

Nir. V. (*tavas* = mighty)



तविषीभिः; *taviṣībhiḥ* (686; VIII.88.2) - with strength; with might.

तुर्वशं युदम्; *turvaśam yadum* (1605; VIII.4.7)

Nigh. II.3: *turvaśaḥ* and *yadavaḥ*, both are *manuṣya*  
N. = men.

तुविजाता; *tuvijātā* (849; I.2.9): born for many.

तुविवांजा; *tuvivājāḥ* (153; 1084; I.30.13): one with good deal of strength.

Nigh. III.1 = *bahu* N. = many; several

तुविश्रवस्तमः *tuvi-śravastamaḥ* (1558; III. 11. 6)

Top one among people, possessing plenty of food.

तोकाय; *tokāya* (831; IX. 62.2)

तोक्म; *tokam*: Nigh. II.2: *apatya* N. = progeny; child, son. Usually, in Vedic verses, it occurs paired with *tanayam* (grandson). i.e. who comes in succession to son. Nir. X.7 XII.6 for *tanayam*, and X. 7; XII. 6 and XIV.20 for *tokam*.

तोशते; *tośate* (988; IX. 107.9)

Nigh. II.19 : *vadha* K. = to torture; to kill; is broken; is powdered.

तोसते, नितोशसे; *tośase, nitośase* (1236; IX. 63.23)

Torturing to a great extent; causing non-recoverable destruction.

दक्षः *dakṣaḥ* (891; IX. 61.18)

Nigh. 11.9: *bala* N. = might, strength,

See *dakṣasya* 664; III. 62.17 also,

दंसम्; *dansam* (76; III. 1.23); also *purudansam*: of numerous types of *karama* or actions (activity).

दातये; *dātaye* (*havya-dātaya*); 704; VI.48.2); the carrier or conveyor of offerings.



दाशेम ; *dāsema* we furnish or we give offerings; we convey offerings (704; VI. 48.2)

Nigh. III.5, दुवस्यति, *duvasyati*, to surrender; to serve.

Nigh. III.20: दाति, *dāti* or दाशति, *dāśati*: to offer

दिवे-दिवे ; *dive-dive* (79; III.29.2)

Nigh. I.9: अहाऽ N. = day; day by day; every day

दीधितिभिः ; *didhitibhiḥ* (72; 1373; VII.1.1)

Nigh. II.6: anguli N. = fingers.

Nir. V.10: *didhitayaḥ* means fingers; they are employed in the performance of actions.

(See VII.1.1)

दुर्यम् ; *duryam* (87; 1564; VIII.74.1)

Nigh.III.4: गृहा N. = house; abode; home.

See also दुरोणे; *durone* for house.

देवतातये ; *devatataye* (249; 1587; VIII.3.5)

Nigh. III. 17; devatātā: yajña N. = sacrifice

Nir. XII.44: devatātau; yajña (VII.38.7)

द्युम्नम् ; *dyumnam* (81; V.10.1)

Nigh. II. 10; dhana N. = wealth.

*dyumnam* means shining; since ornaments are shining they are also known by this term; they constitute precious wealth.

धियः, धीः ; *dhiyaḥ; dhīḥ* (1462; III.62.10)

Nigh. II.1: karma N. = action; prayer = intellect = prajñā or buddhi (Nigh. III.9)

नक्षन्ते ; *naksante* (201; VI. 45.28)

Nigh. II.18; nakṣati: vyāpti N. = pervasive;

Nigh. II.14: gati N. = motion; action.

See nakṣati; nakṣya; nakṣantu and the terms derived therefrom. Also as nakṣāmahe (1545; VIII.60.10) - we get; we procure.

नपात् ; *napāt* (704; VI. 48.2)

Nigh. II.2: *apatya* N. = patronymic grand son; child.  
Agni is regarded as the grandson of *ūrja*.

नमसा ; *namasā* (63)

With praise or prayer; with food and offerings.

नमस्ते ; *namaste* (11; 1648; VIII.75.10)

Namaḥ to you; salutation to you; reverence and respects to you.

Namaḥ; Nigh. II.7: *anna* N. = food.

Nigh. II.20; *vajra* N. = thunderbolt.

Namasyati; Nigh. III. 5 : *paricarāṇa* K. = to serve.

नमोवृद्धा ; *namovṛdhā* (664; III.62.17) - growing or enriched with food or praise and prayer (*stotra*).

नवन्त ; *navanta* (1472; IX. 88.2)

Nigh. II.14; *navatiḥ*: *gati* K. = to move; proceed (to battle and be killed)

नाम ; *nāma* (679; IX. 87.3)

Nigh. I.12: *udaka* N. = water. Also = name (*guhyam* *nāma* or secret name of cow)

नाहुषी ; *Nāhuṣī* (190: *nāhuṣīṣu*)

Pertaining to *nahuṣa*. Nigh. II.3: *manuṣya* N. = man.

नृम्णम् ; *nṛmṇam* (231)

Nigh. II.9: *bala* N. = strength; might.

पत्यसे ; *patyase* (84; VI.2.1)

Nigh. II.21 (*patyate*): *aiśvarya* K. = to flourish *patyate* (1393; VIII.1.26) = is capable of.

पन्यं-पन्यम् ; *panyam-panyam* (123; 1657; VIII.2.25)

Nigh. III.14: *arcatii* K. = to praise; to serve. to glorify; to admire.

Also: *panasyati*; *panāyate* and पणते, *paṇate*. See also Nir. IX.16 for *panāyata* (VI.75.6) (admire the greatness of the bridles; *abhiśūnām mahimānam panāyata*).

परवतः *parāvataḥ* (127; VI.45.1)

Nigh. III.26: *dūra* N. = far; at a distance.

Nir. II. 24; *pāram* means something afar. and *avāram* means something near at hand.

परिणसि; *parīnasi* (34; VIII.84.7)

Nigh. III. 1; *parīnāsā*: *bahu* N. = many; several; indefinitely large.

पर्वतस्य; *parvatasya* (68; VI. 24.6)

Nigh. I.10; *parvataḥ*: *megha* N. = cloud.

See Nir. I.20; VI.5; VII.10; IX. 8;9; XI. 37.

*Giriḥ* is *parvata* (Nir. I. 20); mountain.

Indra is jointly praised with ten gods, of whom *parvata* is also one. They are: Agni, Soma, Varuṇa, Pūṣan, Bṛhaspati, Brahmanaspati, Parvata, Kutsa, Viṣṇu and Vāyu. (VII.10)

Parvata = *megha* = cloud (Nir. X. 9). We have:

“O Indra, thou didst uncover the great cloud, emit the streams and smite down (the *parvate* = clouds) the giver of water - V.32.1. [*dānavam* = *dāna* - *karmānam*].

पविम्; *pavim* (1205; IX. 50.1)

Nigh. I. 16; *paviḥ* = *vāk* N. = speech

See Nir. XII. 30: *pavi* means *śalya* = a javelin because it tears the body open; *pavī-ram* means a pointed weapon, i.e. furnished with javelins; *pavī-ra-vān*, one who possesses this weapons i.e. Indra.

Indra stood at the head as we are told in a Vedic quotation: प्रतितस्यौ पवीरवान् (X.60.3).

Its deity is speech, *Pāvīravī* and *Pāvīravī* is divine speech.

पस्तयानाम्; *pastyānām* (63)

Nigh. III.4: *gr̥ha* N. = house; abode; home; any building. Any structure for performing *yajña*.

पुंसः ; *pumsah* (78. VII. 6.1)

Nigh. II.9 = masculine virile strength = *bala* N. = a brave person.

पुरुभोजसम् ; *purubhojasam* (686; VIII.88.2)

*Puru*, Nigh. III.1: *bahu* N. = plurality; several; many.

*Purubhojasam* = feeder of several or a large number of persons.

पुष्करत् ; *puṣkarāt* (9; VI.16.13)

From *puṣkara* or lotus (*puṣkaram*, Nigh. I.3) = *antarikṣa* = midspace Atharvan procured fire by attrition (*Tvām agne puṣkarādadhyaatharvāniramanthata*).

प्रतनासु ; *pr̥tanāsu* (80; X. 87.19)

Nigh. II.17: *pr̥tanāḥ* and *pr̥tanājyam*: *saṃgrāma* N. = battle; conflict.

प्सु ; *psu* (219; VIII.5.1) -

Nigh. III.7: *rūpa* N. = form; charm; beauty. *aruna-psu*: pink form (of Dawn).

पेशः ; *peśah* (1470; I.6.3)

Nigh. III.7: *rūpa* N. = form; charm; features.

बृहस्पतिः ; *br̥haspatiḥ* (1875; I. 89.6)

Nigh. V.4: *pada*. N. = Lord Supreme.

ब्रह्म ; *brahma* (257; VIII.89.3)

Verses or songs from the *Sāma-veda*.

Nigh. I.12: *udaka* N. = water.

Nigh. II.7: *anna* N. = food.

Nigh. II.10: *dhana* N. = wealth.

ब्रह्मणस्पतिः ; *brahmaṇaspati* (56; I.40.3)

Nigh. V.4: *pada* N. = lord of the *Veda*.

भन्दना ; *bhandanā* (1511; VIII.24.15)

bhandate; Nigh. III.14: arcati K. = to praise  
= to worship.

Nir. V.2; to applaud; derived from the root *bhaṇḍ*, meaning to praise: The widely-loved bard (*kavī*) praises him with many names. (III. 8.4)

भरतेभ्यः; *bharatebhyah* (907; V.11.1)

Nigh. III.18; *bhāratāḥ* or *bharatāḥ*: ṛtvik N. = priest.

भरयः; *bharāya* (748; VIII.13.3): for battle.

*Bhare*: Nigh. II.17: samgrāma N. = battle.

भोजनम्; *bhojanam* (754; VII.74.2)

Nigh. II.10: dhana N. = wealth; also food; enjoyment.

मक्षुः; *makṣu* (686; VIII.88.2)

Nigh. II.15; also *manṣu*: kṣipra N. = quick or speedy.

मघवाः; *maghavā* (879; VIII.103.9)

Nigh. II.10: *megha*: dhana N. = wealth.

See Nir. I.7; VI. 1; 7: 19; 32; VII. 6; X.17; 27; XI.12.

*Magham*: dhanha N. = wealth; derived from root *maṁh*, meaning to give (Nir. I.7; II.11. 21: *dakṣiṇa maghonī*).

मज्जनाः; *majmana* (950; I.84.6)

Nigh. II.9: bala N. = strength.

मध्वाः; *madhva* (220; 663; III.32.16)

Nigh. I.12: udaka N. = water

See Nir. VIII.6 and X.31 for *madhvā*.

“O Tanunapat, having anointed, the leading paths of the sacred rite with *madhu* or honey, be-sweet (X.110.2),..

May he comingle these speeches of ours with honey; i.e. with water (IV. 38.10)

*Madhu* is derived from the verb *dham* (to blow), with syllables reversed (*vīparīta* or *vyatyaya*).

मन्युम्; *manyum* (113; VIII.19.15)

Nigh. II.13: krodha N. = anger (*manyuh*).

मयः ; *mayah* (102; VIII.18.7)

Nigh. III.6: *sukha* N. = happiness

मरूतः ; *marutah* (207; VIII.89.3)

Nigh. III.18: *rtvik* N. = priest.

Nigh. I.2: *hiranya* N. = gold.

See Nir. I.5; III.15; IV. 8; V.5 and several other references *maryah* = *marut* = *manuṣya* = *martya-dharmā* (mortal); (III.47.1). Indra is accompanied with *maruts*; in Nature, they are cloud - bearing winds; they appear with thunder and lightning, and constitute Indra's army, of which they are the soldiers accomplished with shining dresses and glittering weapons.

महिषः ; *mahiṣah* (457; 1486; II.22.1)

Nigh. III.3: *mahat*; *mahiṣah*; and *māhinaḥ* are *mahat* N. = great ones. Other words related to *mahat* are:

मह्ना ; *mahnā* (664; III. 62.17)

मंहिष्ठ ; *manhiṣṭhah* (691; IX.1.3)

मंहिष्ठम् ; *manhiṣṭham* (713; 155; VIII.92.1)

महा-हस्ती ; *maha-hastī* (167; 728; VIII.81.1) (of big or liberal hands.)

महे ; *mahe* (733; VIII.45.24).

महिम्ने ; *mahimne* (777; IX.62.27).

महः स्तवान् ; *mahah stavānaḥ* (810; VI. 46.2)

महोनां ; *mahonām* (355; VIII.63.1)

मही ; *mahi* (303; 751; VII.81.1)

Nigh. I.1: *prthivi* N. = earth.

Nigh. V.2; one of the Āpris, *tisro devīḥ*.

See Nir. VIII. 13, along with Bhārati and Saraswati. Same as Ilā.

मानुषे; *manuṣe* (2; 1474 VI.16.1)

Mānuṣe jane = among each and every born man; also, in the midst of mortal yajamāna or house-holder.

manuḥ; a pada N., Nigh. V.6.

manuṣyaḥ, men; rational men; Nigh. II.3; also medhāvi N. = man of wisdom.

माया; *māyā* (75; VI.58.1)

Nigh. III.9: prajña = medhāvi N. = dexterity, deftness, skill, manual labour.

मित्र; *mitraḥ* (795; I.23.6). Nigh. V.4: pada N.; the Sun.

मित्रम्; *mitram* (793; I.23.4); also (847; I. 2.7)

Friend; measure. (cf. *metre*)

मित्रावरुणा; *mitra-varuṇā* (848; I. 2.8) names in pairs. See Nir. VII. 10 for other pairs.

Mitra and Varuṇa, two among the twelve Ādityas, -sons of Aditi, Mother Infinity: Mitra, Varuṇa, Aryaman, Dakṣa, Bhaga, Amśa. (Nir. II.13)

For *mitra*, see Nir. II. 13; III. 5; VII. 10; 18; IX. 3; X. 21; 22; XII. 16.36.

Mi-tra is so called because he preserves (*trāyate*) from destruction (*pra-mi-ti*) or because he runs (*dravati*) measuring things together /*mi* or the word is derived from the causal of the verb *mid* (to be fat). See III. 59.1: Mitra leads men forth; Mitra supported earth and heaven. Ever watchful Mitra beheld the tribes. To Mitra, offer oblations of butter.

About Mitrāvaruṇa, we have a legend in Nir. V.13: *Apsarāḥ* is one pervading, pervasive; also one who possesses a beautiful person; the beauty is either acquired by her or given to her. On seeing her, the seminal fluid of Mitra and Varuṇa fell down.



मृध; *Mrdhaḥ* (134; 1070; VIII. 45.40)

Nigh. II: 17; saṁgrāma N. = battle; conflict.

मेघ; *medhaḥ* (Nigh. III.17: yajña N. = sacrifice.

Also Nigh. III. 15: medhāvi N. = men of wisdom. Some of the related terms are:

*medhākāram* (984; X. 91.8)

*medhasātaye* (360; VIII.69.1)

*medhasātā* (802; VII.94.6)

*medhasātau* (1516; VIII.103.3)

*priya-medhāsaḥ* (362; VIII. 69.8)

यशस्; *yaśas* ((879; VIII.103.9) (*vīravād yaśaḥ*)

Nigh. II.7: anna N. = food.

यहु; *yahuḥ* (99; I. 79.4)

Nigh. II.2: apatya N. = child; baby; son (sahasō yahu: O son of strength!)

यह्वम्; *yahvam* (59; I.36.1)

Nigh. III.3: mahat N. = great.

यह्वी; *yahvīḥ* (870; IX.33.5)

Nigh. III.3: mahat N. = great.

यामि; *yāmi* 18; VIII. 27.1)

Nigh. III.19: yācñā K. = to beg = to beseech = to implore.

योनिम्; *yonim* (9921; IX. 25.2)

Nigh. III.4: gr̥ha N. = house; abode; place of residence (source; seat)

रथीणाम्; *rayīṇām* (101; IX.102.4)

Nigh. II.10: dhana N. = wealth; riches.

राधांसि; *radhānsi* (41.1623; VI. 48.9)

Nigh. II.10: dhana N. = wealth.

रस्वा ; *rāsvā* (43; VIII. 60.11) = *rāsva* + *a*

Nigh. III. 20 - ण, *rā* = to give

(*dāna* K. = *rāti*; *rāsati*)

रेतसः ; *retasaḥ* (20; VIII. 6.30)

Nigh. I.12: *udaka* N. = water. (fluid)

Indirectly, it may mean the Sun which brings rains.

रोदसी ; *rodasi* (60; IV. 3.1)

Nigh. III. 30: *dyāvā-prthivī* N. = pair of earth and heaven.

वग्नुरा ; *vagnurā* (806; IX.97.3)

Nigh. I.11: *vāk* N. = speech.

वनेषु ; *vaneṣu* (46; VIII.60.15)

Nigh. I.12: *udaka* N. = water = also *retas* seminal (fluid).

वयांसि ; *vayāṃsi* (77; X.46.1)

Nigh. II.7: *anna* N. = food.

वविधोधातम् ; *varivodhātamaḥ* (691; IX.1.3): giver of excellent wealth.

Nigh. II.10: *varivaḥ*: *dhāna* N. = wealth.

वरुथ्ये ; *varūthye* (255; VIII.101.5)

Nigh. III.4: *varūtham*: *gṛha* N. = house; home; building; within the *yajñasālā* or the structure of the *yajña*-building.

वस्तः ; *vastaḥ* (14; I.1.7)

Usually the term occurs paired with *doṣā*, night); it stands for day.

वस्तोः ; *vastoh* Nigh. I.9: *ahaḥ* N. = day; *doṣā*: Nigh. I.7: *rātri* N. = night.

वाधत ; *vāghataḥ* (9.VI.16.13)

Nigh. III.15; medhāvi N. = men of wisdom; intellectual.

वाजपतिः ; *vājapatiḥ* (30; IV.15.3)

A caretaker of food; the food; incharge.

Nigh. II.7: vājah: anna N. = food.

वाजे-वाजे ; *vāje-vāje* (163;743; I.30.7)

Nigh. II.17; vāje: saṁgrāma N. = battle.

विचर्षणे ; *vicarṣaṇe* (84; VI. 2.1)

Nigh. III. 11: vicarṣaṇiḥ and viśva-carṣaṇiḥ: paśyati K. = to see; to look upon.

विपा ; *vipā* (1261; IX.3.2)

Nigh. II.5: vipāḥ: aṅguli N. = finger.

*vipraḥ* (679; IX.87.3) Nigh. III.15: medhāvin. = wisemen.

विवासति ; *vivāsati* (264; VIII.97.4)

Nigh. III. 5: paricaraṇa K. = to serve.

Also, अविवासति *avivasati*: invites to his ceremonies.

वृत्रः ; *vṛtraḥ* (257; VIII. 89.3)

Nigh. I. 10: megha. N. = cloud; coverer

Nir. II. 16; 17; 26; V. 2; VI. 20; IX. 25.

*Tat ko vṛtaḥ; megha iti Nairuktāḥ.* (II. 16). He slew vṛtra and opened that outlet II. 17).

(इन्द्रोअस्मां) Indra, the wielder of the thunderbolt, dug our channels; he smote down Vṛtra, the enclosure of rivers (III. 33.6); also (अस्माद्दु० I.61.12 (Nir. VI. 20).

वृत्रतूर्ये ; *vṛtratūrye* Nigh. II. 17: saṁgrāma N. = battle. vṛtram; also vṛtam; Nigh. II. 10 :dhana N. = wealth.

शंसति ; *samasti* (204; VIII.45.28) प्रशंसिषम्, prasamsiṣam

Nigh. III.14: arcati K. = to worship; to show reverence; to praise.

शग्धि; *śagdhi* (274; 1321; VIII.61.13)

Nigh. III.19: *yācñā* K = to beseech; to entreat; to implore.

शचीपते; *śacipate* (253; 1579; VIII.61.5)

Nigh. I. 11: *vāk* N. = speech; III.9: *prajña* N. = wisdom

Nigh. II.1: *saci*: *karma* N.; = active (to be).

Nir. I.11 (*śaciḥ*); XII.27 (*śacībhiḥ*) and V.11 (*śacīvaḥ*) = mighty one.

शतक्रतो; *satakrato* (173; VIII.93.28)

Accomplisher of hundreds of selfless actions; one whose actions are cent per cent selfless; an epithet of Indra.

*kratu*; Nigh. II.1: *karma* N. = action; achievement  
Nigh. III.9: *prajña* N. = wisdom; intellect.

शम्; *śam* (653; IX. 11.3)

Nigh. III.6: *sukha* N. = happiness; comfort. (*śam* = *kam*; Nigh. III.6)

शंयो; *śam + yoh* (33; X.9.4)

(*śarh*) or freedom from *yoh* from the evils yet to come (the awaited one).

शर्मणि; *śarmaṇi* (51; 1517; VIII. 103.2)

Nigh. III. 4 : *gr̥ha* N. = house, abode; one's own place.

शर्यणवति; *śaryaṇāvati* (914; I. 84.14)

A story narrated in the Śatyānī Śākhā; *śaryaṇāvati* - name of a lake, where the head of the *aśva* could be found out: *buddhi* or *prajña* is the head of the *aśva*.

शर्यः; *śaryaḥ*-Nigh. II.5: *aṅguli* N. = finger.

Nigh. IV.2: *pada* N.

*śaryabhiḥ*: Nir. V.4; *saryan*: Nir. X.29.

शवस्; *śayas* (166; I. 8.5)

Nigh. II.9: *bala* N. = N. = strength.

शुषस्य ; *śūṣasya* (87.1564; VIII. 74.1)

Nigh. III.6 *śuṣam*: *suskha* N. = pleasure; happiness.

श्रौष्ट् ; *śrauṣaṭ* (461; I. 139.1)

By hearing the praise, please listen to my praise or *stuti*.

सत्र ; *satra* (270; VII. 32.16)

Nigh. III.10: *satya* N. = truth

सपर्यता ; *saparyatā* (63)

सपर्यति ; *saparyati* (142; VIII. 64.7)

Nigh. III.5: *paricaraṇa* K. = to serve; to adore; to help; to offer prayers.

सबाध ; *sabadhah* (237; 687; VIII.66.1)

Nigh. III.18: *ṛtvik* N. = priest.

Also: *sabādha sa + bādha*; with obstacle

समुद्रमिव सिन्धव ; *samudramiva sindhavaḥ* (197; 1660; VIII. 92.22)

समुद्रवाससम् ; *samudra-vāśasam* (18; VIII. 102.4)

*samudra*; Nigh. I.3: *antarikṣa* N. = midspace.; also sea. Staying in midspace (as lightning); or in sea as hot springs (*samudra-vasasam*).

सहसो (यहो) ; *sahasō (yaho)* (99; 1561; I.79.4)

Nigh. II.9: *sahaḥ*: *bala* N. = strength.

Nigh. III.2 (*yahu*); *apatya* N. = baby; child.

सिन्धव ; *sindhavaḥ* (197; 1660; VIII. 92.22)

Nigh. I.13: *nadī* N. + river.

सुक्रतो ; *sukrato* (838; IX. 48.3)

Nigh. II.1: *kratuḥ*: *karma* N. = action; one with noble actions. *Sukrato*, O Soma, one of noble actions.

सुनीयः ; *sunīthaḥ* (206; VIII. 46.4)

Nigh. III.8: prasasya N. = excellence (one with charming eyes.

सुब्रह्म ; *subrahmā* (750; VII. 16.2)

Nigh. II.7: brahma: anna N. + food

सुप्ने ; *sumne* (939; IX. 108.4)

Nigh. III.3 sukha N. = happiness; pleasure.

सूरयः ; *surayah* (38; VII.16.7)

Nigh. III.16; sūri: stotr N. = one who recites poems of praises.

स्नीहितीषु ; *snīhitīṣu* (1380; I. 74.2) - violent; unlawful

Nigh. II.19: snehayati: vadha K. = to injure, to kill.

स्पृधः ; *spṛdhaḥ* (211; VIII. 14.13)

Nigh. II. 17: saṁgrāma N. = battle; conflict.

स्वः ; *svaḥ* (1067; VII. 66.9)

Nigh. I. 12: udaka N. = water

Nigh. I. 4: sādharmaṇa N. = svarga; heaven.

स्वधयोः ; *svadhayoh* (1031; IX. 86.10)

Nigh. III.30: svadhā: pair of earth and heaven

Nigh. I.12: svadhā: udaka N. = water.

Nigh. II.7: anna N. = food

स्वराज्यम् ; *svarājyam* (1006; I.84.11)

one's own administration; one's own state.

स्वसरेषु ; *svasaresu* (236; 685; VIII. 88.1)

Nigh. III.4: svasarāṇi: grha N. = house; home.

स्वसारः ; *svasarah* (904; IX. 65.1)

Nigh. II.5: aṅguli N. = finger.

हरः ; *harah* (95; X. 87.25)

Nigh. I. 17: jvalataḥ N. = flame shining and glowing one.

Nigh. II.13: krodha N. = anger.

Nigh. IV.I: pada N. = attracting one; depriving one (one that takes away).

हरयः; *harayah* (566; 694; IX. 106.1)

Of the green colour; attractive; *haraṇaśīla*.

हरीः; *hariḥ* (also *haribhiḥ*) (348; 1807; VIII. 34.1)

horses; horses of the name hariḥ.

हरितः *haritaḥ* (957; IX. 86.27)

*diśo vai haritaḥ* = quarters are haritaḥ.

Nigh. I.6: dik N. = quarters.

Nigh. I. 13: nadī N. = river.

Nigh. II.5: aṅguli N. = finger.

हरिश्चन्द्रः; *hariścaandraḥ* (1311; IX. 66.26)

hariḥ = the Sun; candra = moon

hariḥ = deliverance from pain; candraḥ = embodiment of happiness (*āhlāda*).

हरी; *hari* in team with Indra; Nigh. I.15; traditionally accepted certain attachments or teams (with ten gods):

God	Team
1. Indra	harī
2. Agni	rohitāḥ
3. Āditya	haritaḥ
4. Aśvinau	ṛṣabhau
5. Pūṣan	ajāḥ
6. Marutam	pr̥satyaḥ
7. Uṣas	aruṇāḥ; gāvāḥ
8. Savitr̥	syāvaḥ
9. Br̥haspati	viśvarūpa
10. Vāyu	niyutaḥ.



हर्यतोः ; *haryataḥ* (228; X.105.1)

Nigh. II.6 *haryati*: *kānti* K. = beauty; glow; charm

हर्योः ; *haryoḥ* (289; VIII. 32.4)

The verses of the Ṛk and chants of the Sāman; also a pair of horses.

हारियोजनम् ; *hāriyojanam* (424; I.82.4) name of Soma.

हृणीथ ; *hr̥ṇītha* (110; VIII.103. 12)

Nigh. II.12: *hr̥ṇiḥ*: *krodha* N. = anger.

Nigh. I.17: *hr̥ṇiḥ*: *jvalataḥ* N. = flame; glow.

हेतारम् ; *hetāram* (1010; IX. 62.6)

To the impellers; to the impelling ones to quick movers.

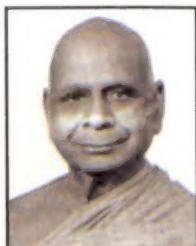
हेत्या ; *hetyā* (80; X. 87.19)

Nigh. II. 20: *hetiḥ*: *vajra* N. = thunderbolt; a fire-arm.



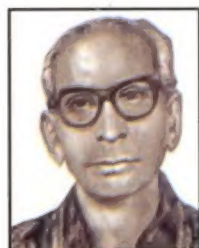


## About the Translators



### **Swami Satya Prakash Saraswati**

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